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# ENCYCLOPAEDIA ASIATICA



# ENCYCLOPAEDIA ASIATICA

Comprising

INDIAN SUBCONTINENT  
EASTERN AND SOUTHERN ASIA

*Commercial, Industrial and Scientific*

By

EDWARD BALFOUR

IN NINE VOLUMES

VOL. V. JAPAN—MAIBEE



**COSMO PUBLICATIONS**  
• NEW DELHI INDIA

# COSMO PUBLICATIONS

24-B, ANSARI ROAD, NEW DELHI-110002.

The present work was originally published with the title "Cyclopaedia of India and of Eastern and Southern Asia" in 1858 and after an edition in 1873, was completely revised in 1884. The present edition which is released with the title 'Encyclopaedia Asiatica,' is a reprint of that revised edition and contains prefaces to First, Second & Third editions, which were not available in the last edition.

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## PREFACE TO THE FIRST EDITION

Whilst we find books of reference in most departments of sciences and literature in connection with European countries, daily becoming cheaper and more abundant, those who investigate and seek for information regarding the sources of British India, or any of the Scientific and economic subjects connected with Eastern Countries, still meet with much difficulty and hindrance, owing to the necessity of consulting numerous authors whose works are scarce or costly. And as some inquirers are without the pecuniary means of procuring all the requisite books and Journals, or find it impossible to procure them at any cost, whilst others want leisure or opportunity for such extensive research, it is evident that progress in these branches of knowledge would be greatly facilitated, by collecting and condensing this widely dispersed information, thereby enabling future inquirers to gain some acquaintance with the results of the investigations made by the many diligent and laborious individuals, who have devoted a great portion of their time to collecting information over the vast areas of Southern Asia.

My avocations while employed in India, more particularly in the past seven years, have rendered necessary for me a collection of books of reference relating to India and the East, somewhat more numerous and varied in character than private individuals generally possess ; whilst my employment a Secretary to the Madras Central Committees for the Great Exhibition of 1851, the Madras Exhibition of 1855, the Universal Exhibition held in 1855, in Paris, and the Madras Exhibition of 1857, combined with my duties (since 1851), as Officer in Charge of the Government Central Museums, have brought under my notice a rare variety of Eastern products and subjects of interest; and thinking that, before quitting the countries in which I have dwelt for nearly a quarter of a century, I might, with advantage leave to my successors in a portable form, the notes made on the products of the East that have come under my notice, combined with an abstract of useful information respecting these contained in my books, I have been led to show the results in the present shape.

A work of this aim and character might doubtless fully occupy the life time of several men attainments ; and this Cyclopædia of India and Eastern and Southern Asia, may therefore be regarded only as a first attempt towards the kind of book, the want of which has been long and generally felt. But although fully conscience of its incompleteness in many respects, yet, I trust it may still

be received with all imperfections and omissions, as a useful and opportune addition to Asiatic literature ; at least by those who recognize the greatness of the saying of Emmerson, that "the thing done avails, and not what is said about it; and that an "original sentence, or a step forward, is worth more than all the censors"\* which may be made by such as are disposed to find fault, or who would demand in a work of this kind, a degree of perfection unattainable on a first trial.

The book is merely a novelty in form, the matter it contains being as old as our possessions in India : it is simply a compilation of the facts and scientific knowledge, which authors and inquirers have been amassing and communicating since then, to one and another and the public. But, "in our time, the higher walks of literature have been so long and so often trodden, that whatever any individual may undertake, it is scarcely possible to keep out of the foot steps of his precursors",† and this Cyclopædia. I may, therefore, avow to be put an endeavour to make generally available, in a condensed form, the information acquired by those who have in any way investigated the natural or manufactured products of Southern Asia, or have at any time made its arts or natural history the subjects of inquiry. Some of those whose writings I have made use of, have long since gone to their account, but many a labourer yet alive may find the result of his labours embodied here ; and I have done this freely, because even those whose writings I have most largely drawn, will acknowledge that the quaint old lines of Chaucer†† still apply with full force; viz. that,

"Out of the old field, as man sayeth,  
Cometh all his new corn fro' year to years;  
So out of old books, in good faith,  
Cometh all this new Sciences that men lere"

Indeed, I have rather sought to collect and condense accurate and well ascertained facts than to present novelties; for originality is but too often unconscious or undetected limitation. Byron, years ago, remarked that all pretensions to it are ridiculous; and a wiser one than Byron has told us that "there is nothing new under the sun." But if there be nothing absolutely new in this work, I hope it may yet be found to contain much which to many was unknown before; and which for want of books, liesure, or opportunity, may have debarred them from learning.

The Cyclopædia is not intended to comprise the whole Science of Botany, nor that of Medicine or Zoology; nor to instruct in all the matters useful in Commerce or the Arts; but, whether examined for information or amuse-ment, the botanist, the medical practitioner, the naturalist and the merchant,

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\*English Traits p. 5

†Salad for the Social, p. 317

††Ibid, page 321.

may perhaps each find something in it which, from his engagements he did not know before, or though once knowing he may have again forgotten. In both cases, the work may prove useful, since old thoughts are often like old cloths; put away for a time, they become apparently new by brushing up. It would have been better perhaps, had a work of this kind been undertaken years ago, or even now were it made the joint effort of several persons : indeed, to render it in any way complete, would call for the resources at the command of a Government rather than of individuals; but we cannot have every thing at the time we wish, nor in the way we wish, and it is better to have some one undertake it and do it the best way he can, now, than to postpone it to some further indefinite period.

With a view therefore of laying a foundation as a starting point for future inquirers, I now undertake the commencement of a work, towards which I hope to receive from many quarters aid and support as I proceed : being thereby enabled either to produce future enlarged and improved editions of the work my self, placing it, as I hope, within the reach of all, or seeing that task taken up here after, by younger men, with more time and opportunities than are now before me. A dinner of fragments is often said to be best dinner, and in the same way, there are few minds that might furnish some instructions and entertainment, from their scraps, odds and ends of knowledge. Those who cannot weave a uniform web, may atleast produce a piece patchwork; and any items of information sent to me will be very acceptable.

There is another difficulty which inquirers in this country have had to meet and struggle with ; I allude to the many languages and dialects in use in India and Eastern Asia, and subsequently the variety of scientific, national, or even local names, by which the same thing is known. The only means of overcoming this difficulty was to frame a copious index of Contents; for Pope has well said that,

“Index learning turns no student pale,  
yet holds the eel of science by the tail.”

This Indexing will add to the bulk of the book, but greatly also to its value as a work of reference; and will be carefully completed.



## PREFACE TO THE SECOND EDITION

The first edition with its two Supplements contained 29,870 names and the work was favourably received by the public and press. But my acquaintance with these countries did not permit me to regard that number as other than a foundation for an enlarged and improved edition, and this second edition will contain about 100,000 names, under which much connected with India and with Eastern and Southern Asia will be found.

I have spared neither time nor labour to make the present edition as perfect as possible, but a Cyclopedia must necessarily ever be progressive.

1871

Edward Balfour

## PREFACE TO THE THIRD EDITION

**T**HE first edition of this Cyclopædia was published in 1858 in India, the second, also in India, in 1873, and the years 1877 to 1884 inclusive have been occupied in revising it for publication in England. During this process, every likely source of further information has been examined, and many references made. I am under obligations to many learned men, to the Secretariat Officers of the Indian Governments, and to the Record and Library Officers of the India Office, Colonial Office, and British Museum, for their ready response to my applications for aid. •

This edition contains 35,000 articles, and 16,000 index headings, relating to an area of 30,360,571 square kilometers (11,722,708 square miles), peopled by 704,401,171 souls. In dealing with subjects in quantities of such magnitude, oversights and points needing correction cannot but have occurred; but it is believed that errata are not many, and will be of a kind that can be readily remedied.

It is inevitable that difficulties in transliteration should be experienced, owing to the variously accented forms which some words assume even among tribes of the same race, also to the different values accepted in many languages for the same letters, and especially to the want of correspondence in the letters of the several Eastern alphabets; but in this work traditional and historical spelling has not been deviated from, and the copious Indices will guide to words of less settled orthography.

Men of the same race, habits, and customs, plants and animals of the same natural families, genera, and even species, are so widely distributed throughout the South and East of Asia, that local histories of them are fragmentary and incomplete. India in its ethnology, its flora and fauna, can therefore only be fairly dealt with by embracing a wider area. This is the reason why the Cyclopædia and my work on the Timber Trees include all Eastern and Southern Asia, the regions, the areas and populations of which may be thus indicated :—

INDIA, EASTERN AND SOUTHERN ASIA.	SQUARE KILOMETERS.	POPULATION.
Caucasus, Russian, . . . . .	472,666	5,546,554
Trans-Caspian, do. . . . .	327,068	203,000
Central Asia, do. . . . .	3,017,700	5,036,000
Independent Turkoman Region, . . . . .	206,500	450,000
Khiva, . . . . .	57,800	700,000
Bokhara, Thignan, Karategin, etc., . . . . .	239,000	2,130,000
Arabia, . . . . .	3,156,600	5,000,000
Persia, . . . . .	1,647,070	7,653,000
Afghanistan and Provinces, . . . . .	721,664	4,000,000
Kafiristan, . . . . .	51,687	500,000
China Proper, . . . . .	4,024,690	350,000,000
China Provinces, . . . . .	7,531,074	21,180,000
	11,555,764	371,200,000
Corea, . . . . .	236,784	8,500,000?
JAPAN AND PROVINCES, . . . . .	382,447	36,357,212
British India and Feudatories, . . . . .	3,774,193	252,511,210
Nepal, Bhutan, . . . . .	234,000	3,300,000
French India, . . . . .	508	276,649
Portuguese India, . . . . .	3,355	444,987
Ceylon, . . . . .	24,702	2,606,930
FURTHER INDIA—		
British Burma, . . . . .	229,351	3,707,646
Manipur, . . . . .	19,675	126,000
Tribes south of Assam, . . . . .	65,500	200,000
Burma, Independent, . . . . .	457,000	4,000,000
Siam, . . . . .	726,850	5,750,000
Annam, . . . . .	140,500	21,000,000
French Cochin-China, . . . . .	59,456	1,597,013
Cambodia, . . . . .	83,861	890,000
Malacca, Independent, . . . . .	81,500	300,000
Straits Settlements, . . . . .	3,742	390,000
ISLANDS—		
Andamans, . . . . .	6,497	14,500
Nicobars, . . . . .	1,772	5,500
Sunda Islands, Moluccas, . . . . .	1,693,757	28,867,000
Philippines, Spanish Indies, . . . . .	296,182	6,300,000
Netherland India, . . . . .	677,038	27,154,054
New Guinea and Papuan Islands, . . . . .	785,362	807,956
British Northern Borneo, . . . . .	57,000	150,000
Australia, . . . . .	...	2,193,200
Tasmania, . . . . .	...	115,705
New Zealand, . . . . .	...	489,933
Total, excluding Australia, Tasmania, and New Zealand,	30,360,571 sq. kil. 11,722,708 sq. m.	704,401,171

I am under obligations to Messrs. Morrison & Gibb for their careful press-work. All that their art could do has been done to aid me in keeping the work in a compact form.

EDWARD BALFOUR.

**ENCYCLOPAEDIA ASIATICA**

**VOL. V.**

**JAPAN—MAIBEE**



JANIPHA MANIHOT. *Kunth.*

<i>Jatropha manihot</i> , <i>Linn.</i>	<i>Manihot utilisissimus</i> , <i>Pohl.</i>
<i>Pu-lau-pe-nang</i>	<i>Mara valli kelangu</i> , <i>TAM.</i>
<i>myouk</i> , . . . <i>BURM.</i>	<i>Aal vulli kelangu</i> , . . .
<i>Marachini</i> , <i>CAN.</i> , <i>MALEAL.</i>	<i>Manu valli gadda</i> , . <i>TEL.</i>
<i>Tapioca</i> , <i>Mandioc</i> , . <i>ENG.</i>	<i>Manu pendalam</i> , . . .
<i>Cassava</i> , <i>Bitter cassava</i> , . .	<i>Karra pendalam</i> , . . .

The Janipha manihot plant grows about six or eight feet high, with a tuberous root weighing up to thirty pounds. The acid milky juice, when fresh, is poisonous, but the roots are washed, scraped, ground, or grated into a pulp, and the juice pressed out and preserved. The pulp or meal that remains is called Couaque, and is made into cassava cakes or cassava bread. The expressed juice by standing deposits a white powder, which, when washed and dried, forms what the British call tapioca meal or Brazilian arrow-root, by the French Moussache, and in Guiana, Cypipa, and when this is dried on hot plates, the grains of fecula burst and adhere together and form tapioca. The expressed juice is sometimes fermented with treacle into an intoxicating fluid.

Cassareep, the concentrated juice of the bitter cassava, forms the basis of the West India dish pepper-pot. One of the remarkable properties of cassareep is that meat placed in it is preserved longer than by any process of cooking. Sweet cassava is prepared from the Manihot aipi, which is similar to *J. manihot*, but has no deleterious properties.

From the facility with which the bitter cassava can be rasped into flour, it is cultivated almost to the exclusion of the sweet variety, which contains in its centre a tough, fibrous, ligneous cord. The bitter variety, however, contains a highly acid and poisonous juice, which is got rid of by heat or by fermentation, so that cassava bread is quite free from it.

The poorer classes of British India use the tapioca flour, but none is exported. The plant thrives in any soil, although a sandy loam is the best. It requires no cultivation whatever, and is occasionally met with in Arakan, growing wild in the jungle. At the Madras Exhibition of 1855, excellent tapioca was exhibited by Mr. Rundall, of Razole, near Rajamundry.

Pearl tapioca is not from this plant, but from potato starch.—*Tomlinson; J. Agri.-Hort. Socy.* xii. p. 175; *Hogg; Birdwood.*

JANIZARI, said to be from Jeni-tcheri, meaning new soldiers, feudal troops of Turkey, but formed by Amurath out of his prisoners and the Christian youth. Down to the reign of Suliman the Wise, the Janizaries raised and retained the Othoman power to its highest pinnacle, but under his effeminate successors the Janizaries became a burden, and they frequently revolted. Usman II. was killed in one of their tumults. In 1807 Salim III. was deposed by them, and the regular troops, Nizam-Jadid, dispersed. And in 1808 they burned in his palace Mustaffa Bairactar, because he had revived, under the name of the Seimen, the Nizam-Jadid, whom they then massacred. The Janizaries were ultimately destroyed by Sultan Mahmud.

JANJH, Jhanjhi, also Jala, *HIND.*, plants of the order Hydrocharitaceae, growing in jhils, tanks, and other stagnant waters, as the *Ceratophyllum verticillatum*, *Hydrilla verticillata*, *Lemna*,

*Pistia stratiotis*, *Marsilea quadrifolia*, *Salvinia cucullata*, *Salvinia verticillata*, *Vallisneria*.

JANJIRA, a Native State within the Political Agency of Kolaba (Colaba). It is in lat. 18° to 18° 31' N., and long. 72° 53' to 73° 17' E., and is bounded on the north by the Rewadanda creek, in the British district of Kolaba; east by the Roha and Mahad subdivisions of the same district; south by the Bankot creek, in the district of Ratnagerry; and west by the Arabian Sea.—*Imp. Gaz.*

JANNAT. *ARAB.* Paradise, literally a garden; in Persian Bahisht. Its eight regions or doors or stages of glory as named in the Koran are—

- Jannat-ul-Khuld, the garden of eternity.
- Dar-us-Salam, the dwelling of peace.
- Dar-ul-Qarar, the dwelling which abideth.
- Jannat-i-Adan, the garden of Eden.
- Jannat-ul-Mawa, the garden of refuge.
- Jannat-un-Nain, the garden of delight.
- Jannat-i-Illyun, the garden of Illiyun.
- Jannat-ul-Firdus, the garden of Firdus.

In addition to these, Muhammadans believe in seven firmaments (asman), viz. of virgin silver, pure gold, pearls, white gold, silver, ruby, and garnet, and of crystal, in which respectively reside Adam, Enoch, and John the Baptist, Joseph, Jesus, Aaron, Moses, Abraham. Muhammadans assign three places for this terrestrial paradise, the garden of Eden,—one near Damascus in Syria; another towards Obollah in the Arabian Irak or Chaldea; a third in a locality watered by the Nilab, and bordering upon the desert of Nanbandijan in Persia, called Shab Bouvan. It has also been fixed at Samarcand. Ancient traditions place it in Ceylon, where they say Adam was interred, and the Portuguese have named there a peak, a grotto, and an island chain after Adam.

JANNAT-ul-BAQIA, the name of the cemetery at Medina where Hasan was buried; literally the paradise of the eternal.

JANPAN. *HIND.* A sedan chair. In the Himalaya travelling is generally performed in the janpan by those who can afford it. The janpan is like a large tray with a pair of bamboo shafts behind as well as in front. Ladies have theirs covered over with scarlet cloth.

JANTREE or Jantu. *HIND.* An almanac or register. The word originally meant a perforated piece of metal through which wire is drawn, and may have subsequently been applied to an almanac on account of its having many open compartments or ruled divisions. See Almanac; Josi.

JAPA. *HIND.* A repetition of the name of Rama, a religious rite of the Dadu Pant'hi Vaishnava. Japa-mala is a Hindu rosary, consisting of 27 beads, which are told over four times, the number of 108 being the most proper for the repetition of such forms as 'Ram, Ram, Ram!' 'Wah, Guru ji ki Fatah!' 'Shri Ganeraya Namaha!' etc. It is adapted for silent devotion.—*Burton's Scinde*, p. 419. See Dadu Pant'hi.

JAPAG. *TIB.* Chinese brick tea imported over the Chinese frontier.

JAPAN, in the east of Asia, is occupied by a Mongoloid race. The total area of the empire is 148,456 square miles, and population in 1883, 36,700,118, the number of heads of families being 7,684,986. The total foreign residents in the same year was 6187. The population of the capital, Tokio, in 1883 was 823,557, the next

largest being Osaka, with 293,681 inhabitants. In 1884 the reigning monarch or Mikado was Mutau Hito, born 22d September 1852, succeeded his father 1867. He is the 123d emperor in unbroken descent, the founder of the dynasty B.C. 660 being Jimmu Tenno. It is an absolute monarchy, tempered by the Daijo-Kwan or Great Council, which is nearly as old as the monarchy itself, and whose members mainly form the heads of the executive departments which correspond in name and organization to the ministries of Europe. Then there is the Gen-roin or Senate, established in 1875, to deliberate on legislative matters, its decisions being subject to confirmation by the Cabinet Council, and sanction by the sovereign. The number of senators is at present 37. Further, there is the Sanji-in or Council of State, created in 1881. Its functions are to initiate and frame bills, and discuss matters transmitted by the executive departments, and also to hear and decide cases relating to administrative questions. Each of the 47 districts (three Fus and 44 Kens) has its governor; while each district is subdivided into counties (Gun) and cities or boroughs (Ku), each with its chief (Cho), who manages local affairs.

Nipon, Kiu-sin, Jesso, and Sikoff, four large Japanese islands, together form a group not dissimilar in geographical configuration to Great Britain and Ireland. In the first island are situated Yedo and Miako.

The island of Nipon, popularly called Japan, is known to the Chinese as Yang-hu or Jih-pun-kwo, and its name signifies land of the rising sun. Kiu-siu or Nimo, the most southern of this group, in lat. 32° 44' N., and long. 129° 52' 7" E., has the harbour of Nangasaki on its western side, is 150 miles north to south by 270 east to west. Sikoff is about 100 miles in length by 60 in breadth.

Sagalin Island is a little smaller in extent than Nipon, and was formerly divided between the Chinese and Japanese, the former holding the northern and the latter the southern half. Its native population are the Kuriles, a very hairy, wild, and untutored race. The chief town in the island of Jesso is Matamai; the second is Hakodadi. Matamai is an imperial city, built upon undulating ground, and the hills near are covered with oaks, firs, cedars, poplars, the yew, the ash, cypress, birch, aspen, and maple. Nipon or Nifon or Nippon constitutes the main body and strength of the Japanese empire. Ha-da, a port in Nipon, is about 40 miles from Simoda, and is built on a plain, 80 miles from the metropolis; it contains about 8000 people. The town is divided into wards separated by wooden gates. It contains nine Buddhist and one Sinto temple.

In 1882 the exports valued at £7,447,155, and imports £5,833,608. £6,400,000 were exported by foreigners, and of the imports £5,600,000 imported by foreigners. The staple articles of agricultural production were as follows in 1881:—Rice, 155,629,409 bushels; wheat, 62,049,940 bushels; beans, 10,795,717 bushels. The paper money in circulation in 1883 was valued at £19,658,070 as compared with £22,685,558 in 1879. The total debt in 1883, according to official statement, was £67,073,237. The following is a statement of the revenue and expenditure for the years ending June 30, 1881-

1884, the first two actual, the last two the budget estimates:—

	1881.	1882.	1883.	1884.
	£	£	£	£
Revenue,	12,673,450	14,288,343	13,362,824	15,121,220
Expended,	12,628,182	14,269,798	13,362,824	15,121,220

The new army of Japan is modelled on the German system, compulsory service prevailing. In 1883 the active army was constituted as follows:—Infantry, 44 regiments of 32,964 officers and men; cavalry, one regiment of 482 men; artillery, seven companies, 2687 men; engineers, three companies, 1167 men; commissariat, 520;—total, 37,820. In the first division of the reserve are 42,606 officers and men; in the second division, 16,080; the auxiliary forces, 6033; gendarmes, 1286; the total force in 1883 being 105,110. At the Military College and Military School are 1200 pupils. In the navy are 702 officers and 4511 seamen. The navy in 1883 consisted of eight large ships of war (five ironclads), with 122 guns, total tonnage about 15,000, and horse-power about the same; leaving 18 miscellaneous vessels, with 103 guns, 10,340 tonnage, and 6730 horse-power.

From the 16th century the English have had intercourse with Japan, and from 1613 to 1623 the E. I. Company maintained a factory there. The Dutch from the earliest years had a factory, and St. Francis Xavier made many converts to Christianity. By treaties with the American and European Governments, the country has been thrown open to foreigners, and the extraordinary variety and beauty of Japanese scenery, the strange manners and customs of the people, the unparalleled rapidity of the changes which are transforming the social, political, and religious life of the nation, and the archaeological remains which are to be found in the country, have been subjects of great and abiding interest; and the Japanese have eagerly cultivated western science. At first they employed learned men from Europe and America, but these have gradually been replaced by Japanese who had been sent to be educated in Europe.

The Japanese school of art has been eagerly examined by the nations of Europe. Dr. Christopher Dresser wrote on the Architecture, Art, and Art Manufactures; Mr. Quin, the British Consul at Hakodadi, reported on the Lacquer industry; the ceramic and ornamental arts of Japan have been illustrated in a work by Messrs. Audsley and Bowes; and M. Gonse issued a work on l'Art Japonais. The Japanese book, the Ko-gei Shi-riyo, on their lacquer industry, has been noticed by Mr. Quin. In this, in drawing and painting, in embroidery, in crusted work and enamel, the Japanese have special schools. In their painting of the human figure there is invariably disregard both of drawing and anatomy, but in the place of these there is an exuberance of the most playful and grotesque action. Mr. Wilkinson (Sunny Lands) mentions a bronze image of Buddha at Kama Kura, 15 miles from Yokohama. It is in a sitting posture, and was cast in the year 1252. Its height 50 feet. Sir J. E. Reid also mentions a bronze seated idol, cast A.D. 743; height from the base of the sacred lotus flower on which he sits to the top of the head, 63½ feet; 1,005,361 lbs. of material were used.

The origin of the ceramic art in Japan is referred to the prehistoric era of Oanamuchi-nomikoto, and the inventor, Oosei-tsumi. But in B.C. 29, when an empress of Japan died, and, according to immemorial custom, a selection from among the slaves of her household were doomed to death, so that she might not descend unattended into the grave, then arose in the province of Idsoumi the worker in stone and pottery, whose name was Nomino-Soukouné. He made images of clay, and, taking them to the widowed emperor, persuaded him to bury them with the body of the august lady, and to spare the lives of her favourite servants. Thereafter the cruel custom was discontinued, and Nomino-Soukouné was allowed, as a title of honour, the designation Hagi,—the artist in clay. It seems probable that for 1500 years or more, pottery only, and not porcelain, was made in Japan; but in the time of Henry VIII. of England, about 50 years before porcelain was first made in Europe, an artist who had travelled in China settled at Hizen, and instituted there a manufactory of the finer ware. But the earthenware of Japan is of such a quality that it has sometimes apparently been described as porcelain. 'Raku' ware, which figures in Japan at ceremonial tea-parties, closely resembles china, but is nothing more than a lead-glazed earthenware, introduced by Ameya, a Corcan, about the year 1500. It is said that Ameya's descendants, in the 11th generation, still pursue the trade of their ancestor at Kioto,—such is the permanence of Japanese institutions.

In China it was not till the 3d or 4th centuries of the Christian era that fine materials were employed, and that some degree of perfection was attained. Still, taking the later date, the porcelain of China has a high antiquity, and must have been made at least 1250 years before English porcelain. When the Chinese had acquired a certain amount of skill and perfection, they appear to have rested entirely satisfied with the results, and to have continued producing them without variation for ages. So exclusively were the Chinese the manufacturers of porcelain, that it acquired the name of their land, and became universally known (on its introduction to Europe in 1518) as china. The Japanese have acted differently from the Chinese, and have produced porcelain ware of the finest fabric and in the highest artistic forms.

The Japanese are a Mongoloid race of small stature. The women's hands and feet are small, and their necks and shoulders beautifully modelled. The race are gentle, kind to one another and to animals, but insincere, and personal gain overrides all other thoughts. In hot weather men and women go about the country unclothed. Their greatest failings are licentiousness and untruthfulness. The Aino have square and powerful frames; they have a profusion of coarse black hair, and the men wear long beards; they are peaceable, honest, and sociable.

A very large proportion of the Japanese population is engaged in fishing, mostly, however, as an adjunct to other occupations, and mainly for personal supplies, and not as a trade. In 1881 the number of fishermen was 848,288, and women 753,118, the number of boats being 190,045.

The nobles, when sentenced to death, have

the right to die by stabbing themselves, and being beheaded by a selected friend. The rite, known as the Hari Kiri, was instituted in the 14th century.

The mass of the Japanese people are Buddhists; and in 1882 there were 76,275 Buddhist priests, besides 21,011 student priests; Shintooism had 17,851 priests and 1302 students.

Japan and China received with Buddhism many of the essential doctrines of Hinduism. On entering a Japanese temple, one is struck by the analogies to the Christian ritual on the one hand, and to Hinduism on the other. The chantings of the priests, their bowing as they pass the altar, their vestments, rosaries, bells, incense, and the responses of the worshippers, are similar to those in the churches of some Christian sects.

The Shin-shiu sect claims more than 10 millions of the 32 millions of Buddhists inhabiting Japan. It traces its origin back to a Chinese priest, Hwui-yuen, who in A.D. 381 founded a new monastery, in which the Buddha Amītabha (Infinite Light) and his two great apostles were worshipped. This new school was then called the White Lotus school, and has since spread far and wide. Some of the friars belonging to it were sent to India to collect Sanskrit MSS., and several of these containing sacred texts of Buddhism, particularly descriptions of Sukhāvatī, or the Land of Bliss, in which the believers in the Buddha Amītabha hope to be born again, were translated from Sanskrit into Chinese. They form to the present day the sacred books of the White Lotus sect in China, Tibet, and Japan. After the doctrine of the White Lotus school reached Japan in the 7th century, it branched off into different sects. The Shin-shiu sect dates from A.D. 1174.

The sacred books of the Buddhists in Japan are nearly all Chinese translations of Sanskrit originals. Many of these translations, however, are known to be very imperfect, and of one of the principal sacred texts used in Japan, the Sukhāvatī-vyūha, the Description of the Land of Bliss, there are no less than 12 Chinese translations, which all differ from each other.

Of late the study of Sanskrit had become completely extinct in that country as well as in China, and two young priests, Bunyiu Nanjio and Kenjiu Kasawara, were sent to Great Britain.

Bunyiu Nanjio, among other useful works which he did during his stay at Oxford, compiled a complete catalogue of the gigantic canon, called the Tripitaka or the Three Baskets. It contains 1662 separate works,—some small, some immense. In each case the original Sanskrit title has been restored; the dates of the translations, and indirectly the minimum dates of the originals also, have been fixed. This has led to a discovery which, according to Professor Muller, has revolutionized nearly the whole of the history of Sanskrit literature, by showing that between the Vedic literature and the later renaissance literature there lies a period of Buddhist literature, both sacred and profane, extending from about the 1st century before to the 5th century after Christ. The catalogue prepared by Mr. Bunyiu Nanjio at the request of the Secretary of State for India, and printed at the Oxford University Press, is a work of permanent utility, a magnum opus, and has been welcomed in every country where Sanskrit is studied.



Nowhere are the foundations of the earth more frequently and dangerously shaken than in Japan. Few months pass without the occurrence of shocks of greater or less intensity; and so persistent are they, that it has been even found necessary to construct the lighthouses which have been recently erected on the coast on a special system, by which, whatever may be the oscillation of the buildings, the lights should always remain stationary. In the towns and villages also the people have been driven to practise a regular earthquake drill. At the first agitation they rush out of doors, if their houses are open, as in summer; but if it is the cold season, or the houses are closed for the night, each man, woman, or child of sufficient size to act independently, seizes one leaf of the shutters that slide in grooves on the edges of the verandah, lifts it tray-wise on to the head, as a protection from falling tiles or debris, and so, gaining the nearest open space, lays it down on the ground and sits on the middle of it, to minimize the liability to fall into cracks or rents in the earth's surface.

Japan is known to have 40 species of mammals, of which 26 are peculiar to the islands. Of its 165 land birds, 40 are common to Great Britain and Japan, 18 are peculiar to the Japan islands.

The Japanese flora is characterized by an unusually large proportion of woody plants, many of which belong to families which are rare elsewhere so far to the north, and by the abundance of maples, laurels, hollies, hydrangeas, figs, evergreen oaks, and remarkable forms of conifers. Taken altogether, it presents much affinity with the flora of the Southern United States of Eastern America. *Sciadopitys verticillata*, one of the most remarkable, and at the same time one of the rarest, conifers of Japan, is usually seen cultivated in gardens and around temples. Specimens met with in the vicinity of Kanagawa and Yedo were in many instances fully 100 feet in height.—*Fortune, Japan and China*; A. R. Wallace, p. 368.

JAPAN-WAX. Jih-pen-lah, CHIN. Obtained by crushing the ripe seeds of *Rhus succedanea*? and separating the tallow-like covering by heat. It is employed in candle-making.

JAR. In the Durga puja festival of the Hindus, a sacred jar is an essential article in the celebration of the mysteries, and is marked with the combined triangles, denoting the union of the two deities, Siva and Durga. The worshippers of the sakti, or female principle, mark the jar with another triangle. The Vaishnava sect in their puja use also a mystical jar, which is also marked. These marks, Mr. Paterson says, are called Tantra, and are hieroglyphic characters, of which there are a vast number. He hence deduces the identity of this Hindu puja with some Egyptian rites of a corresponding nature. In the kalasi puja a kalasi or water jar is placed in a chamber as a type of Durga or other divinity, and is worshipped.—*Asiatic Researches*, viii. p. 401.

JARA, the hunter who slew Krishna, mistaking his foot for part of a deer.

JARAB was the son of Sultan, the son of Eber, and brother of Peleg, and from him the ancient Arabians derive their ancestry. The Yaharabi, therefore, who claim the nearest approach to the parent stem, trace their genealogy further back than the other tribes in Arabia,

and may, undoubtedly, be pronounced the oldest family in the world. Saba, the grandson of Sultan, founded Saba, and the Sabæans are supposed to be identified with the Cushites, who dwelt upon the shores of the Persian Gulf. This was the position which the seceders occupied at the period of the dispute for the khalifat between Ali and Mowaiyah, and it throws a ray of light upon the mist that envelopes the history of this remote period, when we find some direct evidence bearing on a point which has heretofore been a matter of mere conjecture. The name of Arabia, with some show of reason, has also been derived from the Jarab here alluded to.—*Wellsted's Travels*, i. p. 8.

JARAH. HIND. A surgeon. Jarahat is surgery.

JARAK, a little town on an eminence overhanging the western bank of the Indus, about midway between Hyderabad and Thatha. It is the boundary between Vichalo or Middle Sind and Lar or Lower Sind. Three miles below Jarak is another low hill covered with ruins, which the people call Kafir Kot, and attribute to Raja Manjhira.—*Cunningham's India*, p. 287.

JARAN. JAV. A white wood of Java, taking the tool easily; the natives prefer it to all others for the construction of their saddles, which consist principally of wood.

JARAS, the hunter who accidentally killed Krishna.—*Dowson*.

JARASANDHA, a warrior king of Magadha, of a Turanian dynasty, to whom various deeds and dates are assigned; perhaps several rulers bore this name. He twice waged war against Mathura, the Behar of the present day. Krishna repulsed the first invasion, but after the second invasion Krishna and the Yadava retired to Dwaraka. Jarasandha and Sahadeva, according to Professor Wilson, were contemporaries, B.C. 1400. Jarasandha is supposed by Sir William Jones to have been a contemporary of Krishna and Yudishthira, B.C. 3101. Jarasandha, king of Magadha, is the historical personage amongst the heroic kings of the Mahabharata. It was his wars and conquests which occasioned the great popular movement that took place immediately before the era of the five Pandava kings. He drove the Yadava from their settlements on the Jumna, and brought 86 kings prisoners to his capital. He held imperial sway. It was he who opposed Semiramis, B.C. 1230, defeated and drove her back to the Indus with immense loss. He was son of Brihadratha and grandson of Vasu. He was of the dynasty of the Barhad-ratha, which Bunsen estimates, B.C. 986, was followed by the following dynasties:—Pradotya, B.C. 646; Bimbisara, B.C. 578. In this dynasty Buddha appeared as a teacher, and died B.C. 543. Seshunaga, B.C. 446; Nand, 378; Maurya, whose first was Chandragupta, 312. After Jarasandha's death, his kingdom fell to pieces, and it was followed by the murderous war amongst the princes of the Kaurava and Pandava.—Jarasandha ka Baithak, a Buddhist tower near Sarnath, 28 feet in diameter and 21 feet high, with a basement 14 feet high. Its total height, when complete, was probably 56 feet. Fergusson says (p. 45) it is also described as a brick st'hupa at Giryek, 7 miles E. of Rajgir; another at Rajgir, the ancient Rajagriha.—*Wheeler's Hist.*

of India, i. pp. 164, 475; *Bunsen*, iii. pp. 547-591; *Ferguson and Burgess, Cave Temples of India*, p. 45.

JARGAH and Nargah, the great circle of beaters in the Mongol hunting parties.

JARIB or Jureeb. HIND., PERS. A measuring chain or rope. Before Akbar's time it was a rope. He directed it should be made of bamboo with iron joints, as the rope was subject to the influence of the weather. In British survey measurements a chain is used. A jureeb contains 60 guz, or 20 gut'ha, and in the standard measurement of the Upper Provinces is equal to five chains of 11 yards, each chain being equal to 4 gut'ha. A square of one jureeb is a bigha. A jureeb in Hebrew and Arabic signified originally only a measure of capacity, equal to 4 qufeez, or 384 mud (Latin, modius), and in course of time came to signify the portion of land which required as much to show it as a jureeb would contain. The pat'ha and nalee of Garhwal and Kamaon have a similar origin. This use of the term must have altered before the reign of Timur, for in the Institutes we have an injunction, which is evidently the foundation of Akbar's division of soil into three classes. The words qufeez and mud are both retained in the Spanish cafiz and almud. Indeed, nearly all the Spanish weights and measures are, like very many administrative words, derived from the Arabic, as the quintal of one hundred pounds, from kintur, of which the fourth (rooba) is the arroba; arralde, a pound, from arrattle; xeme, a span, from shamah; and so on.—*Elliot, Sup. Gloss.*; *Al Makkari*, i. p. 500; *Asasul-Lughat*.

JARID. ARAB. A reed, a javelin, thrown by the hand in the manner of the Roman pilum.

JARIDAH. ARAB. A book, a volume, a register, an account book, a branch of a palm tree stripped of the leaves; a number of horsemen or horses, part of a large body.

JARID-BAZEE. PERS. An athletic exercise, either played by two men on horseback, with a spear-shaft twelve or more feet long, or by a single horseman, with a stick two or three feet in length. In the former, the two opponents alternately gallop after each other, throwing the jarid or spear-shaft with full force; the aim of the thrower is to hit and unhorse his opponent, while he, by his dexterous agility, is not only to elude the blow, but to seize the weapon in the air, and attack in turn. The other game simply consists in putting the horse to its utmost speed, and dashing one end of the short stick on the ground, so that it may rebound upwards and be again caught. In Syria, horsemen armed with these ride at full speed, and throw their jarid against each other from a considerable distance. The assailant, so soon as he has thrown, turns his horse, and his antagonist pursues and throws in his turn. The sport is not unattended with danger. The Mamluks used to make these jarid staffs from the branches of the palm tree stripped of their leaves, about 4 feet long, and weighing 5 or 6 lbs. They are still so made in Persia.—*Pottinger's Travels*.

JARI-PATKA. MAHR. The pennon of the Peshwa's standard, or his flag. Qu. Zari-patka, golden pennon.—*W.*

JARRAH, a wood of Western Australia, *Eucalyptus marginata*, *Smith*, unsurpassed in soundness and durability; for all works of magni-

tude, such as dock-gates, wharves, etc., requiring strength, it is without equal. It is applicable for almost all purposes; is highly effective in all ornamental work, and most useful for all the requirements of the house-carpenter, such as window frames, doors, beams, and every description of furniture, and when cut at the proper time of the year, and allowed to season before being used, it has proved almost indestructible. It sets at defiance white ants on land, and the Terebo navalis in water. It is used for roofs, floors, window frames, mantelpieces, tables, and doors, resisting insects like so much marble, and is capable of receiving the highest polish.

JARTIKKA, one of the Arashtra races, the Adraistæ of Arrian, who places them on the Ravi. The Bahika was a tribe occupying the neighbourhood of the Indus near Attock, at the time of Alexander and Chandragupta. The Bahika also were one of the republican races known as the Arashtra (SANSK.), or the kingless, the republican defenders of Sangala or Sakala. The Arashtra were known by the several names of Bahika, Jartikka, and Takka, from which last is the name of their old capital of Taxila or Takka-sila, as known to the Greeks. The Takka people still exist in considerable numbers in the Panjab Hills; and their alphabetical characters, with the name of Takri or Takni, are now used by all the Hindus of Kashmir and the northern mountains, from Simla and Sabathu to Kabul and Bamian.—*Sir H. Elliot*.

JARYA, a tribe in Nepal, south of the Gurung, with whom they are intermixed and intermarry. They are Hindu in creed and manners. They may pertain to the Gurung, Nagar, or Newar tribes. See Newar.

JASHN. ARAB., HIND. A royal ceremony, an entertainment.

Jashn-i-Wazan, the ceremony of weighing a person against money and ornaments, to be afterwards given away in presents or charity.

JASHIPUR, a tributary state of Chutia Nagpur, in the Bengal Presidency; area, 1947 square miles. Bounded on the north and west by the tributary state of Sirguja, on the south by Gangpur and Udaipur, and on the east by the Lohardaga district. The population consists of the Oraon, who are of the Dravidian race, with many of Kolarian descent.

JASMINUM. Many of the jasmine genus of plants are very pretty shrubs, with white and yellow flowers, in most cases scented. The Yuthika savala kesi, having golden or auburn hair, brown as the yellow jasmine, was deemed a mark of beauty in ancient India, and in the west of India such hair is even now sometimes seen, but the prejudice in favour of ebony locks is so strong that it is considered a morbid affection of the hair, and the women dye and conceal it. In the Hero and Nymph occur the words,—

'Her voice is music, her long tresses wear  
The jasmine's golden hue.'

*Jasminum angustifolium*, *Roth.*

*J. vimineum*, *Willd.*

*J. triflorum*, *Pers.*

*Nyctanthes angustifolia*, *L.*

Ban mallika, . . . HIND.

Malati, Malur, . . . MALAY.

Manor, . . . . .

Katu pitsigam, *MALEAL.*

*N. triflora*, *Burm.*

*Mogorium triflorum*,

*Lam.*

Kanana mullika, *SANSK.*

Asphota, . . . . .

Cattu mallika, . . . . .

Chiri malle, . . . . .

Grows in the forests of the Peninsula of India. Its root is used medicinally.—*W. Ic.*; *Roth.*

*Jasminum arborescens*, *Roxb.* i. p. 95.

*Nyctanthes grandiflora*, *Lour.*

Buro koondo, . . . BENG. | Munem-manus, . . . HIND.

Grows in all the south-east of Asia.

*Jasminum auriculatum*, *Roxb.*

*J. trifoliatum*, *Pers.* | *Mogorium trifol.*, *Lam.*

Jubi, . . . . . HIND. | Tella adavi malla, . . . TEL.

Yerra adavi malla, . . . TEL. | Mallalu, Sannajajulu, . . .

This small, sweet-flowered species grows in the Mauritius, Bengal, Assam, Ajmir, and is much cultivated.—*Roxb.*

*Jasminum chrysanthemum*, — ?

*J. revolutum*, *W. Ic.*

Pela chambeli, . . . HIND. | Pachcha adavi malla, TEL.

Hema pushpika, . . . SANSK.

This grows in Bengal and the mountains on the N.E. of India. It is a free flowerer, and highly ornamental.

*Jasminum grandiflorum*, *Linn.*

Myat-lac, . . . . . BURM. | Chambeli, Jati, . . . HIND.

A native of the East Indies, and much cultivated for the flowers. This and another species yield the true essential oil of jasmine of the shops. It is the most exquisitely fragrant species of the genus, and is very generally cultivated, the oil being much prized as a perfume; and the large white flowers, having a most powerful scent, and being in blossom throughout the year, are used in garlands on all festive occasions. In Hindu medicine, the flowers are considered a bitter and cool remedy, and are employed as an application to wounds, ulcers, boils, and eruptions of the skin. They act as an aromatic stimulant, and might be used as a substitute for the sambucus, elder flowers.—*Roxb.*

*Jasminum heterophyllum*, *Roxb.*

*J. hirsutum*, *Linn.* | *Nyctanthes hirsuta*, *Linn.*

*J. pubescens*, *Willd.* | *N. pubescens*, *Retz.*

*J. multiflorum*, *Andr.* | *N. multiflora*, *Burm.*

Koondo, . . . . . BENG. | Katu jerammulla, MALEAL

Grows in most parts of India.—*Roxb.*

*Jasminum nudiflorum* is of the north of China, where its yellow blossoms peep out from amongst the snow like the primroses and cowslips. Nearly as early is the pretty daisy-like *Spiræa prunifolia*; the yellow *Forsythia viridissima*, the lilac *Daphne Fortunei*, and the pink Judas tree become covered with blossoms, and make the northern Chinese gardens extremely gay.—*Fortune's Res.* p. 241.

*Jasminum officinale*, *Linn.*, White jasmine

*J. revolutum*, *Sims.* | *J. pubigerum*, *var.*

Suari, . . . . . CHENAB. | Jai, . . . . . PANJAR.

Malto, Pitmalto, . . . HIND. | Shing, . . . . . SUTLEJ.

Chamba, . . . . .

A native of the south of Europe, used generally by Europeans for covering trellis-work. Natives of India grow it in bushes, and use the flowers at most of their festivals. It is propagated by layers. The root is said to be useful in ringworm. A perfumed oil is prepared from this with the fixed oil of the *Pterygosperma moringa*.

*Jasminum pubescens*, *Willd.* *Jasminum hirsutum*, *Linn.* Its pretty white flower, the koondo of the Hindu, is sacred to Vishnu. It is cultivated as a flowering plant, and is very ornamental.

*Jasminum sambac*, *Roxb.*

*J. undulatum*, *Willd.* | *Nyctanthes sambac*, *Linn.*

*Mogorium sambac*, *Lam.*

But mugra, BENG., DUKH. | Pun mulla, . . . MALEAL.

Sa bay, Ma lee, . . . BURM. | Zambak, . . . . . PERS.

Bela, Mutya, . . . HIND. | Navamallic, . . . SANSK.

Hazarea mugra, . . . , . . . Mallai, . . . . . TAM.

There are two varieties of this beautiful and very fragrant twining plant, one is *J. sambac*, plenum, the great double Arabian jasmine, the rich-lobed branches of which are studded all over like the snowdrop tree with lovely white flowers, the size of small roses, and delightfully fragrant. This variety is probably more cultivated than any other flower, though the single-flowered, with a twining habit, is not unfrequently to be seen. The single variety is called Motiya; but beautiful varieties called Satha, with single and double flowers, which have the odour of fine green tea, are also cultivated. *J. sambac* is used to decorate the hair of the Chinese ladies, and to garnish the tables of the wealthy. All Chinese gardens, both in the north and south, are supplied with this favourite flower from the province of Tokcin. This, *J. paniculatum*, and *Olea fragrans*, the orange tree, *Murraya exotica*, *Aglaia odorata*, and *Chloranthus inconspicuus*, are grown for their blossoms, which are used for mixing with the tea. The flowers of the sambac are supposed by the Hindus to form one of the darts of Kama Deva, the Hindu god of love.—*Roxb.*; *Riddell*; *Fortune*; *Stewart*; *Irvine*; *Wight*.

#### JASPER.

Jaspis, . . . DAN., DUT., SW. | Diaspro, . . . . . IT.

Jaspe, . . . FR., PORT., SP. | Jaspis, . . . . . LAT.

Jaspiss, . . . . . GER. | Jaschma, . . . . . RUS.

Jasper, a quartzose mineral of a red and yellow colour. Jasper, onyx, common opal, and blood-stone are found in abundance in many parts of the Dekhan and amongst the Cambay stones. Yellow jasper occurs on the Tennesseim, but it is not of common occurrence. A soft green jasper, also precious green jasper, and striped jasper, are found in the Burmese provinces.—*Mason*.

JAT or Zat. HIND. Caste, clan, tribe, occupation. Jat-bhai, a fellow-countryman, one of the same sect or clan. When a Rajput has children by a Sudra woman, they are called Jat.

JAT, also written Jet, Jit, Jut, and Zjbut, a great race spread throughout all the N.W. of British India, in Afghanistan, the Panjab, all Baluchistan, the valley of the Indus, Sind, the Indian desert, Rajputana, and the N.W. Provinces. Mr. Growse says the Jat are supposed to be the Xanthii of Strabo, the Xuthii of Dionysius of Samos, the Jatii of Pliny and Ptolemy. They have been identified with the Getae and their great subdivision the Dhe, with the Dahae, whom Strabo places on the shores of the Caspian. The existing division between the Jat and the Dhe has been traced back to the continuity of the Massa Getae, or Great Getae (Massa, PEHLAVI, great), and the Dahae, who dwelt by the side of each other in Asia Minor. The weight of authority is in favour of a Scythian origin for the Jat, and a similar descent has been claimed for some of the Rajput tribes.

The parent country of the Jat seems to have been the banks of the Oxus between Bactria, Hyrcania, and Khorasmia. In this position there was a fertile district, irrigated from the Margus river, which Pliny calls Zotale or Zothale, and General Cunningham believes this to have been the original seat of the Jat, the Jatti of Pliny

and Ptolemy, and the Xanthii of Strabo. The term Jat is only their tribal name; the general name of their horde is Abar. Taking these two names, their course from the Oxus to the Indus may be dimly traced in the Xanthii of Strabo, the Jatii of Pliny and Ptolemy, the Xuthii of Dionysius of Samos, who are coupled with the Arieni, and in the Zuthii of Ptolemy, who occupied the Karmanian desert on the frontier of Drongiana. Subsequently, the main body of the Jatii seem to have occupied the district of Abiria and the towns of Pardabathra and Bardaxenia in Sind or Southern Indo-Scythia, while the Panjab or Northern Indo-Scythia was chiefly colonized by their brethren of the Medes.

In proceeding eastwards by the Bolan pass and other routes, they succeed the Tajak and Dehwar of the west of Afghanistan and the vicinity of Kandahar, and occupy the plains and the hilly country, descending into the plains, spread to the right and left along the Indus and its tributaries, occupying Upper Sind on one side, and the Panjab on the other. But in the Panjab they are not found in any numbers north of the Salt Range, and in the Himalaya they are wholly unknown, which would seem to show that the Jat did not enter India by that extreme northern route. Also, the Jat does not occupy Lower Sind, and they are not found in Gujerat. The Jat is, however, the prevailing population in all Upper Sind, and their tongue is the language of the country. They were once the aristocracy of the land, but latterly have been dominated over by other races, and thus have lost somewhat of their position as the higher classes of society. In the south and west of the Panjab, too, they have long been subject to Muhammadan rulers. But latterly, as the Sikh religionists, they became rulers of the whole Panjab and of the country beyond as far as the Upper Jumna, in all which territories they are still, in every way, the prevailing population. Over great tracts of Hindustan, three villages out of four are Jat, and in each Jat village this race constitute perhaps two-thirds of the entire community, the remainder being low-caste predial slaves, with a few traders and artisans. The Jat extend continuously from the Indus over Rajputana. The great seat of Rajput population and ancient power and glory was on the Ganges; but since vanquished there by Muhammadans, the chief Rajput houses have retired into the comparatively unfruitful countries now known as Rajputana, where, however, the Jat is the most numerous part of the people. They share the lands with the Mina, the remains of the Brahman population, and the dominant Rajput, but they have the largest share of the cultivation. The northern part of Rajputana was partitioned into small Jat republics before the Rajput were driven back from Ajudiah and the Ganges. The southern and more hilly parts of Rajputana are not Jat, but are occupied by the Mhair, Mina, and Bhil; but in Malwa, again, the Jat are numerous, and seem to share that province with Rajputs and Kunbi. Bhurtpur and Dholpur are Jat principalities. Those of Baluchistan are fine athletic men, with handsome features, but rather dark. Those in Upper Sind, up the course of the Indus, and in the South-Western Panjab, are for the most part of the Muhammadan religion. They have been long

subject to foreign rule, and seem to be somewhat inferior to their unconverted brethren. In all the east of Baluchistan, the Baluch are but a later wave and upper stratum. There, about the lines of communication between India and Western Asia, in the provinces of Seistan and Cutch Gandava, the Jat form probably the largest portion of the agricultural population, and claim to be the original owners of the soil. In the west, advancing through Rajputana, we meet the Jat of Bhurtpur and Dholpur. Gwalior was a Jat fortress belonging, as is supposed by Mr. Campbell, to the Dholpur chief. They do not go much farther south in this direction. From this point they may be said to occupy the banks of the Jumna, all the way to the hills. The Delhi territory is principally a Jat country, and from Agra upwards the flood of that race has passed the river in considerable numbers, and forms a large part of the population of the Upper Doab, in the districts of Alighur, Merut, and Muzaffarnagar. They are just known over the Ganges in the Moradabad district, but they cannot be said to have crossed that river in any numbers. To sum up, therefore, the Jat country extends on both sides of the Indus from lat. 26° or 27° N. up to the Salt Range. If from the ends of this line two lines be drawn nearly at right angles to the river, but inclining south, so as to reach lat. 23° or 24° N. in Malwa, and lat. 30° on the Jumna, so as to include Upper Sind, Marwar, part of Malwa on one side, and Lahore, Amritsar, and Ambala on the other, then connect the two eastern points by a line which shall include Dholpur, Agra, Alighur, and Merut, and within all that tract the Jat race ethnologically predominates, excepting only the hills of Mewar and the neighbourhood, still held by aboriginal tribes. Advancing eastwards into the Panjab and Rajputana, we find Hindu and Muhammadan Jat much mixed, and it often happens that one-half of a village or one branch of a family are Muhammadans and the other Hindus. Farther east, Muhammadan Jat become rarer and rarer, and both about Lahore and all that part of the Panjab along the line of the Upper Sutlej and Jumna, the great mass remain unconverted. In the Panjab, the Jat all take the designation of Singh, and dress somewhat differently from ordinary Hindu Jats; but for the most part they only become formally Sikhs where they take service, and that change makes little difference in their laws and social relations. The Jat of Delhi, Bhurtpur, etc., are a very fine race, bear the old Hindu names of Mull and such like, and are not all Singhs. In Rajputana, the Jat are quiet and submissive cultivators. They have now long been subject to an alien rule, and are probably a good deal intermixed by contact with the Mina and others.

Captain Postans tells us that the Jat in Sind, like all the tribes in the Sind countries, are divided into innumerable subdivisions, called Koum, and are a hard-working race, occupying themselves in rearing camels, feeding flocks, or cultivating the soil. They are invariably found in large communities, often living in temporary huts or wand, and migrate all over Sind and its confines, as shepherds, in search of pasture. Where this is not the case, they are farm servants either of the Baluchi chiefs or wealthy zamindars,

who repay their labour with a modicum of the produce. The Jat in Sind are a quiet, inoffensive class. Their women are, throughout the country, noted for their beauty, and, to their credit be it also spoken, for their chastity. They work as hard as the men, and the labour of tending, driving home their flocks, milking the cattle, etc., is fairly divided. The Jat are very numerous, and form a large division of the population of Sind, though seldom found in its towns, being dispersed over the whole face of the country, particularly eastward to the desert tract which separates Sind from Cutch, known as the Runn, on which this tribe rear large flocks of camels.

In 416 of the Hijira (A.D. 1026), Mahmud marched an army against the Jat, who had harassed and insulted him when returning from his last expedition against Saurashtra. These Jat inhabited the country on the borders of Multan, along the river that runs by the mountains of Joud. When Mahmud reached Multan, finding the Jat country defended by great rivers, he built fifteen hundred boats, each armed with six iron spikes projecting from their prows, to prevent their being boarded by the enemy, expert in this kind of warfare. In each boat he placed twenty archers, and some with fire-balls of naphtha to burn the Jat fleet. The monarch having determined on their extirpation, awaited the result at Multan. \*The Jat sent their wives, children, and effects to Sind-Sagur, and launched four thousand, or, as others say, eight thousand boats well armed to meet the Ghaznians. A terrible conflict ensued, but the projecting spikes sunk the Jat boats, while others were set on fire. Few escaped from this scene of terror; and those who did met with the more severe fate of captivity. Many doubtless did escape; and it is most probable that the Jat communities, on whose overthrow the state of Bikanir was founded, were remnants of this very warfare.

The Jat who remain of the Hindu religion are divided into clans, and they marry into their own, usually one wife, or, failing children, take another. Their widows can re-marry, and they can take the wife of a deceased brother if she has not had offspring. They are not strict as to the manner of cooking or eating their food. They are good agriculturists, honest carriers, and are a bold, independent, but not boorish race. In the Merut division, they are considered the most valuable subjects, the most industrious of all the castes, patient and long-suffering as taxpayers, quiet and peaceable generally, but, like the Rajputs, easily roused to avenge a fancied wrong, or in obedience to their chieftain's call. Many eat animal food; they are hurdy, amenable to discipline, and make good soldiers. Though professing Hinduism, they are remarkable for their contempt of the Brahmans.

The Jat Singh of the Panjab and Upper Sutlej may probably be taken as the best representative type of the race. Compared to northern races, they are dark; they are tall, large, and well-featured, with plentiful and long beards, fine teeth, and a very pleasant, open expression of countenance. They are larger and taller than the Afghan Pathan, with the upper part of the body especially well developed, but not so stout limbed or quite so robust. They are a fine, remarkably handsome race of men, not excelled

by any race in Asia. In courage, energy, and military qualities, they excel the more beautiful non-Pathan races of the northern hills, and they are as energetic in the peaceful arts as in that of war. They are good cultivators, hard-working, and thrifty; they let little land lie waste, and pay their land tax punctually. Their women work as well as the men, and make themselves generally useful. They are not learned, though many men and some women can read and write. They have a great craving after fixed ownership in the soil. They are essentially agriculturists, seldom gardeners, and in Hindustan are never pastoral. They breed cattle largely, and sometimes rear camels when the country is suitable; and in Jat countries both ordinary carts and large mercantile waggons are usually plentiful, and as waggoners they not unfrequently carry their grain and other produce to distant markets on their own account. The Jat formerly dwelt in Rajputana in republics, such as, in the time of the Greeks, were alluded to as democratic institutions, and one recognised republican state, that of Phul or Maraj, came down to the present day, and was the last recognised republican state in India. It was a Jat republic, and gave the chiefs who founded the states of Patiala, Nabah, Jheenda. The old territory of the Phulkian race was recognised by the British, and treated amongst the protected Sikh States, but has recently been brought under the general rule of British dominion. Every Jat village, however, is, on a small scale, a democratic republic, every man having his own separate and divided share of the cultivated land. The union in a joint village community is rather the political union of the commune, so well known in Europe, than a common enjoyment of property. A father and son may cultivate in common, but commonality goes no further. The village site, the waste lands and grazing grounds, and, it may be, one or two other things, belong to the commune, and the members of the commune have, in these, rights in common. For all the purposes of cultivation, the remainder of the land is in every way separate individual property. The government is not patriarchal, but a representative communal council or panchayat. Re-marriage of widows is permitted. All the Jat are subdivided into many gentes and tribes, after the usual fashion of the peoples of the Aryan or Indo-Germanic stock, and the usual fashion is to marry into another gens. The Jat have little of the Hindu ceremonial strictness, and in Panjabi regiments they messed freely like Europeans, and had their two or three meals a day comfortably. The Jat, Rajput, and their congeners are branches of one great stock. Brahmans of Kashmir and the frontier hills are Hindus in an earlier stage of Brahmanical development. The Jat country is just such as would be occupied by a large stream of people issuing through the Bolan pass, in lat. 28° or 30° N., and the Rajput are ranged in a semicircular form around the eastern and northern and south edge of the Jat area, the mass of them occupying the richer valley of the Ganges. Mr. (Sir G.) Campbell's conjecture is that the Rajput are an earlier wave from the same source as the Jat, who came in by the same route, have farther advanced, and been completely Hinduized, while the Jat have come in behind them. Panjabi is the language spoken by the Jat, but which, in

Upper Sind, is called Jati Gui or the Jat tongue; and Mr. Masson calls it Jetki. It is an Indo-Germanic tongue allied to the Sanskrit. In its main grammatical and essential features it is not widely different from the Hindi of the Rajput and other Hindustan people. It is one of the most Prakrit of Indian vernaculars. The Jat are partly Hindu, partly Sikh, and partly Muhammadan. They all refer to the west of the Indus and to Ghazni as their original seats; the Dhe or Pachhade reached India from the Panjab about the middle of the 18th century. The other section is the Hele or Deswale. Sind Jat seem to have entered by the Bolan pass, occupied the high pastoral lands about Quetta, and thence descended into the plains, which they still occupy. The Jat is the great agricultural tribe in the Panjab, and, in Panjab parlance, Jat and zamindar or cultivator are synonymous. There are no Jat in Kashmir or within the hills. The Aodi tribe of Jat dwell in Panipat and Sonapat. The Aolania Jat in Panipat claim to be above other Jat, by having had the title of malik or king conferred on them. The race, however, spread throughout the Panjab, down the Indus into Cutch Gandhava, and eastwards to the Jumna and Ganges, is the same, and wherever spread they retain a dialect of their own. Mr. Masson seems to imply that they are descendants of the Giete who, he says, once possessed the whole of the countries immediately east and west of the Indus. The zamindars or cultivators of the soil at Jell, as throughout Cutchi, are Jat, who there seldom moved abroad but on bullocks, and never unless armed. A Jat might generally be seen half-naked, seated on a lean bullock, and fearfully armed with matchlock and sword. In the Panjab they are not found west of the Jhelum, but east of that river the Jat cultivators use waggons. The Jat has been so long settled in Cutch Gandhava as to appear the aborigines. Amongst their numerous subdivisions are the Kalora, Kokar, Hampi, Tunia, Abrah. The custom among the Jat of Curao, also written Karno, seemingly from Karana, to cause to do, is the term among the Jat, Gujar, Ahir, and other races and tribes in Western Hindustan for concubinage generally, but more especially for marriages of widows with the brother of a deceased husband.—*Aitcheson's Treaties*; *Campbell, Ethn. of India*; *Beng. As. Soc. Journ.*; *Journ. Ethn. Soc.*; *Cunningham's Sikhs*; *Elphinstone's Caubul*; *Elliot's Suppl. Glossary*; *Government of India Records*, No. 11; *Institutes of Menu*; *Kennedy on the Origin of Languages*; *Masson's Journeys*, ii. p. 125; *Masson's Kalat*, p. 352; *Memoirs of Humayun*, p. 45; *Pennant's Hindustan*; *Postans' Sind*; *Selections from the Mahabharata*; *Elliot's Hist. of India*; *Thomas' Prinsep's Antiquities*; *Tod's Rajasthan*; *Vigne's Travels*.

**JATA. SANSK.** A knot of hair on the heads of Hindu and Buddhist devotees. The Jata, or matted hair, was assumed by Rama and Lakshmana on dismissing the royal chariot at the village of Sringavera, to indicate their entering upon a forest or ascetic life. Jata therefore is a twisted braid of hair, worn by Hindu ascetics.

**JATAIYU**, a fabulous bird killed by Ravana.

**JATAKA**, the tenth division of the Sutra-Pitaka, or second book of the sacred canon of the Buddhists, has legends relating to Sakya Muni,

or Buddha's previous existences, which he is said to have related at various times to his hearers, and in which a good deal of his doctrine is embodied. These legends are still very popular all over the world of Buddhism, and have spread far beyond it, being the oldest source of *Æsop's Fables*, and of the fairy tales, folk-lore, nursery songs and rhymes of every country in the world. Often they become changed, almost beyond recognition, till Gautama Buddha even figures as a Christian saint in the Romish calendar. The life of Barlaam and Josaf, attributed to St. John of Damascus, has been shown by Professor Max Muller to be the life of Gautama Buddha as told in the Jatakas. Its Latin title is *S. Joannis Damasceni Barlaam Eremitæ et Josaphat Regis Indorum Gregorio Trapezuntio interprete*, Prince Josaf being none other than Gautama Buddha, and St. Josaphat, who is worshipped by Catholics as a saint on every 27th of November. Colonel Yule believes also (*Marco Polo*, ii. pp. 304-309) that the story of the Holy Grail (*Sangreal*) had its origin in the Buddhist legends of the begging bowl of Sakya Muni; and he has been identified by Mr. Rhys Davids with the Man in the Moon, Gautama in a former state of existence having been a hare, and in the Kalmuk version of the Jataka legend the soul of that hare was translated to the moon, where he is still plainly visible to Kalmuk eyes.

The fables included in the Jataka book undoubtedly belong to the oldest Indian folk-lore, but they are universally ascribed by the commentators to Buddha himself. From all that is known of the life of Gautama, it was quite consonant with his method to make use of the household stories of the people in order to bring home to them the practical bearing of his moral teaching. A great deal of the Birth Stories, however, probably grew up after his death, and it is beyond doubt that in its present form the Jataka book represents a long process of accretion. Each story consists of several parts, and these are by no means of equal antiquity. The real Birth Story, or Story of the Past, is introduced by a Story of the Present, and is followed by a conclusion. The introductory story tells some episode of Buddha's life; how some disciple acted in such and such a way, and how Buddha accounted for it by the fact that the same person in a previous existence had behaved in a precisely analogous manner. The Birth Story itself is the account of this passage in the previous birth, put into the mouth of Buddha, who generally utters a stanza pointing the moral. The conclusion establishes the connection between the two episodes and identifies the characters. The introductory Story of the Present is clearly later than the Story of the Past, and is the work of the compiler or commentator; and the verses included in the latter (and sometimes in the former) are older in literary form than the stories, though the stories undoubtedly represent in substance popular fables which existed long before the verses were composed. There is a freshness and simplicity about the Stories of the Past that is sadly wanting in the Stories of the Present; so much so, that the latter (and this is also true of the whole long introduction containing the life of the Buddha) may be compared more accurately with mediæval legends of the saints, than with such simple



stories as *Æsop's Fables*, which still bear a likeness to their forefathers, the *Stories of the Past*. The *Jatakas* so constituted were carried to Ceylon in the Pali language, when Buddhism was first introduced into that island about B.C. 200; and the whole was there translated into and preserved in the Singhalese language (except the verses, which were left untranslated) until the compilation in the fifth century A.D., and by an unknown author, of the Pali *Jataka Book*.

As an example of the general character of the stories in their several parts, and also of their bearing upon European collections of popular tales, may be noticed the *Baka Jataka* (No. 38), or *The Cruel Crane Outwitted*, in which the case of two cheating tailors is told in the *Story of the Present*. The Teacher, i.e. Buddha, thereupon remarks that this was not the first time the one rogue of a tailor had taken in the other, and tells the *Story of the Past*, in which a crane who had treacherously devoured a pond full of fish, is himself outwitted and killed by a crab whom he had tried to deceive like the fish. Then comes the moral stanza, uttered by the *Bodhi-satwa* who had been looking on in the form of a tree spirit:—

'The villain, though exceeding clever,  
Shall prosper not by his villany.  
He may win, indeed, sharp-witted in deceit,  
But only as the crane here from the crab.'

And, finally, by way of conclusion, the Teacher established the connection and summed up the *Jataka* by saying, 'At that time he (the crane) was the *Jetavana* robe-maker, the crab was the country robe-maker, but the genius of the tree was I myself.' This fable can be traced through a numerous progeny; it is found in the Arabic *Kalila-wa-Damna*, the Persian *Anwar-i-Suhaili*, the Greek *Stephanites kai Ichneutes*, the French *Livre des Lumières* and *Cabinet des Fées*, in *La Fontaine*, the Arabian *Nights*, the *Pancha Tantra*, *Hitopadesa*, and many other collections of household stories; but it is not included in the so-called *Æsop's Fables*. The moral it inculcates is of a well-worn type; but this is not observable with regard to all the series.—*Saturday Review*.

JATAKI, in Baluchistan, a language spoken by the *Kind*, *Talpur*, *Murree*, *Chandia*, *Jemali*, and *Laghari*; they speak either *Jataki* or the hill tongue of the *Baluchi*. The *Jataki* is also called *Siraiki*, from *Siro* or *Upper Sind*, where it is commonly spoken by the people; but also *Baluchi* from its being used by several of the *Baluch* clans settled in the low country. The word *Jataki*, spelt with the cerebral *t*, and the peculiar *Sind j* or *dj*, is an adjective formed by the proper noun *Jat*, the name of a people. The author of the *Dabistan* applies the term '*Jat dialect*' to the language in which *Nanak Shah* composed his works. The *Journal of the Bombay Branch of the Asiatic Society*, 1849, contains a short Grammar, which serves as a specimen of the *Jataki* tongue. It is extensively used throughout the province of *Sind*, and is spoken by probably one-fourth of the inhabitants. It abounds in varieties of dialects, and contains little or no original literature, except a few poetical pieces, and short tracts on religious subjects. The *Langha* or *Sindi* bards seem to prefer it to their own language, and many well-educated natives, especially *Baluchi*, have studied it critically, and composed works in it. The celebrated Arabic

hymn, generally known by the name of *Dua Suryani*, the *Syriac* or *Syrian* prayer, from which language it was borrowed by *Ali*, or, as is more generally believed, by *Ibn Abbas*, has been translated into *Jataki*, and is learned by heart as a talisman against accidents and misfortunes. The *Jataki* dialect is usually written in the *Nas-talik*, and sometimes in the *Nashki* character. In the former, the system of denoting the cerebral and other letters which do not belong to the Arabic alphabet, is the same as in *Urdu*.

JATA-MALA. SANSK. Wearing matted locks; a name of *Siva*.

JATAMANSI. HIND. The *Cyperus stoloniferus* of *Heyne*, *Retz*, and *Wight*, *Contr.*, but the true *Jatamansi* is the *Nardostachys jatamansi*, *D. C.*; the *Balch'haru* or *Balchur*, HIND.; *Sanbal-ul-taib*, ARAB.; and *Sanbal-i-Hindi*, PERS. The true plant is only found at great elevations beyond the tropics, but in South India the term is applied to the sweet-smelling tubers of various species of *Cyperus*, and in Upper India to the lemon-grass, *A. schœnanthus*, and other species of *Andropogon*, which are also known under the names of *Askhar* and *Sikhunas* (σχινας). Sir *W. Jones* identified it as the spikenard of the ancients.

In the *Makhzan-ul-Adwiah*, four separate articles are described,—1st, *Sumbul-Hindi*; 2d, *Sumbul-Rumi*, called also *Sumbul-Ukleti* and *Narden-Ukleti*, evidently the *nardus indicus* of *Dioscorides*, said also to be called *Sumbul-Italian*, that is, the nard which grows in Italy; the 3d kind is *Sumbul-Jabali* or *Mountain Nard*; and the 4th kind is *Sumbul-Farsi*, which is a bulbous plant, and is probably a kind of hyacinth. *Polianthes tuberosa* is described as being one of the kinds of Persian *Sumbul*. But the first alone, viz. *S. Hindi*, is that which is valued for its fragrance. The synonyms of it given by Persian authors are—in the Arabic, *Sumbul-ul-Tib*, or fragrant nard; in the Greek, *Narden*; in Latin, *Nardum*; in Hindi, *Balchur* and *Jatamansi*. The last is a Sanskrit name, and that which was given to Sir *William Jones* as the equivalent of *Sumbul-Hindi*, and which he informs us, like other Sanskrit names applied to the same article, has reference to its resemblance to locks of hair.—*Royle's Ill. Him. Bot.* p. 242; *Elliot's Flora Andhrica*.

JATA VARMA, ceremonies at the birth of a child, on which, before cutting the cord, some ghi is put into the child's mouth.

JATEORHIZA COLUMBA. *Miers*. *Columba* root, an excellent tonic, used by the Indian physicians in debility and diarrhoea, after fevers. It is often given combined with catechu.—*Murray*.

JATH. HIND. A post placed in a tank to denote that its water has been dedicated to a deity or has been married to a grove.

JAT-HARINI, a goddess worshipped by Bengal Hindus.

JATHI, a coil of dark-brown woollen thread, plaited with the hair by *Kulu* women.

JATI or YATI, a Jain teacher, an ascetic priest. The *jati* or *yati* are usually taken from the *Banya* tribe, and devoted, in early life, to the purposes of religion. They pass their novitiate with a guru or teacher, and at a proper period are admitted as *yati*. On this occasion a novice is stripped of his apparel, and, with certain cere-

monies, invested with the dress of his order. A blanket, a plate, and a cloth for his provisions, a water-pot and a broom, are then given to him. It is their duty to expound and read to the Sravaka (laity), the Scriptures, or Sastras, of the Jaina system. Sherring says (p. 265), but seemingly in mistake, that there are three sects of devotees bearing this designation. The first consists of those Gosains, Bairagis, and Udasis who practise celibacy. The second is akin to the jogi devotees. The third professes to be of Buddhist origin, and is also called Sewara. The two latter sects have their bands of disciples. The second at death are burnt; but the third are either buried or thrown into a river.

**JATRA.** HIND. A religious assemblage at a Hindu temple or shrine. A Hindu pilgrimage to a place of reputed sanctity, a religious festival, a place of pilgrimage where a fair is held. In the S. of India, a festival in honour of a divinity, especially of the tutelary goddess of a village.—*W.*

**JATROPHA CURCAS.** *Linn.* Physic nut.

<i>Castiglionea lobata,</i> Ruiz.	<i>Curcas purgans,</i> Adans.
Dundi birri, . . . ARAB.	Pahari-arand, . . . HIND.
Bag bherenda, . . . BENG.	Rotenjot, . . . KASH.
Them-bau-kyet-hsoo, . . . BURM.	Kat avanaku, . . . MALEAL.
Mara narulle, . . . CAN.	Nepala, . . . SANSE.
Tung-shu, . . . CHIN.	Katandaru, . . . SINGH.
Pignon d'Inde, . . . FR.	Katamanak, . . . TAM.
	Adivi amida, . . . TEL.

Grows in New Andalusia, Havannah, China, and is one of the most common small bushes throughout India, and largely used as a fence, taking root readily, and cattle do not eat it. It is in flower and fruit all the year. The seeds are purgative, but very uncertain in their operation; proving sometimes violent like those of the *Croton tiglium*, though they are naturally milder. Dr. O'Shaughnessy considers it a very dangerous article. Nearly all the *Jatropha* are powerful cathartics, and Fee cites *J. gossypifolia*, America; *J. glandulosa*, Arabia; and the *J. multifida*, or coral plant (*Avellana purgatrix*, grand ben purgatif), a native of America and India, a shrub 8 or 10 feet high. Dr. Wight gives also *Jatropha peltata* and *J. villosa*. A fixed oil (called in Canarese *Mara haralu unnay*) is prepared from the seeds by steaming and pressing, and is used in China for oiling boats and woodwork. It is reckoned a valuable external application in cases of itch and herpes; it is also used in chronic rheumatism and for burning in lamps. The milky juice boiled with oxide of iron makes a fine black varnish.

**JATROPHA GLANDULIFERA.** *Roxb.*

*Jatropha glauca,* Vahl.

Addale, . . . TAM.	Dundigapu chettu, TEL.
Nila amida, . . . TEL.	Kati amidapu chettu, "

A native of the East Indies. The pale or whey-coloured thin juice which exudes from a fresh wound is employed by the Hindus as an escharotic to remove flaws from the eyes. Its seeds also yield a stimulating oil, in appearance approaching castor-oil, fluid and light straw-coloured. This is now chiefly used medicinally as a counter-irritant, but if procurable in sufficient quantity seems likely to prove a useful oil. Its leaves yield a green dye.—*Roxb.*

**JATROPHA MULTIFIDA**, the coral plant, a native of America, with its brilliant carmine corymbs, is common in Indian gardens; the seed

is sometimes eaten by children, but is of a deleterious nature, and an emetic should be immediately administered. The inspissated juice forms a substance like caoutchouc.—*Mason; Riddell.*

**JATTI**, one of the titles given to the headman of a Hindu corporation.

**JATUA.** HIND. A tribe of the Chamar race in the Upper Doab.—*W.*

**JATUKARNA**, author of one of the *Smriti* and a compilation on military tactics, was born at Koch-Bahar, and resided at Chandra Shekhara. He taught that the deity is possessed of form, and that the world consists of matter partly eternal and partly created.—*Ward*, iv. p. 52.

**JAU.** HIND. *Hordeum hexastichum*. Jau-Desi, common barley, a barley corn; the primary unit of measure of length.

**JAUGADA**, in the Ganjam district, 18 miles W.N.W. of Ganjam, and 18 miles N.N.W. of Berhampur, has two separate edicts of Asoka addressed to the rulers of Samūpa.

**JAUHAR**, a personal servant of the emperor Humayun, whose duty it was to carry a ewer for his master to wash his hands. He was in constant attendance on his master, and wrote the *Memoirs* of Humayun. Although unacquainted with his political relations and secret designs, he was a minute and careful observer of all that came within his reach, and describes what he saw with simplicity and distinctness. He was devoted to Humayun, and anxious to put all his actions in the most favourable light; but he seldom imagined that anything in his master's conduct needed either concealment or apology.—*Elphinstone*, p. 384; *Elliot*.

**JAUHAR.** HIND. The practice of some Hindus, and especially of Rajputs, of putting their wives and children to death when unable to resist an enemy, and then sacrificing themselves. It is resorted to by the Tartars of China, and sometimes by Muhammadans. Dhai Bibu was living when the British forces captured Kalat in 1839. Her daughter, married to Shahghassi Nur Muhammad, was put by him to the sword, with his other wives and female relatives, when the town was entered. Mehrab Khan, the ruling chief, fell in the storm at Kalat.—*IV*; *Masson's Journeys*, ii. p. 94.

**JAUHAR.** HIND. A jewel, a gem. Jauhari, a pedlar, lapidary, jeweller.—*IV*.

**JAUHAR**, water-mark on swords. Jauhar-dar, having a Jauhar watering or water-mark on steel, gun-barrels, etc.

**JAULNAH**, a large town and a military cantonment of the Hyderabad contingent, in lat. 19° 50' N., and long. 76° E. The rocks of the country around are the basaltic formation of the Dekkan.

**JAUN**, ANGLO-HIND. also Office-Jaun or Jaun-Paun, a kind of conveyance, from Jama, to go; a conveyance like a chair, with a high back, and covered in on all sides, with doors, panels, curtains, and canopy. It is carried by four men at a time, on their shoulders, two to each pole. There are a great variety of shapes in the Simla, Mussoori, and Darjiling jaun-paun, the fashionable conveyance in those sanatoria, and the men (Jaun-pauni) who officiate as the carriers of the jaun-paun are gaily attired in many-coloured garments, or different kinds of livery.—*Mrs. Hervey's Adventures*, i. p. 53.

**JAVA**, an island in the Eastern Archipelago,



the south point of which is in lat.  $8^{\circ} 47'$  S., and long.  $114^{\circ} 29' 10''$  E. It is the chief of the islands of Netherland India, the head ruler being styled the Governor-General of Netherland India, Commander-in-Chief of all the forces of His Majesty the King of Holland to the east of the Cape of Good Hope. Java and Madura are separated by a narrow strait, and considered as one jurisdiction, with an area of 2380.7 square geographical Dutch miles, with a population in 1880 of 19,797,077, viz. Europeans, 33,703; natives, 19,542,835; Chinese, 206,914; Arabs, 10,523; others, 3092.

Java the less, of Polo and the Arab geographers, was Sumatra, the *labadius* or *Yavadvipa* of Ptolemy. Java, locally Jawa, is the name of the original occupants of the eastern part of the island, who in latter years have spread all over the island and have given it their name. The Chinese call it *Chi-poo*. Marco Polo, who described though he did not visit it, calls it *Giaua*. Java received a Hindu colony from Kalinga, B.C. 75, and vestiges of Hindu mythology, superstitions, and language still remain. When the Chinese traveller visited Java in the 4th century, he found it peopled by Hindus. The Hindu Government continued in Java till it was overthrown in the 14th century by converts to Muhammadanism.

The Netherland India possessions in the Eastern Archipelago, for their civil government, are divided into provinces or prefectures, known under the names of Residencies. The mode adopted by the Dutch, in governing the people, has been to continue the semblance of authority in their own chiefs, while the real power rests with the Dutch officers, termed residents. During the convulsions in Europe in the early years of the 19th century, Java was taken possession of by the British in 1811, but restored in 1816. Near Samarang is the headquarters of the army of Netherland India, strongly fortified.

Java is traversed by two chains of mountains, from 10,000 to 12,000 feet in height, in which there are about 45 volcanoes, many of them in occasional activity; and it has explosive mud and brine springs, and a poison valley, in which accumulations of carbonic acid gas kill every form of life which penetrates into it. On the 26th and 27th of August 1883 there occurred the climax of the most tremendous volcanic eruption which, perhaps, the world has ever seen during historic times. In the course of it, Krakatoa Island, 3000 feet high or thereabouts, entirely disappeared. The usual volcanic products, including the finest particles both solid and vaporous, were ejected into the air to a height that no man will ever say, since for many miles round the scene of these devastating forces noon was as black as night, and darkness was over all the land for 36 or 40 hours. The scale on which the work was done was such that even the noise, the weakest part of it, was heard at a distance of 2000 miles. The shivering of the island produced a wave of water 100 feet high, which destroyed everything over which it swept, and left its mark on tidal registers nearly all over the world. The mere air pulse produced by the last fearful cataclysm was strong enough to pass with its gradually widening circle nearly three times round the globe.

Krakatoa Island was in eruption on the 26th, but it entirely disappeared on the 27th, and a tidal

wave 12 to 80 metres high swept the coast of Mirak as far as Tiyiringen, overwhelming the towns of Anjer, Mirak, and Tiyiringen, destroying about 20,000 people. Soengepen volcano split into five; between the site where Krakatoa had stood and Sibisie Island, sixteen new volcanic craters appeared. A lighthouse in Java and another in Sumatra disappeared. Where once Krakatoa stood, the sea now plays. Ships in the seas sailed through patches of pumice, and Sunda Straits were so much changed as to necessitate resurvey. The craters of the numerous volcanoes for which Java is noted were most of them in active eruption. Madura Island at its east, 500 miles away, also had a share of the terrible effects of this unprecedented convulsion. Sourabaya, in the Straits of Madura, suffered seriously. The steamship *Gouverneur General*, belonging to Batavia, was at sea at the height of the eruption, and steamed to Anjer to give the alarm, but found that place destroyed. The ship had a layer of ashes 18 inches thick on her deck. In some places masses of floating pumice-stone seven feet in depth were passed. The volcanic action must have been going on in lat.  $5^{\circ}$  S. and long.  $88^{\circ}$  E., at least three weeks prior to the terrible catastrophe in Java. S.S. *Siam*, from King George's Sound to Colombo, in lat.  $5^{\circ}$  S., long.  $88^{\circ}$  E., from 3.30 P.M. till dark was steaming through large quantities of lava floating in broad patches, and trending from north-west to south-east, some pieces larger than a cricket ball.  $5^{\circ}$  S. and  $80^{\circ}$  E. is in the middle of the Indian Ocean, about equidistant from the Keeling, Chagos, and Rodrigue Islands. The ancient Hindu temples, the Boro Buddo, the Chandi Siwa, and others, were greatly injured.

The volcanoes of Java are in two lines,—one, commencing near Cape St. Nicholas, its N.W. extremity, passes diagonally across the island to its S.E. headland on the Strait of Bali. The other line runs parallel, and extends from Cheribon on the S. coast to the Strait of Sunda. The volcanoes are in two separate fissures in the earth's crust, and the volcanoes in it are cones of elevation, each distinct and separate; their number being 38, and some of them of immense size. They throw out volcanic ashes, sand, and scoriae, and sometimes trachytic lava. White clouds of sulphuric acid gas continually wreath their peaks, and is destructive to life. Large quantities of sulphur are dug out. A severe earthquake was experienced in Batavia, and over an extensive region in Java, on the 16th of November 1847. In the *Courant* of the 27th October 1847, it was mentioned that a shower of ashes had fallen at Buitenzorg on the night of the 17th, which came from the Guntur mountain, in the district of Limbangan, Residency of Preangar. On Sunday the 17th October, at 11 o'clock P.M., the earthquake shocks, following each other in quick succession, were felt at Tijandjur, the first of which was very strong, and lasted for fully ten seconds. The shower of ashes began to fall the same night, and on the following morning had already clothed the earth, grass, trees, and buildings with a brown covering. The fall of ashes and sand lasted the whole day, and made it very inconvenient to be in the open air. The eyes of travellers suffered. The earthquakes had not wholly stopped at Tijandjur on the 29th October. The mountain had, however, fortunately begun to

be at rest, and no damage had been caused by the eruption. The shower of ashes had reached as far as the frontiers of the Residency of Bantam, a distance of more than 80 miles to the west. Tongger mountains mean the wide or spacious mountains. There is here an old volcano with its trachyte crater 7500 feet above the sea, in diameter  $3\frac{1}{2}$  and  $4\frac{1}{2}$  miles. It is the largest crater in Java, and one of the largest in the world. Its bottom is a level floor of sand, which in some places is drifted by the wind like the sea, and is called by the Malays the Laut Pasar or Sandy Sea. Four cones of elevation rise from this sand floor, the smallest of which, called Bromo, in 1866, was active, throwing out ashes. It rises like Monte Somma in the crater of Vesuvius. But trachyte, obsidian, and pumice have been thrown out in succession.

Papandayang volcano, in 1772, in the south of Java, in lat.  $10^{\circ} 8' S.$ , in a single night threw out scorise and ashes which Dr. Jonghuhn thinks made a layer of 50 feet thick for seven miles around. In Dr. Horsfield's account of it, drawn up from the native testimony, it is stated that an extent of ground of the mountain and its environs, 15 miles long and full 6 broad, was by this commotion swallowed up within the bowels of the earth; but such sinking, according to Mr. Bikmore (p. 75), does not seem to have occurred.

Mount Galung-gong, a few miles N.E. of Papandayang, is also a Java volcano. On the 8th July 1822, at noon, not a cloud was seen in the sky, when suddenly at half-past one a frightful thundering was heard in the earth, and from the top of this old volcano a dark, dense mass was seen rising higher and higher into the air, and spreading itself out over the clear sky with such an appalling rapidity, that in a few moments the whole landscape was shrouded in the darkness of night. Through this darkness flashes of lightning gleamed in a hundred lines, and many natives were struck down by falling stones. Then a deluge of hot water and flowing mud rose over the rim of the old crater and poured down the mountain sides, sweeping away trees and beasts and human beings. At the same moment, stones and ashes and sand were projected high into the air, and as they fell destroyed nearly everything within a radius of more than 20 miles. A few villages on the lower declivities of the mountains escaped, from being built on eminences, as they were above the streams of hot water and mud, and the stones thrown out fell beyond them, destroying villages at a greater distance. By 4 P.M. the extreme violence of the eruption had passed, by sunset the sky was again clear, and the sun shining on a scene of desolation. A second eruption occurred five days afterwards, and by that time more than 20,000 persons had perished.

The Javan group of languages embraces Sundan, Maduran (with its dialect Bawian), and Bali. According to Mr. Logan, Javan has a much broader, more forcible aspirate and primitive phonology than Malay. Up to the middle of the 15th century, the people of Java, from Cheribon, in long.  $109^{\circ}$  to the west, spoke the Sundanese tongue. But in 1811 nine-tenths of all the population of Java spoke Javanese, and the Sundanese was already confined to the mountainous parts of the south and west, and to a small colony near Bantam. The Javanese alphabet, like all others in the Archi-

pelago, is written from left to right, each letter is distinct and unconnected, and the writing is perpendicular and not slanting. It is the character used for the Javanese proper, the Sunda, the Bali, and it is believed the Lombok, and including Palembang in Sumatra, it is current among twelve millions of population. But in prior times other characters to the extent of twelve in number have prevailed in Java.

In the eastern and central parts there may be said to be three Javanese languages,—the popular, the polite (which is a kind of factitious dialect of it), and an ancient tongue, found only in old books and ancient inscriptions. The modern and popular language, as well as the polite dialect, is written in a peculiar character, of which the substantive letters amount to twenty. Sundanese is spoken over about one-third of the island, extending from Cheribon across the island down to its western extremity. This tract is more mountainous than that inhabited by the Javanese, and the people somewhat less advanced in civilisation, but possessing the same amiable and docile character as that nation.

The industrious, peaceful, and numerous people who speak the Madurese language, with its dialect the Sumanap, occupy the island of Madura, divided from Java by a strait, and form in some districts the bulk of the population on the opposite shores of Java, to which, depopulated by long wars for the past two hundred years, they have been emigrating.

In the adjacent island of Bali, which is small but fertile, well cultivated and populous, is the Balinese, with its ceremonial dialect and sacred language, and it is one of the most improved languages of the Archipelago.

The fourth language, which Mr. Crawford considers to have a strong affinity with the Javanese, is that of Lombok, a fertile and populous island, divided from Bali by a narrow strait. This is the termination in an easterly direction of the group of tongues which begins with Sumatra.

For nearly nine centuries (603-1479) foreign colonists continued to adorn this island with edifices almost unrivalled elsewhere. Boro Buddor is a great Buddhist temple there. It is a diaghoba with five processional paths and 72 small domical buildings, each containing a statue of Buddha, but combining with it the idea of a nine-storeyed vihara. The bas-relief sculptures which line its galleries extend to nearly 10,000 lineal feet. On the inner face of the second gallery is portrayed, in 120 bas-reliefs, the entire life of Sakya Muni. In the galleries above this are groups of Buddhas, bodhi-satwas, and saints, and many crested snakes. The temple at Mendoot, two and a half miles from Boro Buddor, has three colossal figures, supposed to be Buddha, Siva, and Vishnu, with a figure of Lakshmi. The temple of Toempang also merits mention, and that of Panturnia (A.D. 1416) is called the serpent temple, because its base is made up of eight great crested serpents. There are temples at Matjanpontik; and on the Djeing plateau there are five or six small temples, also temples at Suku. The ruins of Singha Sari include six principal structures of hewn stone, besides the base of a circular tower, with numerous figures.

The Javanese are of short stature, the men do not average more than 5 feet 3 inches, face lozenge

shaped, cheek-bones high and prominent, mouth wide, and nose short. They all gamble greatly. They profess Muhammadanism, but still follow many Hindu customs; a few are professing Christians. The dress of Javanese ladies differs but little from that of men of the upper class, except in the *kabya* being buttoned across the breast. No covering is worn for the head, their bright black hair being tastefully arranged in a knot, decorated with bunches of white flowers; the women of the lower class wear a blue sarong, and a wide shirt of the same colour. Both sexes, but more particularly the women, pay great regard to cleanliness, bathing at least once a day. Javans are an agricultural race, attached to the soil, of quiet habits and contented disposition, almost entirely unacquainted with navigation and foreign trade, and little inclined to engage in either. The people of the Tengger mountains may be a relic of an aboriginal race. This race, like a few others in India and the Archipelago, adopt the singular practice of building their villages in terraces, and the practice seems to have once prevailed in the Philippines. The inhabitants of the Serwatty islands select the summits of hills. They are a peculiar people, who speak a dialect of Javanese, and, despite the zealous efforts of the Muhammadans, they still follow the Hindu religion.

The *Kalang* people who reside among the inhabitants of the Tengger mountains are said to have been at one time numerous in various parts of Java, leading a wandering life, practising religious rites different from those of the people, and avoiding intercourse with them; but most of them are now stationary, and have embraced the Muhammadan faith. Whenever the *Kalang* move from one place to another, they are conveyed in carts, having two solid wheels with a revolving axle, and drawn by two or more pairs of buffaloes, according to the circumstances of the party.

The fishing canoes or flying canoes of Java are long, but very narrow,—just broad enough to enable a man to sit between the gunwales; the crew seldom exceeds four men. They are rendered steady by long semicircular outriggers, one end secured to the gunwale, the other to large bamboos, and of the same length as the canoe itself; and as they are daubed all over with some bright white substance, they have the appearance of huge spiders crawling over the dark blue sea; their speed, when propelled by paddles, is very great, but greater under their large triangular sails.

Among the small groups of islands in the Java sea, the waterspouts are frequent, and not always accompanied by strong winds; more than one is seen at a time, whereupon the clouds whence they proceed disperse, and the ends of the waterspouts bending over finally cause them to break in the middle. They seldom last longer than five minutes. As they are going away, the bulbous tube, which is as palpable as that of a thermometer, becomes broader at the base, and little clouds, like steam from the pipe of a locomotive, are continually thrown off from the circumference of the spout, and gradually the water is released, and the clouds whence the spout came again closes its mouth.

Ginding is the name given to a land wind in East Java, occasioned by the S.E. monsoon blowing right over the land through the gap at Kalakka, 1000 feet above the sea, between the Jyang and Tengger mountains, 8000 and 9000 feet high.

According to the traditions of the Javanese, Sumatra, Java, Bali, Lombok, and Sumbawa were all formerly united, and they give the dates of A.D. 1192, 1282, and 1350, but these are not to be received. The dividing line between Asiatic fauna and that of Australia must be drawn down the Straits of Macassar, and continued southward through the Strait of Lombok between Lombok and Bali.

The wild sand coast of Bantam in Java is annually frequented by large numbers of turtles, where they have often to creep over nearly a quarter of a mile of the beach, to the dry and loose soil at the foot of the sand dunes. In their progress to and fro, they are attacked by parties of wild dogs, birds of prey, and even tigers.

*Zoology.*—In Java are species of *Pteruthius*, *Arrenga*, *Myiophonus*, *Zoothera*, *Sturnopastor*, and *Estrelida*.

Java has seven pigeons peculiar to itself; a peacock; also the green jungle cock; two blue ground thrushes (*Arrenga cyanea* and *Myiophonus flavirostris*), the fine pink-headed dove (*Ptilinopus porphyreus*); three broad-tailed ground pigeons (*Macropygia*), and many other interesting birds found nowhere in the Archipelago out of Java.

The *Gallus furcatus* or green jungle fowl is common in Java; also *G. bankiva*, *Buceros lunatus*, and *Loriculus pusillus*, a pretty little lorikeet, about four inches long. In the western districts of Java are the calliper butterfly, *Charaxes Kadenii*; the elegant green and yellow Trogon, *Harpactes Reinwardti*; the gorgeous little minivet flycatcher, *Peri Crocotus miniatus*, which looks like a flame of fire among the bushes; and the rare black and crimson oriole, *Analcipus sanguinolentus*. Java has the *Babirussa*, the *Bos sondaicus*, *Hylobates leuciscus*, the *Cercopithecus cynomolgus*, *Stenops Javanicus*, *Nycticebus tardigradus*, *Pteropus edulis*, *Pt. Javanicus*.

The *Papilio arjuna* has its wings covered with grains of golden green, and *P. coon* also occurs.

The amphitrite or sea-worm of Java lives in holes of the great solid madrepores. The gills of these lovely creatures are in the form of spiral ribbons of brilliant orange-green and blue. These gaudy plumes are alternately extruded and retracted, and, seen through the pellucid water, present a very singular and beautiful appearance. —*Cranford*; *Fergusson*; *Wallace*; *Bikmore*; *Logan*.

JAVALI, a renowned logician of the time of Raup.

JAVAN, the ninth from Yayat, who was the third son of Ayu, the ancestor of the Hindu as well as of the Tatar Indovansi.

JAVAN. In ancient Sanskrit literature, a designation of the western world, generally supposed to be applied also to Ionia, the Isles of Greece, and Asia Minor. In the form of *Yavana*, it is also held applicable to the Greeks and their descendants who made inroads into India through the N.W. and from the Euphrates, and are said to have reached Orissa through Kashmir; and the term *Yavana* was applied also to Greeks left by Alexander to garrison the banks of the Indus. *Javan* or *Yavan* is, however, now applied by the Hindu both to Greeks and Muhammadans. Ezekiel xxvii. alludes to the *Javan* and *Dan*, but *Yavana* has been used by the Hindus to mean Iones, as it is used in Genesis x., and in the Arabic,

Persian, Coptic, and Armenian languages, to signify Greeks, Iones being once the appellation of all the Greeks.—*Plato de Leg.* iii. 684, in *John's Archipelago*, i. p. 284; *Toth's Tr.* p. 375.

JAVELINS are used in hunting by the Yadu race of Kerrowlee. They are about twice an arrow's length, are held by the feathered end, and are three or four times twirled round the head before being thrown. The ancient German warriors had a custom of crowning their javelins with coronals of leaves from the sacred trees.—*Postans' India*, ii. p. 196.

JAWALAMUKHI, or Flame's Mouth, an ancient town in the Kangra district of the Panjab, in lat. 31° 52' 34" N., long. 76° 21' 59" E. It is situated on the road from Kangra to the Nadaun, at the foot of a precipitous range of hills, forming the northern limit of the Beas (Bias) valley. It has a temple built over jets of combustible gas, issuing from the ground, and kept constantly burning, as a manifestation of the Hindu goddess Devi. The devotion of centuries has enriched it with many costly offerings, amongst others a gilt roof, presented by Ranjit Singh in 1815. About 50,000 pilgrims attend the great festival in September or October. Six hot mineral springs occur in the neighbourhood, impregnated with common salt and iodide of potassium.—*Imp. Gaz.*

JAWARA, HIND., also Jaya, SANSK., small shoots of rice, which germinate when steeped in water, and shoots of barley forced in earthen pots at the Dashara festival, and presented to friends for good luck.—IV.

JAXARTES, the Jihim of the Arabs, the Syr Darya or head-river, has its source in the very heart of the Tian Shan. In its upper course it is called the Nariu, which has its chief head-stream at the foot of the Petroo glacier in the Ak-Shirak Hills. It passes 400 miles westward, then enters the khanafe of Khokand, which it crosses for 300 miles in a S.W. direction. Re-entering Russian territory again, it soon turns due north 400 miles, after which it meanders N.W. to its outlets on the N.E. of Lake Aral. Its total length is 1500 miles. In the lower 400 miles of its course to Lake Aral there are many islets, and the country is disposed in long, low undulating surfaces of clay, interspersed with stretches of sand, and dotted with occasional sand hills. Amongst the princes from the Jaxartes are historians, poets, astronomers, founders of systems of government and religion, warriors, and great captains, who claim our respect and admiration. Chengiz Khan and his bands issued from the pastoral lands beyond this river. On the eastern side of Central Asia is a fertile tract, watered by the Jaxartes and the Oxus, and it is in this fertile tract that the conquests of Russia were made between 1864 and 1868. After long years spent in fortifying posts, Russia, in 1864, made a sudden irruption into the upper valley of the Jaxartes, and in that year took three forts of Khokand, viz. Aoulietta, Turkestan, and Chemkend. In the spring of 1865, the chief of Khokand fell in battle, and in June 1865 the city of Tashkend was stormed. On the 20th May 1866, they fought and won the battle of Irdjar, against the Bokhariotes, and later in the year captured the forts of Oratepe and Juzak, within 40 miles of Samarcand. On the 13th May 1868, a great battle was fought under the walls of Samarcand, and the city sur-

rendered, and later in the year Bokhara yielded—*Asia, by Keane and Temple*, p. 406; *Fortnightly Rev.*, July 1868.

JAY, an English name for species of the Garrulinae, all noisy birds. *Garrulus bispecularis*, *Vigors*, is the Himalayan jay; *G. lanceolatus*, *Vigors*, is the black-throated jay. In wooded situations, on the western ranges of the N.W. Himalaya, the traveller is struck with the characteristic and elegant long-tailed jay, *Calositta* (*Urocissa*) *Sinensis*, *Linn.* This graceful creature attracts attention not only by the brilliancy of its plumage, but the loud, harsh screams it utters as the traveller approaches, now jerking up its long tail, after the manner of the magpie, now garrulously chattering, as though reproaching one for intruding on its haunts.—*Adams*. See Birds.

JAYADEVA is the literary name of the author of the pastoral poem the Gita Govinda, and also of the Prasanna Raghava, a drama of five acts. His real name is unknown, and the meaning of his pseudonym is God of Victory. He was a native of Kenduli in Tirhut, and is supposed to have lived about the 12th century, and his tomb was still (1862) to be seen at Birbhum. Though now remembered as a poet, he was a great reformer. He spiritualized the worship of Krishna, denounced the caste system, and has left a lasting impression on Bengal. What Melancthon was to the early Lutheran Church, that was Jayadeva to the reformation in Bengal. His Herdman's Song is now the devotional work of a great sect. It was translated in full by Sir William Jones, and printed in one of the early volumes of the Asiatic Society. He abandoned his ascetic life for a Brahman girl who had been devoted to Jaganath.

In the Gita Govinda, Jayadeva sings the praises of Krishna as an incarnation of Vishnu. At his time the worship of Krishna was taking a prominent position, and the history of his incarnations was the theme of the wondering praise of every rustic bard; and Jayadeva's poem describes Krishna as Vishnu the preserver, incarnate as man, man in his weakness, divine in his talents, aspirations, and final conquest of earthly desires. The Gita Govinda is the history of his carnal and finally of his spiritual passions.

The plot of the poem describes Krishna as coming to earth in a pleasant land of woods and streams, of fragrant flowers and warbling birds, with the spring fragrance of the jasmine and myrtle, and the prolonged note of the koel (*Eudynamis orientalis*) coming from among the yellow champa bushes. He is wandering in the forest alone, when his face and form attract the loveliest of the shepherdesses of the surrounding country, and he loves them all. 'He catch of the ripe fruit of desire till his soul abhorreth its lusciousness.' Then comes penitence, and his soul is sorely troubled. He meditates on the charms of intellectual delight (typified by the single and transcendently beautiful Radha) as contrasted with the charms of carnal pleasure (typified by the thousand fascinating shepherdesses). In time he relinquishes the latter and adheres to the former, and, after many trials, disappointments and hopes, rebukes and deferments, is at length indissolubly united to the incomparable Radha, the flower of the flowers of the garden.

In one respect the Gita Govinda may be likened to the Song of Solomon. Professor Lassen thinks

it puts forth deep spiritual teaching under the guise of extremely plain and often coarsely voluptuous verse; but as no Hebrew youth was allowed to read the Song of Solomon until past the age of eighteen, so Jayadeva's poem should not be read by school-boys. It has been partially translated into English verse by Mr. Edwin Arnold, who, however, modifies much of it and omits a whole canto. The great charm of the Gita Govinda consists in its mellifluous style and exquisite woodland pieces. They exhibit in perfection the luxuriant imagery, the voluptuous softness, and the want of vigour and interest which form the beauties and defects of the Hindu school.—*Tr. of Hind.* i. 56; *Elph.* 156, Ward, iv. 376.

JAYADEVI, goddess of victory, worshipped in the Craunchadwipa under the emblem of a sword.

JAYADRATHA, raja of the Sindhu or Saindhava and of the Sauvira tribes, in the valley of the Indus. He married Duhshala, daughter of Dhritarashtra. While the Pandava were in exile, he carried off Drupadi, but the Pandava, on their return, pursued and made him prisoner, but spared his life. He subsequently took part with the Kaurava in their war with the Pandava, but was slain by Arjuna on the 14th day of the battle of the Mahabharata.—*Dowson*.

JAYANTA, in Hindu mythology, a heavenly chorister, the son of Brahma, transformed into an ass by Indra. He married the daughter of king Tamratsena in that state.—*Asiatic Researches*, ix. p. 148.

JAYANTI. SANSK. The 8th day of the dark half of Sravana, the birthday of Krishna, celebrated as a festival by the Vaishnava sect.

JAYASINHA or Jai Singh II., raja of Amber, a distinguished astronomer of the 17th and 18th centuries. He constructed a large set of valuable tables; erected magnificent observatories at Benares, Delhi, Kotah, and Ujjain. His liberal patronage of science and art, and his attainments in mathematics and astronomy, made him known to European scholars.—*As. Res.* v. pp. 167, 177.

JAYA STAMBHA, the Kutub Minar at Delhi; also at Coel, Dowlatabad, and elsewhere; also at Gaur in Bengal.

JAZAIL. HIND. A long, heavy musket used in forts, etc.; a ginjal.

JAZIA. ARAB. A capitation tax authorized by the Muhammadan law on all nonconformists. It was abolished by Akbar in the seventh year of his reign. In Persia, firmans have been issued that the Zoroastrians should henceforth be allowed certain privileges which they had not enjoyed hitherto, such as allowing them to ride, wearing new or white clothes, and building and repairing their dwellings. The Shah, however, has neither abolished nor reduced the Jazia tax, which is levied from the Zoroastrian residents, the Muhammadans being exempted from it. Jazia is from an Arabic word meaning subjugation, conquest, compensation,—a capitation tax levied by the Muhammadans on their subjects of another faith. It appears from the Ayin-i-Akbari that the khalif Umar laid an annual tax upon every one who was not of the Muhammadan religion. A person of high condition paid 48 dirhems, one of moderate means 24 dirhems, and one in an inferior station 12 dirhems. It does not exactly appear when

this tax was instituted in India. Tod thought it was imposed by Baber in lieu of the Tumgha, which he solemnly renounced on the field of battle, after the victory which gave him the crown of India; but we read of it long before this, for as early as the time of Ala-ud-Din, only a century after the final subjugation of Hindustan, we find it spoken of as an established tax. The tax was abolished by Akbar in the 9th year of his reign, and was not imposed again till the 22d of Aurangzeb, who, with his wonted intolerance, directed that its levy should be attended with every circumstance of contumely which his ingenuity could devise. From this period it appears to have been regularly levied, and with particular severity in the time of Ferozkshir (in consequence of the appointment of Inayat-Ullah as Financial Minister, who had been Secretary to Aurangzeb), until the time of Rafi-ud-Darjat, when the Barha Syud, or twelve Syuds, abolished it, and the Hindus again recovered their consequence, Ruttun Chund, a Hindu, being appointed Financial Minister, and being possessed even of such influence as to be empowered to nominate the Muhammadan Cazees of the provinces. After the death of Ruttun Chund, the capitation tax was once more levied, as it is stated to have been again repealed by Muhammad Shah, at the intercession of Maharaja Jai Singh and Gerdhur Badahur. Since that period no emperor was possessed of sufficient authority to enforce the Jazia, and this odious tax became extinct for ever; but not till it had operated as one of the most effectual causes of the decline of the Muhammadan power, by alienating the affections of the Hindu population, which the early Moghul emperors had courted, and in some measure obtained.—*Tuwcreekh-i-Mahomedsahee*; *Elliot, Supp. Glossary*; *Rajasthan*, i. p. 403.

JAZIRAH means an island, but is a term applied to the doab between the Euphrates and Tigris; the Mesopotamia of the ancients. The Sea of Oman or Persian Gulf, called also the Persian Sea and Erythrean Sea, also the Sea of Fars, has several islands,—the Jazira-i-Lafet, called also Jazira-i-Daraz or Long Island, known on maps as Kishm; also Khareg Island, on maps Karrack, a small island, but well watered, not very far from Bushir, and which once belonged to the Dutch, and was held from 1838 to 1846 by the British.

JEDDAH, a town in Arabia, on the borders of the Red Sea. It is the ancient Badio Regium. It is the port of Mecca. There are three gates, the east or Mecca gate being used solely by Muhammadans. The resident population number about 12,000 to 20,000, but 120,000 pilgrims annually pass through it on their way to Mecca. Outside the town on the north, white-washed and conspicuous to the voyager and traveller from afar, is a diminutive dome, with an opening to the west, as is usual in El Hejaz. Haw-wa, Eve, the mother of mankind, is supposed to lie under this, and the outlines of the body is defined by two parallel dwarf walls, six paces apart. The trade of Jeddah is considerable.

JEDDO or Yedo, the capital of the empire of Japan, is situated at the northern extremity of the gulf of the same name in an extensive plain.

JEELUN. HIND. A mode of raising water from tanks; the pe-cottah of the Tamil people.

JEHOIAKIM, for three months king of Israel.

## JEHUR.

While only 18 years old (in B.C. 598), Nebuchadnezzar burned and pillaged his palace and the temple of Jerusalem, and took the king and his mother and court to Babylon. He was succeeded by his uncle Zedekiah, whom Nebuchadnezzar placed on the throne. But in B.C. 589 Zedekiah rebelled, and in 588 Nebuchadnezzar laid siege to Jerusalem, and B.C. 586 took it by storm, burned the temple and palace, and put out Zedekiah's eyes.

**JEIUR.** HIND. A pile of water-pots placed one on the other. The word is pronounced also Jeghur, and also written Jehar. To take the water-pots off the head of a divorced woman is to imply consent to marry her. The custom prevails amongst the Jat, Ahir, and Gujar, but principally amongst the former, and more commonly in Rajputana than in the Oudh and Dehli provinces.—*Elliot*.

**JEJURI**, in the Mahratta country, is famed for its Hindu temple. Jejuri temple is very rich; it is said to expend 50,000 rupees yearly in the expenses and establishment for the deity, Kandeh Rao; horses and elephants are kept for him; he and his spouse are bathed in Ganges water, rose-water perfumed with otto, and are decorated with gems. The revenues, like those of most other temples, are derived from houses and lands given by pious people, and from presents and offerings constantly making by all descriptions of votaries and visitors, according to their means, or their faith, hope, or charity. The Murlidar women, however numerous, are not perhaps any expense, but rather a source of revenue to the temple. At the annual Jatra or fair, which commences on the last day of the dark half of Chaitra (in January), about 100,000 persons visit Jejuri. It is customary for the worshippers to sacrifice a sheep, and the Brahmins assert that 20,000, or, in particular years, 30,000 are slain on this occasion to the honour and glory of Kandeh Rao.—*Moor*, p. 422. See Kandoba.

**JELL**, a town in the S.W. quarter of Cutch Gandava, in a district replete with monuments, remnants of a former people, which bear a great analogy to the ponderous Cyclopien vestiges of ancient Europe. A hot spring, the Garm-ab, preserves its temperature throughout the year. The sulphurous spring of Lakha is some 20 miles south of Jell; there is another a little below Sehwan on the hills west of the Indus, and again other very hot springs near Kurachee. The several springs are found in the same line of hills, and those inferior ones at the base of the superior range dividing Sind and Cutchi from Baluchistan. Under the same hills, north of Jell and west of Suran and Sanni, are sulphur mines, indications of the same geological formation. Jell and Shadia are the chief towns of the Maghaasi, one of the Baluch tribes, who have been located for a long time in Cutchi. The Maghaasi and the Rind are alike addicted to the abuse of ardent spirits, bhang, and opium. Cultivation in the neighbourhood is extensive, principally of jowar and the cotton plant. The country occupied by the Maghaasi is abundantly supplied with water.—*Masson's Journeys*, ii. p. 124.

**JELLY-FISH**, one of the Rhizostoma. These are hardened in China by means of alum, and eaten. Some are three feet across. It is the only one of the Acalephæ known to be used as food.

## JERUSALEM.

Cuttle-fish are exported from China, about 3000 pikul yearly, value about 25 Hk. taels per pikul. Their fishery lasts from March to September, and they are taken with nets and hooks, and are sold fresh or gutted and dried at 21 to 30 dollars the cwt.—*Adams*.

**JELUDAR.** PERS. Formerly called Rikah-dar or the 'stirrup holder,' a person who, on foot, accompanied a horseman.

**JEMADAR**, a commissioned native officer in the native army of British India.

**JEM KOT** has passed into Sanskrit under the form Yama Kota. According to Abul Fazl, it was considered as the eastern end of the habitable world.—*Vambery*.

**JENKINSON, ANTHONY**, envoy from Queen Elizabeth to Shah Tamasp of Persia, A.D. 1557–1560.

**JERABLUS**, 90 miles from Aleppo, on the W. bank of the Euphrates, the ancient Carchemish, capital of the Hittites. The total circuit of the ruins is under 3000 yards. Out of its ruins was built the Roman city Hierapolis.

**JERBOA RAT** of India is the Gerbillus Indicus and G. erythraurus. These are eaten by the Wadara and other races.

**JERDON, T. C.**, a medical officer of the Madras army, who devoted his life to the study of natural science in all its branches. He gave, in the Madras Literary Society's Journal, several contributions on the Fresh-water and Salt-water Fishes and Ants of the Peninsula. Also, in 1839, a Catalogue of the Birds of the Peninsula of India, arranged according to the modern system of classification, with brief notes on their habits and geographical distribution, and descriptions of new, doubtful, and imperfectly described species. The total number of this catalogue was nearly 390, which, however, included 10 of Colonel Sykes, and nearly as many more observed by Mr. (now Sir) Walter Elliot, of the Madras Civil Service, who placed at Dr. Jerdon's disposal valuable notes on birds procured by him, by which, in addition to the new species added, this naturalist was enabled to elucidate several doubtful points, to add some interesting information on various birds, and to give the correct native names of most of the species. Subsequent to this, Dr. Jerdon published a series of supplements to his Catalogue of Birds, correcting some points and adding others. Jerdon's Birds of India in three volumes, printed in 1862 and 1864, has done much to complete our knowledge of this class of the animal kingdom, and his Mammals of India, published in 1867, has been of similar value for that branch.

**JERICOHO**, an ancient city of the Hebrews, now a ruined hamlet. Near its site is Ribab, a Bedouin village. The channels of streams around Jericho are filled with the nebbuk trees, a species of Rhamnus, set down by botanists as the Spina Christi, of which the Saviour's mock crown of thorns was made. The twigs are long and pliant, and armed with small, though most cruel, thorns. The little apples which it bears are slightly acid, and excellent for alleviating thirst.

**JERUSALEM**, an ancient city of the Hebrews, frequently styled in the Scriptures the Holy City (Isaiah xlviii. 2; Daniel ix. 24; Nehemiah xi. 1; Matthew iv. 5; Revelation xi. 2); and the Jews to this day never call it by any other appellation than



El Qadus, that is, the holy, sometimes adding the epithet As-Shereef or the noble. Muhammadans also style it Bait-ul-Maqaddas or the Holy City. Jerusalem was conquered and destroyed by the Babylonians, B.C. 588, and two tribes, Judah and Benjamin, were carried away captive for 70 years. They were then allowed by Cyrus, king of Medo-Persia, to return to Judea to re-build Jerusalem. Its second temple was completed, B.C. 10th March 515, under Darius, but they remained tributary to Persia until that country was conquered by Alexander, B.C. 330. Jerusalem was built on the hills Zion, Millo, Acra, Bezetha, Moriah, and Ophel, the mountains which 'stand round about Jerusalem.' Its first name was the city of Malik Sadiq, then it was called Salem, and then Jebus, but the tribe of Benjamin called it Jerusalem. The Jews, as in all other eastern towns, are confined to a particular quarter, viz. the hollow space lying between the site of the ancient temple and that part of Mount Zion which is included within the walls. It is called Harat-el-Yahud. The tombs of the kings, situated in a small valley to the north of the city, are without ornaments, either sculptured or painted. There are fragments of sarcophagi in some of them. Jerusalem is the Syria of the Greeks. Jaffa is the port through which Jerusalem deals with foreign countries. The vicissitudes it has witnessed from the glories of Solomon and Herod, through the violence of Roman conquerors, the neglect of early Christians, and the devotion of Khalifs and Crusaders, are now culminating in the revived interest which the whole civilised world may be said to take in this most sacred spot. Its destruction by Titus led to a very general migration of Jews from Palestine. It capitulated to the 3d Khalif Umar, A.D. 637. No property was destroyed except in the inevitable operations of the siege, and not a drop of blood was shed except on the field of battle. Umar entered the city conversing amicably with the Patriarch about its history. In 1099, under Godfrey of Bouillon, it fell before the arms of the Crusaders. It was taken by storm after a short siege, and for three days there was an indiscriminate slaughter of men, women, and children. 70,000 Muhammadans were put to the sword, 10,000 of them, it is said, in the Mosque of Umar itself, but this must be a great exaggeration. The Muhammadans under Salah-ud-Din retook it in A.D. 1187. That general had vowed to revenge the slaughter of the year 1099, but retracted his vow; no blood was shed, and captives were allowed to redeem themselves, the Frankish Christians leaving the city, the eastern Christians residing there in peace.—*Taylor's Saracen*, p. 68; *Robinson's Tr.*; *Rich's Kurdistan*, ii. p. 390; *Mignan's Travels*, p. 9; *Townsend's Outram and Havelock*.

#### JERUSALEM ARTICHOKEs.

*Helianthus tuberosus*. | Erdappfel, . . . . Ger.  
Topinambours, . . . Fr. | Tartufoli, . . . . It.

A species of sun-flower, a native of South America. It goes to seed generally in October and November. This vegetable is ripe as soon as the stalk withers, and the best method of preserving them is to let the roots remain in the ground. The stems abound in fibres.

**JERVIS.** Major Thomas Best Jervis, of the Bombay Engineers, author of an Address on the Progress of Geographical Inquiry in India, in

Rep. Brit. Ass., 1839; also Bom. Geo. Trans. iv.; on Surveys in India in Lond. Geo. Trans. vii. p. 129, and Bom. Geo. Trans. iv. p. 133; Geographical and Statistical Memoir of the Konkan, Bombay 1829, Calcutta 1844; Journey to the Falls of the Cauvery and Neilgherry Hills, Lond. 1834; Indian Metrology, or Account of Coins, Weights, Measures, etc., of India; Observations on the Bore in Gulf of Cambay, in Lond. Geo. Trans. viii. p. 202; Topographical Description of Table-land on Cullery Mountain, Bom. Geo. Trans. iii. p. 198.—*Dr. Buist's Catalogue*.

**JESSO**, a large island, lying between those of Nippon and the Kuriles, subject to Japan. The shores swarm with seals and sea-otters, and the bays with fish. The natives are called Ainos, and live by fishing and hunting; they are strong, robust, and slovenly. Lat. 40° 50' N., and long. 142° 30' E.

**JESSORE**, a district in the presidency division of Bengal, lying between lat. 22° 25' 50" and 23° 47' N., and long. 88° 57' 33" and 90° 0' 13" E. Jessore forms the central portion of the delta between the Hoogly and the united Ganges and Brahmaputra. It is a vast alluvial plain, intersected by rivers and watercourses.

**JESUIT** or Society of Jesus, a Christian sect established in Spain by Ignatius Loyola, of whom it has been observed that 'he legislated at once in the spirit of his early and of his later profession,—as a soldier and as a spiritual champion of the Church of Rome.' He designed his order in fact to be the embodiment of the idea subsequently formulated by De Maistre, that 'nothing accords so well with the religious as the military spirit.' And hence from the first its whole conception and aim was essentially Spanish and essentially despotic. The first three generals, who with the fifth—the fourth, Eberhard Mercurianus, was a nonentity—made it what it has been ever since, were Spaniards, and of the twenty-five members of the first General Congregation eighteen were Spaniards, so that the government of the company fell during the first ten years almost entirely into the hands of Spaniards. The three immediate successors of Ignatius, with the omission of Mercurianus, were Laynez, St. Francis Borgia, and Acquaviva. Laynez was an accomplished theologian, and had been specially selected with Salmeron, another Jesuit, to represent the papacy at the Council of Trent. To him the order owes that Molinist, as opposed to the Thomist or Predestinarian, system of theology which it has always consistently maintained. St. Francis Xavier, who came as a missionary to India, Malaya, and Japan, was of this order.

**JESUS**, an Alexandrian author, son of Sirach, who came into Egypt B.C. 132, and translated into Greek the Hebrew work of his grandfather Jesus, which is named the Book of Wisdom or Ecclesiasticus. It is written in imitation of the Proverbs of Solomon, though its pithy sayings fall far short of the deep wisdom and lofty thoughts which crowd every line of that wonderful work. In this book we see the earliest example that we now possess of a Jewish writer borrowing from the Greek philosophers.—*Sharpe's Egypt*, i. p. 397.

**JESUS**, the Christ or Messiah, is styled by Muhammadans the Ruh Allah or Spirit of God, born

of the Virgin Mary. They reject his mission as a Redeemer and Saviour, but regard him as one of the prophets whose intercession is of value. According to Mahomed, Jesus was born of a virgin, was a prophet, and the Spirit of God or Ruh Allah. Mahomed in the Koran (p. 37) says, 'The angels said, O Mary, verily God sendeth thee good tidings that thou shalt bear the Word proceeding from himself; his name shall be Christ Jesus, the son of Mary. Verily, the likeness of Jesus, in the sight of God, is as the likeness of Adam; he created him out of the dust, and then said unto him, Be, and he was.' 'God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers, and I will place those who follow thee about the unbelievers until the day of resurrection.'—*Koran*, pp. 39, 40.

JESWUNT RAO HOLKAR. See Holkar; Mahratta Government in India.

JET.

Sortagat, . . . . .	DAN.	Gagata, Lustrino, . . .	IT.
Git, . . . . .	DUT.	Gagus, Gagates, . . .	LAT.
Zwarte-barnsteen, . .		Azevicho, . . . . .	PORT.
Jais, Jayet, . . . . .	FR.	Azabache, . . . . .	SP.
Gagat, . . . . .	GER., SW.		

Jet is imported into India from Europe, but is worn only by Europeans. Large quantities of lignite are found in the tertiary strata along the sea-coast of India, but none of it takes a good polish.—*M<sup>c</sup>Cull. Dict.* p. 656.

JETEE or Chittee, or 'Rajmahal bowstring creeper,' *Marsdenia tenacissima*, grows in dry, barren places. Its dried milky juice serves as a caoutchouc. Its fibres are made into thread, twine, bowstring, and rope. It belongs to the family *Asclepideæ*.—*Royle's Fib. Pl.*

JETTI, in Southern India, a castus, which is worn over the first phalanges on the right hand of the boxers, also called Jeti. It is made of buffalo horn, with four sharp projections like knuckles, and the fifth near the little finger, with a greater prominence than the rest. The hitting is by a sharp perpendicular cut.

JETWA, Gumli or Bhunli, in Kattyawar, is the Ahpura Hill, the old seat of the Jetwa. Murvi is an old Jetwa capital. The rana of Porbandar, styled Puncheria, represents the Jetwa, one of the four ancient Rajput races still extant in the Kattyawar peninsula. In the days of Mahmud; all the west and north of Kattyawar belonged to the Jetwa Rajputs, but the forays of the Jhala and Jhareja have confined them to their present district, the shaggy range of hills called Burda. The Jhala of Kattyawar, who own the raj of Hulwud Drangdra as their chief, are supposed to have sprung from an offshoot of Anhilwara, on the extinction of which dynasty they obtained large territorial aggrandizement. The thakur of Murvi in Kattyawar is a Jhareja, and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch. See India; Kattyawar; Rajput.

JEU, according to the Gnostics, was Adam, 'the primal man.'

JEW, a broken nation dispersed throughout the world. In Muhammadan countries Jews are known as Ya-hud or Yahudi, but in India this term is regarded alike by themselves and those who apply it as derogatory. On the Bombay

coast they style themselves Ban-i-Israel; but this name is used by the Afghan for themselves, as also for Muhammadans and Christians who, as possessors of revealed religions, are regarded as children of Israel. Though Jews were Israelites, yet the Israelites were not Jews. The word Jew (*Judæus*) is really *Judæan*, and dates only from the return from Babylon, when the tribe of Judah became the head representative of the nation. The Samaritans always call themselves the children of Joseph, and the Jews *Yehudim* or *Judathites*. While in Egypt they fell into a servile condition. Moses led the Israelites out of Egypt, and the law was delivered on Sinai B.C. 1320. They reached Palestine, but from that time to A.D. 50 they were repeatedly conquered. During the government of the judges they were six times captives, viz. under the king of Mesopotamia for eight years; under Eglon, king of Moab; under the Philistines; under Jabin, king of Hazor, when Deborah and Barak delivered them; fifthly, under the Midianites, from whom Gideon delivered them; then under the Ammonites and the Philistines.

In A.M. 3264 or B.C. 740, Tiglath-Pileser, king of Assyria, took several of their cities, and made many captives, chiefly from the tribes of Reuben, Gad, and the half tribe of Manasseh.

In A.M. 3282, B.C. 720, Shalmanezar, king of Assyria, transplanted the tribes which Tiglath-Pileser had spared, to the provinces beyond the river Euphrates, and it is supposed that the ten tribes never returned from this dispersion.

As to the captivity of Judah, Shishak, king of Egypt, about B.C. 960, sacked Jerusalem. Also Jerusalem was thrice taken by Nebuchadnezzar, king of Babylon,—first in the reign of Jehoiakim, about B.C. 606; again in the reign of his son Jeconias, about B.C. 598; thirdly, in the reign of Zedekiah, about B.C. 587, when Nebuchadnezzar carried them to Babylon, where they remained 70 years; when they returned and continued to be a people (though part of the time under the Roman Government), until the time of the Emperor Vespasian, whose son Titus entirely destroyed Jerusalem, about 50 years after the crucifixion of Christ, since which time they have never recovered from their dispersion.

Josephus, who is considered to have written his work on the ancient history of the Jews about the year 93 of the Christian era, says, in his eleventh book, with reference to the return from captivity of those who came back with Ezra, 'The entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers.' To the same effect, St. Jerome, in the fifth century, in his notes upon Hosea, says, 'Unto this day the ten tribes are subject to the king of the Parthians, nor has their captivity ever been loosed.'

Jews have a principality at Khaibar in the Hejaz, with a population of about 50,000. They are said to be descendants of the Trans-Jordan tribes of Gad, Reuben, and Manasseh, and said to be brave. In manners and appearance they do not differ from other Arabs, but are held in great disesteem. Khaibar was captured by Mahomed A.D. 628, A.H. 7. Throughout Persia, Bokhara,



and Afghanistan they occupy themselves in petty traffic, and as bankers and spirit distillers; and in the Bombay Presidency they find employment in the subordinate offices of Government, and in the native army. Numbers of black Jews inhabit the interior of Cochin, principally in the towns of Trittur, Parur, Chenotta, and Maleb. The copper grant from the ruler, in their possession, bears a date equal to A.D. 388. They have their place of worship close to the Kotaram or palace of the maharaja at Muttuncherry, at the commencement of what is called Jews' town, the streets of which run south half a mile, the upper part occupied by the white Jews, the lower by the black Jews.

Forster, in a note to Bartolomeo (p. 109), says Eravi Wanmara, emperor of Malabar, in the year of the Kali Yoga 3481, corresponding to A.D. 426, in the 36th year of his reign, gave a charter to Isup Rabbaan (Rabbi Joseph), bestowing viceregal powers. But that all who went to India prior to 1371 have died out. The white Jews near Cochin went to India at later periods from different countries.

When Wolff reached Cochin, he found there black and white Jews celebrating the feast of Paschal. Those that are called black Jews are, he says, such as became Jews of their own accord at Cranganore, and in other parts of the country they are of black and half-black colour. For this reason the white Jews do not intermarry with them. They have neither priests, nor Levites, nor families, nor relations on foreign coasts. They observe the law as white Jews do. They are most numerous at Cochin. Many of the black Jews, however, assert that their ancestors became Jews when Haman fell, and affirm (though the white Jews deny it) that they were there when the white Jews came to India. They consider themselves as slaves to the white Jews, pay their yearly tribute and a small sum for the circumcision of their children, and for permission to wear frontlets in prayer time. They do not sit down with the white Jews, nor eat with them.

Kukel Kelu Nair is of opinion that at the time of the grant of three of the copperplate documents in the Jews' possession, and possessed by the Christian church there, two towns, viz. Mani-gramman, which Irani Korten of Mahadeva Patnam obtained by No. 1 in A.D. 230, and Achu Vanam, which Joseph Roben, a Jew, obtained by No. 3 in A.D. 186, were chiefly inhabited by Jews and Syrian Christians; and he thinks that document No. 2 was granted in A.D. 316 by the last Perumal to the Tarisa Palli or church. It is obvious that Jews and Syrian Christians must have arrived in Malabar before the date of the documents 1 and 3. The Jews there have not much increased. In the food, the clothing of the men, and language, the Syrian Christians are not to be distinguished from the Hindus, and few of them know the Syrian language. The Jews are in many of these respects similar, and some of them are black in colour. Many of them possess gardens and lands, and follow trades.

One legend of the Afghans is that they were Jews whom Nebuchadnezzar transplanted, after the overthrow of Jerusalem, to the town of Ghor, near Eamian, and that they continued in their faith till Kalid, in the first century of

Muhammadanism, summoned them to assist in the wars with the infidels. Another tradition is to the effect that they are descended from Afghan, son of Irmia or Berkia, son of Saul, king of Israel; but the Hebrews have no knowledge of such persons as Saul's descendants. Another tradition is that they are descended from Saul's father Kish. But Muhammad Hayat Khan, C.S.I., in his *History of Afghanistan and its Inhabitants*, states that the earliest mention of this legendary claim on the part of the Afghans occurs in a history of the Afghans, entitled *Makhzan-i-Afghani*, drawn up by Khan Jahan Lodi, an Afghan noble of the court of the emperor Jahangir, with the assistance of his secretary, Niamat-Ulahi; that this history was avowedly based on the reports of four servants sent by the author to Afghanistan to make inquiry into the origin of the Afghan race; that this inquiry was made for the express purpose of furnishing the means of confuting the assertions of a Persian ambassador, who had made uncomplimentary statements regarding the descent of the Afghans; that the earlier histories referred to in the *Makhzan-i-Afghani*—namely, the *Majma-i-Insah*, the *Madan-i-Akbar-i-Ahmadi*, and the *Guzida-Jahan Kusha*—trace the lineage of the Afghan no further than Kais Abd-ur-Rashid, who lived in the time of Mahomed.

All the Jews of Turkestan assert that the Turkoman are the descendants of Togarmah, one of the sons of Gomer, mentioned in Genesis x. 3.

The Jews in Bokhara are 10,000 in number. The chief rabbi assured Dr. Wolff that Bokhara is the Habor and Balkh, the Halah of 2 Kings xvii. 6; but that in the reign of Chengiz Khan they lost all their written accounts. At Balkh the Muhammadan nullahs assured him that it was built by a son of Adam, that its first name had been Hanakh, and afterwards Halah, though later writers called it Balakh or Balkh. The Jews both of Balkh and Samarcand asserted that Turkestan is the land of Nod, and Balkh, where Nod once stood. The Jews of Bokhara bear a mark, by order of the king, in order that no Muhammadan may give them salaam or peace. He thought the general physiognomy not Jewish, but he was wonderfully struck with the resemblance that the Yusufzai and the Khaitari, two of their tribes, bear to the Jews.

Of the Jews in the khanate of Bokhara the greater number live in Bokhara, others at Kattakurghan, Samarcand, and Karshi. In all these places separate quarters of the town are assigned to them, outside the precincts of which they are forbidden to settle, and therefore cannot intermix with the Muhammadans. They dare not wear a turband, but must cover their heads with small caps of a dark-coloured cloth, edged with a narrow strip of sheepskin not more than two fingers in breadth. Neither are they allowed to wear any other apparel than khalats of alledja, nor to gird their loins with a broad sash, still less with a shawl, but must twist a common rope round their waist. To prevent their hiding this distinctive mark, they are strictly forbidden to wear any flowing garment over the girded khalat.

Jews have existed in large colonies in Arabia ever since the captivity. In no country have they preserved their nationality more completely,

though surrounded for centuries by hostile Muhammadan tribes. Their own tradition asserts that during the invasion of Palestine by Nebuchadnezzar they fled to Egypt, and subsequently wandered farther south till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of the climate, and its picturesque scenery, rapidly caused the little colony to increase by attracting fresh emigrants, who sought that peace which their own distracted country no longer afforded. Inured to hardships and nursed in war, these foreign colonists soon gained an ascendancy over the wild Arab tribes by whom they were surrounded, and in a little time the exiles of Judea reigned where they had before only been tolerated. Two strong tribes of them settled at Medina; they had a fortified capital in Khaibar, and in the 3d century of the Christian era they succeeded in converting one of the tobbas or kings of Yemen to the Jewish faith. A subsequent tobbas, Dhou Nowas, became so ferocious a bigot in the cause of the Jewish religion, that he declared a holy war for the propagation of his creed, and took and destroyed the Christian city of Najran. On the complaint of the victims, and at the suggestion of Justin I., the nedjachi or king of Abyssinia undertook to avenge the cause of his co-religionists, and conquered Yemen, which thus became an Abyssinian dependency, until it was reconquered for the Yemenites by the Kesra or Chosroes of Persia, and governed by a Persian viceroy. During the reign of the Abyssinian kings, however, one of them, Abrahah-el-Achram, built a magnificent church at Sanaa, and endeavoured to divert the reverence of the Arabs from the Kaba to worship and pilgrimage to his new cathedral. The Arabs flew to arms in honour of their national shrine, and in the course of hostilities Abrahah laid siege to Mecca, but retired in great discomfiture, and died shortly afterwards. His assault of Mecca formed not only a crisis in the history of the Arab races, but the year, A.D. 570, of his expedition has become ever memorable as the year of Mahomed's birth, who was thus said to be born in the year of the Elephant, from the animal on which the king rode in his expedition.

The introduction of Muhammadanism materially altered their position, and severe enactments converted their once prosperous towns and villages into charnel-houses. Notwithstanding this persecution, however, every valley and mountain range still contains numbers of this race, who number in Arabia not less than 200,000 souls. At Aden the Jews are filthy in the extreme in their persons and habitations, and even the more wealthy of the community are nearly as uncleanly and parsimonious as their poorer brethren. The principal trades which they pursue in Aden are those of masons, builders of reed and mat houses, and workers in silver and ostrich feathers. In other parts of Arabia they are the most active, industrious, and hard-working people in the country. Rabbi Alkares informed Dr. Wolff that the Jews of Yemen never returned to Jerusalem after the Babylonish captivity; and that when Ezra wrote a letter to the princes of the captivity at Tanaan, a day's journey from Sanaa, inviting them to return, they replied, 'Daniel predicts the murder of the

Messiah and another destruction of Jerusalem and the temple.' Sanaa now contains 15,000 Jews. In Yemen they amount to 20,000. Wolff baptized there 16 Jews, and left them all New Testamentists.

Jews are particular as to food. Animals are killed with a ceremony similar to that of the Muhammadan Halal, and a mark, כשר (Kosher), meaning in Hebrew Lawful, is put on the carcase. The general prohibitions are based on the law laid down in the 11th chapter of Leviticus. No animals may be eaten except such as both part the hoof and chew the cud, as oxen, sheep, and goats. No rabbits, hares, or swine are touched. As to fish, none may come to table that are devoid of scales and fins; and birds of prey and reptiles are absolutely forbidden as food. One restriction forbids the Jews to eat of the sinew of the thigh, a custom introduced in memory of Jacob's wrestling with the angel at Peniel, when his thigh was put out so that the sinew shrank (Genesis xxxii. 25, 32). In many places in Italy and in Germany, formerly (and perhaps now), they did not eat the hind quarters at all because this sinew is in them, and few were able to cut it out with the exactness required. This, indeed, is believed to have been the first distinguishing characteristics of the Jews as a people. In the 17th chapter of Leviticus the eating of any manner of blood is forbidden, necessitating the employment of a separate class of butchers for the slaughtering of animals, who must be specially instructed, have to be provided with a licence from their priest, and have to use a sharp knife, for torn flesh is also forbidden as food, and the blood must fall upon the ground. After the meat has left the shop of the butcher, the custom is to lay it in salt an hour before dressing, and afterwards to wash it, so as quite to cleanse it from blood. A cow and her calf must not be killed on the same day, and the same rule is observed as to sheep and goats. More than ordinary care is taken that the animal presented for food has neither died a natural death nor been afflicted with disease. It involves the necessity of having special examiners, as well as special slaughterers, of animals for Jewish consumption; and the authorities of the synagogue appoint proper persons to the office.

The Jews of China call themselves Tiau-kin Kian, or the sect which plucks out the sinew. They are said to number one million of souls. They have synagogues, and keep themselves perfectly distinct from the other inhabitants of the villages. The earliest record of the Chinese Jews which can be relied upon is that of an Arabian merchant, who, in 877, mentions the Jews that traded with him in China. In the 12th century the Rabbi Benjamin of Toledo visited the east to discover some of the scattered children of Israel, and he states that he found Jews in China, Tibet, and Persia. The Jesuit Ricci, whilst resident at Peking in 1610, states that there were ten families of Jews residing in Kiang-fu, and they had in their possession a copy of the Pentateuch, which had been handed down from generation to generation for six centuries. Therefore from the whole of these statements it may fairly be concluded that for many ages Jews have been inhabitants of China.

JEWAKI, a pass in Afghanistan, occupied by

the Afridi. Their mountains are very strong. In the settlement of the N.W. Himalaya districts, the British Government was concerned chiefly with the Afridi of the two passes, i.e. the Kohat pass or Gulleo and the Jewaki pass. For the guardianship of these passes the Afridi received consideration from successive dynasties, Ghiznivide, Moghul, Daurani, Barakzai, Sikh, and British, and broke faith with each and all. These mountaineers are great traders and carriers. They convey salt from mines in the Kohat district to the Peshawur market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, which cultivation of their rugged hill-sides would not alone suffice to afford. The British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afridi to sore straits. The Gulleo or Kohat pass is the direct and best route from Kohat to Peshawur.

**JEWELLERY.** Jauhar, Zewar, HIND. Working in gold was familiar to the Egyptians before the exodus of the Israelites; and Hindus have long been acquainted with its applications, as in the hymns of Rig Veda golden armour and golden chariots, and decorations of gold and jewels, are frequently mentioned.

The custom of wearing jewellery has doubtless been through all ages, and is alluded to in Isaiah iii. 16, 18. Some jewels of the Hindus are inconveniently massive; and heavy rings, usually of silver set with a fringe of small bells, are often worn by Hindu ladies. Hindu women wear loose ornaments one above another on their ankles, which at every motion of the feet produce a tinkling noise. Armlets and bracelets of gold and silver are worn alike by Hindus and Muhammadans, and by men and women. They are of gold or silver, some in the form of massive carved rings, some as lockets; the more expensive, worn by royalty, are the bazu-band, literally armlets. These are generally worn as ornaments, and since the most ancient times like ear-rings (Genesis xxxv. 4; Exodus xxxiii. 3, 4; Hosea ii. 13; Judges viii. 24), the *auria* in aures, often of gold, like those of the Ishmaelites. But they are often caskets containing, as with the Muhammadans, charms, their *taviz*, or, as with the Jangam sect of Hindus, the phallic lingam. Their ornaments are often worn round the neck like the golden bulla and leather torum of the Roman youth, or as in Proverbs vi. 21, and most women have frontlet ornaments such as are alluded to in Deuteronomy vi. 8. Bracelets are also largely worn by all classes, of both ages and sexes, of every material, but those of the humbler women are principally of coloured glass and ornamented with lac and brass. In the East Indies and British India, personal ornaments and armour form the principal subjects for refined decorations. The silver work, filigree, gilt, chased, or engraved,—the *koftgari* work, iron or steel, inlaid or otherwise ornamented with gold,—bedri work, inlaid with silver, from the Dekhan and elsewhere,—are employed on bracelets, necklaces, shields, sword-hilts, and so on; while the brass from Madras, Benares, and other places, are utensils, goblets, etc., used in worship. In all these, fineness and elaboration, both in design and workmanship, are held in the highest esteem, and secondary qualities of this kind produce good results in small articles of luxury.

Rings for the fingers and toes, rings for the nose and ears; bracelets, armlets, anklets, nose-jewels, neck-chains, a piece of gold for the forehead; ear, hair, and head jewels; chains and zones of gold and silver for the waist, are personal ornaments in daily use amongst the men and women of Muhammadans and Hindus in British India. Several of these are enumerated in Ezekiel xvi. 11, 12: 'I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck; and I put a jewel on thy forehead, and ear-rings in thine ears,' etc.; and xxiii. 40 says, 'Thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments;' Proverbs xi. 22 speaks of a jewel of gold in a swine's snout; a ring in the septum of the nose being a very common ornament among the Hindu and Muhammadan women; another nose ornament, the *nat'h*, being placed in the left ala.

No specimen of the art of gold-working has been met with which can with any certainty be attributed to the ancient period of Indian history. The oldest example now extant was found by Mr. Masson about the year 1836 in a Buddhist tope in the neighbourhood of Jalalabad. In the centre of the tope was a small apartment constructed of squares of slate. A steatite vase was found in it, containing, besides mould and the ashes of burnt pearls, a gold casket filled with similar remains. By its side were four copper coins, by which the monument is assigned to one of the dynasty of Greco-barbaric kings who ruled the N.W. of India about half a century before the Christian era.

In carrying on their artistic manufactures, the object to be produced is the chief aim of the Indian jeweller. He thinks only of the dazzling variety of rich and brilliant colours. 'He must have quantity, and cares nothing for commercial quality; and the flawed "tallow drop" emeralds, and foul spinel rubies, large as walnuts, and mere splinters and scales of diamonds, which he so lavishly uses, are often valueless except as points, and sparkles and splashes of effulgent colouring.' By their consummate skill and thorough knowledge and appreciation of the conventional decoration of surface, they contrive to give to the least possible weight of metal, and to precious stones absolutely valueless, the highest possible artistic value, never, even in their excessive elaboration of detail, violating the fundamental principles of ornamental design, nor failing to please, even though it be by an effect of barbaric richness and superfluity. Megasthenes was struck by the contrast of their love of sumptuous ornament to the general simplicity of their lives.

The rose chains of Trichinopoly, and the snake chains of the Northern Circars, all display great skill in the workmen, as also the silver filigree work for which Cuttack and Dacca are famous, the last named showing greater delicacy and beauty than either Genoa or Malta; the articles usually made in filigree work are bracelets, earrings, brooches, and chains, groups of flowers, attardans, and small boxes for native uses. Mr. Taylor tells us that the design best adapted for displaying the delicate work of filigree is that of a leaf. The apparatus used in the Indian jewellers' art consists merely of a few small crucibles, a piece of bamboo for a blow-pipe, small hammers for flattening the wire, and sets of forceps for intertwisting it. The art of making gold wire,

that is, silver covered with gold, is practised in various parts of India. Several varieties of gold and silver thread (*badla*) are made at Dacca, as *kalabatoon* for the embroidery of mulins and silks; *goshoo* for caps and covering the handles of *chauris*; *sulmah* for turbands, slippers, and *hookah-snakes*; and *boolun* for gold lace and brocades. Much fringe of various patterns is made, and thin tinsel stamped into various forms of flowers, or impressed with excellent imitations of jewels, such as flat diamonds, emeralds, and rubies. Many of the ornaments are made only for the poorer classes, for instance, imitations of precious stones, ornaments in pewter, in shell, and lac, and, still simpler, a bracelet with straw to represent the gold, and the red seeds of *Abrus precatorius* in the place of garnets. The names and uses of a few of the jewels of Southern India are—*Vunkee*, or *armlet*; *Jampaloo*, or ear jewel; *Kutree paval*, ear ornament; *Vallel*, or bangles; *Nuthoo*, nose jewel; *Moothoo coopoo*, or ear ornament; *Patteel*, or bangles; *Coopy*, head ornament; *Mayer Mootha*, ear jewel; *Jadabillay*, head ornament; *Adega*, neck ornament; *Curdapoo*, head ornament; *Thallysaman*, head ornament; *Gaya* or *Geddy goolooosoo*, or leg ornament; *Jaga undoo*, head ornament; *Cummul* and *Jameeka*.

Bracelets, anklets, and armlets of gold, silver, brass, copper, deer horn, the metals being solidly massive and as chains, are in use in all eastern countries, and amongst Hindus and Muhammadans. Hindu men may be seen with gold or silver rings, ear-rings, and necklaces, but in general these are restricted to women and children. No Hindu will use gilded ornaments.

The *Mahrattas* wear the *kitak*, *nag*, *khandani*, *phal*, and *mohr* head ornaments, also armlets and chain-like anklets. The silver filigree work of *Cuttack* is generally done by boys. It is identical in character with that of Arabia, Malta, Genoa, Norway, Sweden, and Denmark, and also with the filigree work of ancient Greece, Byzantium, and Etruria. It is also made at *Murshidabad*, *Dacca*, and *Ceylon*.

The manufacture of shell bracelets is one of the indigenous arts of Bengal, in which the caste of *Sankhari* at *Dacca* excel. The chanks of which they are made are large univalve shells of several species of *turbinella*, from six to seven inches long, and of a pure white colour. They are imported into *Calcutta* from *Ramnad*, and from the *Maldivé Islands*. In making the large massive bracelets which are worn by Hindu women, they are sawn into semicircular pieces, and these are riveted and cemented to form the bracelets, some of which are elaborately carved and inlaid with a composition of lac and a red pigment. A pair of bracelets of this description frequently costs as high as 80 rupees. Of the thicker pieces of tife shells, beads are made to form the necklaces which the Bengal sepoys wear. Some *Marwari* women and the *Binjara* women have the entire forearm from the wrist to the elbow covered with heavy massive bracelets, and the lower part of the legs equally covered with anklets. The armlets of the *Binjara* women are of deer horn, but it looks like ivory. Amongst the *Rajputs*, the women adopt a brother by the gift of a bracelet. The intrinsic value of such pledge is never looked to, nor is it requisite it should be costly, though it varies with the means and rank

of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *katchli*, or corset, of simple silk or satin, or gold brocade and pearls. Colonel *Tod* was the *Rakhi-bānd-Bhāi* of the three queens of *Udaipur*, *Bundi*, and *Kotah*, besides *Chund Bai*, the maiden sister of the rana, as well as of many ladies of the chieftains of rank. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The festival of the bracelet (*Rakhi*) is in spring. The adopted brother may hazard his life in his adopted sister's cause, and yet never receive a mite in reward; for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender.

The mosaic work of *Agra* is chiefly applied at present to ornamental furniture and household objects of art, the inlay being of rock crystal, topaz, pearls, turquoise, carnelian, jade, coral, amethyst, bloodstone, garnet, sapphire, jasper, lapis-lazuli, agates, and chalcedony. It originated in the exquisite decorations of the *Taj at Agra* (A.D. 1627-1658) by *Austin de Bordeaux*. The art had almost died out, until about the middle of the 19th century it was revived by *Dr. (Surgeon-General) John Murray*, of the *Bengal Medical Service*. It is *Florentine* in origin and style, but Indian in the forms of its ornamentation. The mirror mosaic work in the *Shish Mahal* in the palace of *Akbar* (A.D. 1556-1605), or of *Shah Jahan* (A.D. 1627-1658), and that of the *Shish Mahal* of *Lahore*, is the work both of *Shah Jahan* and *Aurangzeb*.

Two things are acting unfavourably on the hereditary skill of the Hindu craftsman in recent years. The authority of the trade guilds has been relaxed under the freedom of English rule, and the importation of British goods has forced many artisans into agriculture and even domestic service. It was under the Indian guild system that the sumptuary arts were carried to a state of perfection, 'until at length the whole bulion of the western nations of antiquity and mediæval times was poured into the east in exchange for them.'

Some of the best workmen of British India are in *Dacca*, *Chittagong*, and *Katch* (*Cutch*). In *Gujerat*, at the towns of *Dholka*, *Viragram*, and *Ahmadabad*, working in gold and silver is largely carried on, and the *Cutch*, *Gujerat*, and *Kattyawar* goldsmiths are skilful in the decoration of arms, in silver and parcel-gilt and gold. At the present day, *Dehli* stands out prominently as the town of jewellers. The chief characteristics of its jewellery are the purity of the gold and silver employed, the delicacy and minuteness of the workmanship, the taste and skill displayed in the combination of coloured stones, and the aptitude for the imitation of any kind of original art on the part of workmen. *Panjabi* artists have retained a high reputation for skill as goldsmiths. Their best known manufacture is in parcel-gilt water jars, graven through the gilding to the silver below.

Still more pleasing are the copper-hammered work, *lotas*, from *Tanjore*, of which *Sir G. Birdwood* has given several engravings. In its bold forms, the brass-work of the same place recalls the descriptions of *Homer* of the work of the artists of *Sidon*. Some are simply etched, others deeply cut in mythological designs, and others diapered all over with a leaf pattern similar to that seen in *Assyrian*

sculpture. Those encrusted with silver are the most beautiful.

The beaten-gold jewellery of the purest Hindu style is made at Sawuntwari, Mysore, Vizianagram; and Damascus work, in gold, is chiefly carried on in Kashmir, at Gujerat and Sealkote in the Panjab, and is called koftgari or beaten work. Damascening in silver is also called bedri work, which is made at Beder, Purniah. In 1866, only one Hindu family remained in Beder engaged in this tutanague work.

Enamelling, the master craft of the world, is practised in great perfection at Jaipur (Jeypore) in Rajputana. It is *champlevé*. A round plate presented to the Prince of Wales is the largest specimen ever produced, and took four years in the making. There is an engraving of a native writing-case in the shape of an Indian gondola, which is of admirable workmanship; the colours of the blue and green enamel being brighter even than the natural iridescence of the peacocks' tails. The canopy which covers the ink-bottle is coloured with green, blue, ruby, and coral-red enamels.

Throughout the Madras Presidency and in Mysore, the gold and silver metals are superbly wrought in swami work, the ornamentation consists of figures of the Puranic gods in high relief, either beaten out from the surface or affixed to it, and removable at pleasure, like the emblemata of the Romans. The metal work for everyday use is in brass, copper, and tin, or their alloys, in the form of lotus, *nir-dans*, pendants, dishes, bowls, candlesticks, images, bells, sacrificial spoons, censers, and they are made all over India. Kashmir, Moradabad, and Benares are famed sites. Also Bandhua in Oudh, likewise in Nuddeah, Tendukeyra, Nasik, Poona, Ahmadabad, Bombay, Madura, Travancore, and Tanjore.

Bracelets are made of chunk-shells at Dacca. They are sawn into semicircular pieces, which are joined together and are carved and inlaid with a red composition. The manufacture of shell bracelets in Sylhet gives employment to a large number of people.

In Egypt, anklets (or *khulkhal*) of solid gold or silver are worn by some ladies. They are heavy, and, knocking together as the wearer walks, make a ringing noise. Isaiah alludes to this, or perhaps to the sound produced by another kind of anklet, viz. a string of bells on the feet, which (amongst the Arabs) is a common custom for young girls or young women to wear.

The Hindu jewellery often is imitations of the flowers of the *Michelia champaca*, *Acacia Arabica*, *Chrysanthemum*, *Phyllanthus emblica*, *Elaeagnus koluga*, and *Mangifera Indica*. The bell-shaped ear-ring is from the flower of the sacred lotus, and the cone-shaped of Kashmir, in ruddy gold, represents the lotus flower-bed. The lotus is seen everywhere in Indian, Chinese, and Japanese decoration, and on Assyrian and Babylonian sculptures.

A chopped gold form of jewellery worn throughout India is made of pieces like jubes, of the purest gold, flat or in tubes, and, by removal of the angles and octahedrons, strung on red silk. It is the finest archaic jewellery in India. Earrings of the nail-head pattern are like those represented on Assyrian sculptures.

Necklaces in Western India are often of gold, in form like clubs and knots of grass. Burmese

necklaces are tubular beads of ruddy gold strung together, and pendent from a chain that goes round the neck, from which the strings of tubular beads of gold hang down the neck like a golden veil. The gold is sometimes wrought into flowers. The eastern jewellers' art is employed for children of the earliest ages, as rings, anklets, etc.

Hindu girls have as their sole covering a silver leaf, of the shape of the pipal leaf, sometimes suspended from the waist by a thread, but generally by a girdle of twisted silver with a serpent's head, where it fastens in front. In Algeria, girls wear a leaf-shaped silver ornament; and through the Barbary States (Berber) it is the emblem of virginity.

With the ancient Egyptians, the lotus and papyrus were types of ornament, and the Greeks adopted the date tree for their pillars.

Imitations of knotted grass and of leaves seem to be the origin of the simplest and most common form of gold ornament, the early specimens consisting of thick gold wire twisted into bracelets, etc. A second archaic type of decoration is to be found in the chopped gold jewellery of Gujerat. This is made of gold lumps, either solid or hollow, in the forms of cubes and octahedrons, strung together on red silk.

The finest gemmed and enamelled jewellery in India is that of Kashmir and the Panjab, and which extends across Rajputana to Delhi and Central India. It consists of tiaras, aigrettes, and other ornaments for the head; also ear-rings, ear-chains, and studs of the *chrysanthemum* flower, nose-rings, nose studs, necklaces, some of chains of pearls and precious stones, others of tablets of gold set with gems, strung together by short strings of mixed pearls and turquoises; armlets, bracelets, rings, anklets, and rosaries, in never-ending variations of form, and of the richest and loveliest effects in pearl, turquoise, enamel, ruby, diamond, sapphire, topaz, and emerald. Like the Assyrian sculpture, the bracelets often end with the head of some beast.

Goldsmiths of India generally stain their work of a deep yellow. In Sind, the goldsmiths and jewellers sometimes give it a highly artistic tinge of olive-brown. The Sind goldsmiths' work is very beautiful, and of purely indigenous design. In Kashmir and in Burma their work is in ruddy gold.

Throughout Southern India, a favourite design with the British consists of figures of Hindu deities in high relief, either beaten out from the surface, or fixed on to it by solder or screws. The Trichinopoly work proper includes also chains of rose-gold, and bracelets of the flexible serpent pattern. The silver filigree work of Cuttack, identical in character with that of ancient Greece, and of Malta at the present day, is generally done by boys, whose sensitive fingers and keen sight enable them to put the fine silver threads together with the necessary rapidity and accuracy. The goldsmiths' work of Kashmir is of the kind known as *parcel-gilt*, and is further distinguished by the ruddy colour of the gold used. Its airy shapes and exquisite tracery, graven through the gilding to the dead-white silver below, softening the lustre of the gold to a pearly radiance, give a most charming effect to this refined and graceful work. The hammered repoussé silver work of Cutch (Kachchhl), although now entirely naturalized, is

said to be of Dutch origin. Similar work is done at Lucknow and Dacca.

In many of the towns of India, the scarlet and black seeds of the *Abrus precatorius* (gunch), the flat black seeds of the *Cassia auriculata* (tarwar), the red seeds of the *Adenanthera pavonina*, the mottled seeds of the *Areca catechu*, the oval seeds of the *Caryota urens*, and the seeds of the *Elæocarpus ganitrus*, set in gold and silver, are all used for personal ornaments.

The goldsmiths' art contributes largely to embroidery. Gold and silver thread is made by being drawn out under the application of heat, and with such nicety, that one rupee's worth of silver will make a thread nearly 800 yards long. Before being used in the loom, this metallic thread is generally twisted with silk. For the manufacture of cloth of gold (sonári), or cloth of silver (rupéri), the wire is beaten flat, so as to form the warp to a woof of thin silk or cotton. A third kind of metallic ornamentation is practised at Jeypore in Rajputana and Hyderabad in the Dekhan, by printing muslins with patterns of gold and silver leaf.

Enamelling, as applied in India to jewellery, consists of an extremely fine pencilling of flowers and fancy designs in a variety of colours, the prevailing ones being white, red, and blue, and is invariably applied to the inner sides of bracelets, armlets, anklets, necklaces, ear-rings, sirpooch, tiara, and all that description of native jewellery, the value depending upon the fineness of the work, and often exceeding that of the precious stones themselves. The finest specimens are only made to order, and the best come from Benares, Delhi, and Jeypore. In the south of India, the manufacture of enamels on articles like the above is almost entirely restricted to Hyderabad. It presents no varieties, but in general consists of a blue coating interlined with white on a surface of silver, and is applied to rose-water sprinklers, spice-boxes, basins, and such like articles. The merit of the manufacture lies in the simplicity of the enamel itself, and in the lightness of the silver article to which it is applied. Though pleasing, it is the coarsest enamel produced in India. At Indore in Central India, it is applied to articles of personal decoration, such as necklaces, armlets, brooches, ear-rings, etc., which are set by native jewellers, according to the taste of the purchaser. The subjects generally consist in a representation of the avatars, or pictures of the metamorphoses of Indian deities; and the work is so perfect that it will stand, not only the influence of climate, but even rough handling. A set of the ornaments, consisting of a necklace, ear-rings, two armlets, and a brooch, in plain gold, contributed to the Exhibition of 1851, was valued at Rs. 1700, or £170. A duplicate forwarded to the Paris Exhibition in 1855, was purchased for Rs. 600, or £60.—*Toy Cart; Tod's Tr.; Rajasthan; Juries' Rep. Ex. 1851; Madras Ex. 1855; Ex. of 1862; Royle's Arts of India; Sir G. Birdwood; Imp. Gaz.*

**JHABAR.** HIND. Low land on which water lies, and in which rice is grown.

**JHALA**, a race who own the ruler of Hulwud-Drangdra as their chief, and are supposed to have sprung from an offshoot of Anhilwara, on the extinction of which dynasty they obtained large territorial aggrandizement. The part of the Jhala Makwahana tribe who also inhabit the Saurashtra

peninsula, is styled Rajput, though neither classed with the Solar, Lunar, nor Agnicula races; they seem, however, to be of northern origin. It is a tribe little known in Hindustan or even Rajasthan, into which latter country it was introduced entirely through the medium of the ancient lords of Saurashtra, the present family of Mewar. A splendid act of self-devotion of the Jhala chief, when rana Pertap was oppressed with the whole weight of Akbar's power, obtained, with the gratitude of this prince, the highest honour he could confer,—his daughter in marriage, and a seat on his right hand. It was deemed a mark of great condescension of a recent rana sanctioning a remote branch of his own family, bestowing a daughter in marriage on the Jhala ruler of Kotah. This tribe has given its name to one of the largest divisions of Saurashtra, Jhalawar, which possesses several towns of importance. Of these, Bankaner, Hulwud, and Drangdra are the principal. Regarding the period of the settlement of the Jhala, tradition is silent, as also on their early history; but the aid of its quota was given to the rana against the first attacks of the Muhammadans.—*Tod's Rajasthan*, i. p. 113.

**JHALAWAN**, Saharawan, and Las districts of Baluchistan, west of the Indus, are on a great mountain range or table-land that runs N. and S. Jhalawan, with less elevation than Saharawan, is held by Brahui tribes, amongst whom are the Minghal, Bizunji, and Samalari, in the hills. The fixed population in their little towns does not exceed 10,000 and are greatly exceeded by the pastoral tribes,—the great tribes of Minghal and Bizunji giving them the preponderance. Jhalawan and Saharawan are the two great central districts of Baluchistan, and these districts surround the districts of Kalat which depend on the capital. The plain of Dasht-i-Guran, south of Chappar, is inhabited by the Sunari, a branch of the Jehri tribe of Jhalawan. Many of the Jhalawan tribes are undoubtedly of Rajput origin, and, until lately, the practice of infanticide was prevalent amongst them. Near Bagwana is a cave in a rock, which was seen in the middle of the 19th century filled with the dried mummy-like bodies of infants, some of which had a comparatively recent appearance. See India; Kalat.

**JHALAWAR** is a Native State in Rajputana, under the political superintendence of the Rajputana Agency and the Government of India. Jhalawar has been a separate dependency from the 8th April 1838, when the Kotah principality was dismembered, and maharaj rana Mudun Singh was established in Jhalawar under a treaty by which he acknowledged British supremacy, and he was vested with the titles of maharaj rana. During the mutinies of 1857-58, Pirthee Singh, his successor, rendered good service by conveying to places of safety several Europeans who had taken refuge in his districts. This state pays Rs. 8000 a year to the British Government as tribute. The area of the state is 2500 square miles, and the population 220,000.

**JHANSI**, a British district in the N.W. Provinces, lying between lat. 25° 3' 43" and 25° 48' 45" N., and between long. 78° 21' 15" and 79° 27' 30" E., with an area of 1567 square miles, and a population in 1872 of 317,826 persons. The Purihar Rajputs are pointed out by tradition as the earliest Aryan immigrants into Jhansi, where



they still possess 24 villages. Their last chief, Gungadur Rao, died childless in March 1853, and as there existed no male heir of any of the chiefs who ruled Jhansi since the first relations of the British Government were formed with it in 1804, the state was declared lapsed to the British. The rani then attempted to seize the supreme authority. On the 5th June 1857 the mutiny broke out at Jhansi, and on the 8th a massacre occurred. The country was held by the rani, whose bitterness against the British was intense. It was captured by Sir Hugh Rose on the 5th April 1858; the rani had previously fled with Tantia Topi, and finally fell in battle at the foot of the rock fortress at Gwalior.—*Aitcheson's Treaties*.

JHAPI, umbrella-shaped hats worn by the lower classes of Assamese, made from the coarse leaves of the toko-pat palm, the *Livistonia Jenkinsiana*, *Griffith*. The leaf of the talipot palm, *Corypha taliera*, is similarly used.—*Simmonds' Dict.*

JHAREJA, a Rajput race in Gujerat and Cutch with a branch in Kattyawar, descendants of the Yadu, and claiming from Krishna. In early ages they inhabited the tracts on the Indus and in Sewesthan. But at another place Colonel Tod relates that Samba obtained possession of the tracts on both sides the Indus, and founded the Sind Samma dynasty, from which the Jhareja are descended. There is every probability, he states, that Sambua, of Samba Nagari (Minagara), the opponent of Alexander, was a descendant of Samba, son of Krishna. The Jhareja chronicles, in ignorance of the origin of this titular appellation, say that their ancestors came from Sham or Syria. The Jhareja dominions extend over a tract of about 180 miles in length and 60 in breadth; the land is generally poor, indifferently cultivated, and thinly peopled, so much so, that although it contains an area of upwards of 10,000 square miles, the number of inhabitants is only half a million, one-twentieth part of which is confined within the capital, Bhooj, and another twentieth within the seaport of Mandavi. Except these two places, there is none which merits the name of city, though there are a few towns, as Anjar, Lukput, Moondia, etc., on the coast, which derive importance from their position. Of this population, the number of the dominant race, the Jhareja, fit to bear arms was estimated at only 12,000; the remainder are Muhammadans and Hindus of all sects and classes. The thakur of Murvi is a Jhareja, and was the first in Colonel Walker's time to abandon infanticide. He had possessions in Cutch. In 1818, Captain M'Murdo estimated the number of Jhareja in Cutch at about 12,000 persons, of whom only about 30 were women. The Jhareja killed their daughters to avoid paying for them heavy marriage portions.

JHARIA, a name applied in the Central Provinces to the older settlers, supposed to be from Jhar, underwood, forest; they are much looser in their observances than later comers of the same caste, eating forbidden food, and worshipping strange gods.

JHARIA, a coal-field in Manbhoom district, Bengal, situated in the pargana of the same name, a few miles S. and S.E. of Parasnath Hill, Bengal.—*Imp. Gaz.*

JHARIKARI, also Jharya, a caste who wash and sweep the ashes and dust of a melting-house or goldsmith's shop. The Nyaria of Hindustan.

JHARWA, HIND., also Sawan or Sawain, a grass yielding a grain which is sometimes eaten and made into bread. It ripens in the rains of the month Sawan, hence its other name Sawain.

JHEEL. HIND. A marsh or lake. The jheels of Eastern Bengal owe their origin chiefly to the excessive rainfall of the Khassya and Sylhet Hills, and to the overflow of the Surma. They occupy an immense area, fully 200 miles in diameter from N.E. to S.W., which is almost entirely under water throughout the rainy season, and only partially dry in the winter months. They extend from the very base of the Khassya Hills and E. extremity of the Cachar district southward to the Tiperah Hills and Sunderbans, and westward to the Megna river and considerably beyond it, thus forming a fresh-water continuation of the Sunderbans, and affording a free water communication in every direction. The villages, and occasionally large towns, which are scattered over the surface of the jheels, generally occupy the banks of the principal rivers; these have defined courses in the dry season, their banks always being several feet higher than the mean level of the inundated country. Extensive sandbanks, covered in winter with a short sward of creeping grasses and annual weeds, run along the banks of the largest streams, and shift their position with every flood. The remainder of the surface is occupied by grassy marshes, covered in winter with rice crops, and in summer with water, upon which immense floating islands of matted grasses and sedges are seen in every direction, gradually carried towards the sea by an almost imperceptible current. Near Churra, the common water plants of the jheels are species of *Vallisneria serrata*, *Damasonium*, *Myriophylla*, *Villarsia*, *Trapa*; blue, white, purple, and scarlet water-lilies; *Hydrilla*, *Utricularia*, *Limnophila*, *Azolla*, *Salvinia*, *Ceratopteris*, and floating grasses. The Pakhal Lake in the Nizam's dominions, to the east of Hyderabad, is said to be the work of a Hindu dynasty, and to be the largest piece of water in India. In the Bengal Presidency, swamps, expanded or contracted according to the seasons, take the place of lakes, except when the latter are formed by old beds of rivers of an oblong character. But the Bhandara district in the Central Provinces has an equal or greater storage of water, in jheels and tanks numbered by thousands, though no one of them singly may equal the dimensions of the Pakhal.—*Hooker and Thomson; Hooker, Him. Jour. ii. p. 309.*

JHELM, a town in the Panjab, in lat. 32° 55' 26" N., long. 73° 46' 36" E., with upwards of 5000 inhabitants. It is the headquarters town of a district of the same name. The Kshatriya Hindus here are traders and money-lenders; the Arora are husbandmen. The industrious Jat are largely Muhammadans. They hold the whole central region to the north and south of the Salt Range, the hills themselves being the home of the Janjuahs. They remained loyal during the mutiny in 1857. The Awan are numerous, nearly a hundred thousand. An interest is thrown around them by the conjecture that they represent the descendants of Alexander's army; though they themselves put forward a more apocryphal genealogy from the son-in-law of the prophet. The Gujar, farther south, form a pastoral tribe with a bad reputation for cattle-lifting, but are here a

body of thriving and honest agriculturists, with a fine manly physique, and considerable landed possessions around the town of Jhelum. Large numbers of Kashmiri arrive every winter in search of harvest work, and return home when the summer sets in. The Khokars, though numerically unimportant, possess great social distinction. One of their ancestors founded the town of Pind Dadan Khan, which he called after his own name, and has become the chief centre of the salt trade. The Jhelum river of the Panjab is the Hydaspes of the Greeks, and the Behut, Vehut, Vitasta, and Betusta of the Hindus. It rises in Kashmir, the whole valley of which it drains, and takes its course through the Baramula pass in the Pir Panjal range, entering the plain of the Panjab about 220 miles from its source. Below Jalalpur it runs nearly south, joining the Chenab a little above the Trimo ferry, in lat.  $31^{\circ} 10' N.$ , and long.  $72^{\circ} 9' E.$ , after a course of 450 miles. At this confluence the Jhelum is about 500 yards wide; after the union, the channel of the united streams is a mile broad and 12 feet deep.

The Jhelum district of the Panjab river yields gold, coal, marble, soapstone, gypsum, topaz, rock-salt, French chalk, sandstone, limestone. There is a thriving trade in horses and mules. The first thing a zamindar does with any small sum of money he has saved, is to buy a good mare, from which he breeds; and if any single individual is too poor to buy a whole mare himself, he and two or three others in the same condition as himself will club and purchase an animal amongst them. The colts or fillies produced there are largely bought up by officers of the cavalry service in search of remounts. Prices are given for them sometimes as high as Rs. 300 and Rs. 350 for three-year-old colts and fillies. Brass vessels and leather and parchment jars are largely made at Pind Dadun Khan.

**JHENGUR.** HIND. Species of the cricket genus. See Acheta; Insects.

**JHIND** is one of the states situated to the east of the Sutlej (Satlaj) river. It consists of three or four isolated tracts. The town of Jhind is situated in lat.  $29^{\circ} 19' N.$ , and long.  $76^{\circ} 28' E.$  In 1857, Swarn Singh, then raja, was the first to march against the mutineers at Delhi. His troops acted as the vanguard of the army, and he remained in the British camp until the re-occupation of the city, and a portion of his troops took part in the assault. For these services he received a grant of additional territory, yielding £11,681 per annum. The maharaja is a Jat, of the Sikh faith, and of the same descent as the maharaja of Patiala.

**JHOJHA**, an inferior class of Muhammadans who are scattered over different parts of the Doab and Rohilkhand, and are reported to be good cultivators. In pargana Burun of Bulundshahr, they represent themselves as converted Rahtor, Chauhan, and Tuar; but by others they are considered to be converted slaves of these tribes. In like manner, the Jhojha of Anupshahr are said to be slaves of the Moghul converted to Muhammadanism. Being Muhammadans, they are not restrained by Hindu observances of certain festivals, and thus, while Hindus are waiting for the Dith'wun before they cut their sugar-cane, the Jhojha have already begun to press their cane and manufacture their sugar.—*Ell. Supp. Gloss.*

**JHOOTHA.** HIND. Leavings of food; that which has touched food and is thereby defiled.

**JHOW**, in Baluchistan, has but one village, Nandara; its tribes are the Mirwari and Halada, the latter Brahui and pastoral. Numerous mounds, here called Daim, exist, where coins and trinkets are found, remnants of some former race. See Kalat.

**JHUL.** HIND. A saddle-cloth, also elephant's housing. Jhul-baili, a large pair of sacks for grain, carried by a bullock.

**JHULA.** HIND. A suspension bridge. In the simplest form, a jhula has a single set of ropes, from which a wooden seat is suspended, which is pulled from side to side by means of a rope worked from the rocks on either side of the river. The rudest of the twig jhula are the usual communications across the Ravi; but good wooden bridges (sangla) are kept up for the sake of sheep at Oli, Ulass, and elsewhere.—*Cleghorn, Pan. Rep.* p. 101; *Dr. Thomson's Tr.*

**JHULAN YATRA**, a festival in honour of Krishna in the month Bhadra, when images of him and Radha are swung on decorated platforms.

**JHUM**, in Assam, the cultivation known in the Peninsula as the kumari, where the forest is burned, and one or two crops raised.

**JHUNT** or Jhunti. BENG. The tuft of hair left on the top of the head of the Hindu, after the head being shaved. A crest, a top-knot.

**JI**, HIND., from Jiva, SANSK. Life, soul, pronounced in the various tongues of India, jio, jib, and jiv. It means the vital principle, the mind or intellectual action, and enters into many composite words as an affix. Jivagar is a Buddhist teacher and ascetic. Jiva-hothi or Jeokothi, a house for the reception of living animals, such as are at Bombay, and supported by the Jains at Surat. It is usually written jee, and it is applied to names of Hindus, as Krishna-ji, Sita-ji. It is also used alone as a respectful term of assent, or an interrogatory, as yes, your pleasure?

**JIMACH**, also called Wokhab. Dr. Francis Buchanan Hamilton, in Shahabad district, 'saw a jimach attack a very strong falcon as it was hovering over a bush into which it had driven a partridge. The moment the falcon spied the jimach, it gave a scream and flew off with the utmost velocity, while the jimach equally pursued. They were instantly followed by the whole party, foot, horse, and elephants, perhaps 200 persons, shouting and firing with all their might; and the falcon was saved, but not without severe wounds, the jimach having struck her to the ground; but a horseman came up in time to prevent her from being devoured.' The wokhab, or ukab, as it is also termed, is a small eagle, very abundant in the plains of Upper India, the Dekhan, etc., bearing many systematic names, the earliest of which is *Aquila fulvescens*; it is not quite so large or robust as the *Aq. naevioides* of Africa, with which it has been supposed identical. The wokhab is very troublesome in hawking after the sun becomes hot, mistaking the jesses for some kind of prey, and pouncing on the falcon to seize it. Mr. (Sir) W. Elliot once or twice nearly lost shahin (*Falco peregrinator*) in consequence, they flying to great distances for fear of the wokhab or jimach. The principal hawks employed in Indian falconry are identical with those of Europe, namely, the Bhyri of India, which is the peregrine falcon, or



*F. peregrinus*, *Gmel.*, of the west; and the Baz of India, *Astur palumbarius*, *Linn.*, which is the goshawk or 'gentil' falcon of Britain. In a Persian treatise by the head falconer of the emperor Akbar, the various species used are enumerated, and may be recognised with precision; among them is the Shangar, which is clearly the gyr falcon of the north, represented as extremely rare and valuable, taken perhaps once or twice only in a century, and then generally in the Panjab.

**JIN.** **ARAB.** A demon, an evil spirit; one of the fabled genii. They are not restricted to any particular region, but the gigantic monsters, called dev, reside peculiarly among the rocks and forests of Masandaran or Hyrcania. In Muhammadan belief there are reckoned five distinct orders of such creatures, viz. jann, jinn, shaitan, ifrit, and maril, whose chief abode is in the Kaf mountains. They are good and evil creatures. Solomon is said to have had power over the Jin. In Arab mythology they are beings created out of smokeless fire, 2000 years before Adam; they are noticed in Suras i. xlvi. lvii. and lxxii. of the Koran.

To Muhammadan views, it is a material, intelligent being, with a body similar to the essence of fire or smoke.

Jin lived in the mountains of Kaf, near the mysterious sea of darkness, where Khidr drank of the fountain of life. And no one could tell when he might come across one of those terrible creatures, incarnate in the form of a jackal, a dog, or a serpent; or meet, perhaps, in his own hideous shape, the appalling Nesnäs, who is a man split in two, with half a head, half a body, one arm, and one leg, yet hops along with astonishing agility, and is said, when caught, to have been found very sweet eating by the people of Hadramaut.

**JINA.** **SANSK.** A victor over the desires. A teacher of the Jain doctrines, any one of the 24 deified teachers of the system, called also a Tirthankara. The last of the Jina was Mahavira, who was born of Trisala, wife of Siddhartha, of the family of Ikshvaku, and prince of Pavana in Baratakshestra, and he married Yasodha, daughter of the prince of Samaravira. He afterwards became a Digambara or naked ascetic, and led in silence an erratic life for 12 years; and during his wanderings in this state he was repeatedly maltreated. He then commenced to lecture at Apapuri in Behar. His first disciples were Brahmans of Magada and Indrabhuti, or Gautama of the Brahman tribe of Gautama rishi, who is not identical with the Gautama of the Brahmans. Mahavira died at the age of 72, thirty-eight of which had been spent in religious duties.

**JINJIRA**, a territory of a family of African origin, and known as the Sidi, also designated Habshi or Abyssinians.

Baji Rao, the first peshwa, waged an unsuccessful war with the Habshi ruler of Jinjira. They were as powerful at sea as Angria, and on the mainland were in the practice of ravaging the Mahratta territory, and had seized some forts. The utmost that the peshwa could obtain was a forbearance from these aggressions (A.D. 1736).

**JIN-KIN**, or classes of men, is a Chinese book of great authority. In it the sages occupy the first chapter, and in this Confucius is placed high above all others.—*Bowring*.

**JIN-RIK-SHA.** **JAP.** A kind of sedan chair.

**JINTAWAN**, an *Urceola* tree of Borneo, yield-

ing caoutchouc. Its bark is soft and thick. In Borneo an *Urceola* grows to the size of a man's body, has a very rough appearance, on being cut emits its sap in the greatest abundance; and without destroying the tree, very large quantities might be obtained from a single trunk. There are three plants in Borneo called by the generic name of Jintawan; two are common in Sarawak, viz. the *J. susub*, or milky jintawan, and the *J. bulat*, or round-fruited jintawan. They equally produce the caoutchouc, which differs in no respect from that produced by the *Ficus elastica* and other trees. The natives of Borneo use it to cover the sticks with which they beat their gongs and other musical instruments. The fruit, which is large and of a fine apricot colour, contains ten or twelve seeds enveloped in a rich reddish pulp, and though but a jungle plant, is one of the most grateful fruits of the country to the European palate.—*Low's Sarawak*, p. 52.

**JIRGAH.** **PUSHTU.** A council of an Afghan tribe, composed of the elders. The government of the tribes is a democracy, their representation and self-government being by their Jirgah, but, like most rude people, no man's nationality extends beyond his own clan.

**JIRJIS** or Jurjos, the St. George of England, whom Muhammadans rank among the prophets, and confound with the prophet Elias. Mär Jurjos wat-tawnin, St. George and the Dragon, is the name of the place where St. George destroyed the dragon, near the bridge over the Beyrout river. A Christian chapel was erected here, but it has been made a mosque.

**JITA** or Jit. **HIND.** Conquered, victorious, as Run-jit, victorious in battle.

**JIVA.** **SANSK.** Life, the soul. Jivata means individual spirit. See Ji.

**JIVAGAR.** **TAM.** A Buddhist teacher and ascetic.

**JIVA GOSWAMI**, author of the *Vidagdha Madhava*, a Sanskrit writer on the loves of Krishna.

**JIVA-PITRI**, the father of life, a proper epithet for Mahadeva, the creative power, whose Olympus is Nilais.

**JIYYARU.** **TEL.** The head of the Vaishnava Brahmans in the south of India.

**JNANI**, or divine Buddhas, are five,—Vairochana, Akshobya, Ratna Sambhava, Amitabha, Amogha Siddha, the mental creations of Adi Buddha, each of whom produced, respectively, a Bodhi-satwa, viz. (1) Samanta Bhadra, (2) Vajrapani, (3) Ratnapani, (4) Padmapani, (5) Viswapani.—*Fergusson and Burgess*.

**JO**, a Burnese people speaking a rude dialect of the Burnese, lying east of Chittagong.

**JO**, a beverage made from rice or millet, and used by the Bodo. The grain is boiled and flavoured by a root called agai-chito. It is left to ferment for two days in a nearly dry state. Water is then added, and it is fit for drinking in three or four days.

**JOANNES DAMASCENUS**, son of Sergius, a Christian who for many years was treasurer to the khalif Mansur. Sergius had a son, to whom he gave the best education, his chief tutor being Cosmas, an Italian monk who had been taken prisoner by the Saracens and sold as a slave at Baghdad. After the death of Sergius, his son succeeded as chief councillor (protosymboulos) to the khalif Al Mansur. Such, however, had been

the influence of the Italian monk on his pupil's mind, that he suddenly resolved to retire from the world and to devote himself to study, meditation, and pious works. From the monastery of St. Saba, near Jerusalem, he sent forth the most learned works on theology, particularly his Exposition of the Orthodox Faith. He soon became the highest authority on matters of dogma in the Eastern Church, and he still holds his place among the saints both of the eastern and western churches. His name is Joannes Damascenus, or St. John of Damascus. His knowledge of Greek earned him in after life the title of Chrysorroas or gold flowing. He boldly opposed the iconoclastic policy of the emperor Leo. Among the works ascribed to him was that of Barlaam and Josaphat. He wrote a separate work discussing the merits of Christianity and Muhammadanism. In his Barlaam and Josaphat he introduced a number of eastern fables, and took his principal hero Josaphat from the Lalita-vistara, the life of the Buddha or enlightened, a portion of the sacred canon of Buddhists. The story of Barlaam is, in its most striking points, a mere repetition of the story of the Buddha, but Josaphat, the hero of the story, has been raised to the rank of a saint, both in the eastern and western churches. And thus, though under a different name, the sage of Kapela-vastu, the founder of a religion, which in the purity of its morals is nearer to Christianity than any other religion, and counts even now, after an existence of 2400 years, 455,000,000 of believers, has received the highest honours which the Christian church can bestow. If Buddha lived the life which is there described, few saints in the Greek or Roman churches are the equals of St. Josaphat, the prince, the hermit, and the saint.—*Max Muller in Proc. Roy. Inst. Gr. Brit.*, June 1870. See Jataka; Josaphat.

JOASMI. Of the maritime chiefs of the Persian Gulf with whom the British Government have concluded treaties, are the Joasmi chief of Ras-ul-Khyma, and Shargah, the chief of the Bau-i-As tribe of Abu-thabee or Bu Debye, the chief of the Bu Filasa tribe of Debye, a branch of the Bahija, and the chiefs of Amalgavine and Ejman. The possessions of these chiefs extend from Ras-ul-Khyma along the coast westward beyond the island of Bahrein. The Joasmi have occupied the province of Seer from the earliest times, and carried on a vigorous and profitable trade by sea, till, in 1805, they succumbed to the influence of the Wahabee religionists, and were drawn into the piratical projects of that turbulent sect. Under their influence the Joasmi plundered two British vessels, and treated the commanders with great cruelty. An expedition was sent to the Persian Gulf to punish them for this aggression, and to co-operate with the Inam of Muscat, who was then at war with them. The expedition resulted in the conclusion of a treaty on the 6th February 1806, binding the Joasmi to respect the flag and property of the British, and to assist vessels touching on their coast. The spread of the Wahabee in Oman soon threatened the Inam of Muscat with destruction, and the British Government determined to support him and to destroy the piratical fleets as the only means of preserving the peace of the Gulf. A strong British force was despatched in 1809, which took Ras-ul-Khyma, Linga, Luft, and Shinar, and destroyed

the boats of the pirates. But piracy soon recommenced. In 1814, the Joasmi tribe wished to be at peace with the British provided they were allowed to war with Arabs. But they were quite unable to make good their professions. Even after the negotiation of preliminary articles of peace with the resident at Bushir, the Joasmi attacked and plundered British vessels. Other tribes were soon drawn under the Wahabee influence, and piracy increased beyond endurance. A second expedition was fitted out, and sailed from Bombay on the 1st November 1819. The naval part of it consisted of several British ships of war, the Company's cruisers under the command of Captain T. Collier; and the land forces amounted to about 3000 European and Native troops, under the command of Major-General Sir William Grant Keir. This expedition reduced Ras-ul-Khyma, the principal stronghold of the pirates, which had been carefully fortified and was vigorously defended; and also the hill fort of Zyah, which was likewise well defended by a veteran Wahabee, deeply imbued with the boldness and character of that sect. Ras-ul-Khyma was taken on 9th December, and engagements were made with the Arab chiefs preliminary to the conclusion of a general treaty in 1820. By the 9th article, the carrying off of slaves from the coasts of Africa or elsewhere, and the transporting them in vessels, was declared to be plunder and piracy. Thereafter, it was renewed annually till 1843, when it was prolonged for ten years. On the expiry of the ten years' truce in 1853, a treaty of perpetual peace was concluded, which provided that there should be a complete cessation of hostilities at sea between the subjects of the subscribing parties.—*Treaties*, vii. p. 239; *Fraser's Khorasan*; *Skinner's Jour.* ii. 223; *Wellsted*, i. 257.

JOB. Close to the village of Es Sadiyen are the tomb and fountain of Job, the former being a mukām or shrine, to which pilgrims from all parts repair. Africans come in great numbers from the Soudan, and the shrine is under the care of some 200 Negroes, who are exempt from taxation. The ruins of an ancient temple stand upon a mound near the tomb of Job, which Mr. Oliphant thinks has been successively a Phœnician temple of Baal, a Roman temple, a Christian church, and a Muslim house of prayer. A monolith, the top of which has been broken off, was formerly the well-known emblem of Baal. The name of Astaroth, the principal female divinity of the Phœnicians, survives in the names of two adjacent villages, called Ashtereh and Tell Asherah. This was the country of the Amorites, 'who served Baalim and Asherah.' Ashtereh, a village, was visited by Captain Newbold in 1846. The book of Job is a protest against the accepted Hebrew view which considered all afflictions as tokens of the divine displeasure. It thus runs directly counter to the most cherished Jewish prejudices, and could only obtain admission into the canon by being provided with a prologue and epilogue at variance with the true tendency of the work, and the interpolation of the speeches of Jehovah and Elihu.

JOB'S TEARS. I'-i-jin, I'-i-jin-mi, CHIN. The hard, bead-like seeds of the *Cox* lachryma and *C. vernica*. They make a good substitute for pearl barley, though larger and coarser, and make good gruel. The plant flourishes in the Philippines, where the Chinese settlers make from them

a kind of meal, very nourishing for the sick, and in China it is sold for fivepence the Chinese pound. A wine is made in China by fermenting the seeds, and given in rheumatism. Sail matting and covers for boxes are made from the straw. The Chinese priests use the seeds as their rosaries.—*Smith, M. M. C.*

**JODAGIR**, or Hill of Strife, called also the Bakur chiria or Bird's Nest, a hill in Rajputana with a castle on it.

**JODEL** of the mountaineers of Europe is used in India, and sounds Wāi-Wāōō. In Fiji, Hē-hūh-hō-hō-hō.

**JODH BAI** was the daughter of Raja Maldeo, and sister of Oody Singh of Jodhpur in Marwar. In 1569, Oody Singh gave her in marriage to Akbar, whose favourite she soon became, and a few months after their union, she and Akbar made a pilgrimage on foot to the tomb of Moin-ud-Din at Ajmir. They travelled six miles a day. Arrived there, Moin-ud-Din appeared to Akbar in a dream and bid him seek the interposition of Shaikh Salem, a holy old man who dwelt on the top of Futehpur Sikri. Shaikh Salem assured Akbar that Jodh Bai would bear a son who would live to an old age, and the Bai remained in a hut near the hermit till the promised boy was born. He was named Mirza Selim, and became the emperor Jahaugir of Indian history. She died some time after A.D. 1600. Her tomb was to be seen on the artillery practice ground at Futehpur Sikri, near Agra, till about the year 1840, but the walls and gateways were first taken away and then the tomb destroyed in practising mining. No palliation can ever be urged to defend an outrage on the dead, far less can any plea extenuate the act of blowing up into the air the remains of a woman, no other than Akbar's favourite sultana, the empress Jodh Bai, to whom the people of India owed much of the good they enjoyed under his long reign, by inspiring not only her husband, but the most able Muhammadan minister that India has ever had, with feelings of universal benevolence. Oody 'le gros' was the first of his race who gave a daughter in marriage to a Tartar. Four provinces, yielding £200,000 of annual revenue, viz. Godwar, Rs. 9,00,000; Ujjain, Rs. 2,49,914; Debalpore, Rs. 1,82,500; Buduawar, Rs. 2,50,000, were given to him in exchange for Jodh Bai, at once doubling the fisc of Marwar. With such examples as Amber and Marwar, and with less power to resist the temptation, the minor chiefs of Rajasthan, with a brave and numerous vassalage, were transformed into satraps of Delhi, and the importance of most of them was increased by the change. Truly did the Moghul historian designate them 'at once the props and the ornaments of the throne.'—*Tod's Rajasthan; Tr. Hind. ii. p. 2.*

**JODHPUR**, the capital of the Rajput State of Marwar, in lat. 26° 17' N., and long. 73° 4' E. It was built by Rao Jodha in A.D. 1549. The river Luni is the most marked feature in the physical aspect of Marwar. The only important lake is the famous salt lake of Sambhar, on the borders of Jodhpur and Jeypore. Two other depressions of the same kind exist, one in the north of Jodhpur at Didwana, and the other in the south at Pachpadra. The annual out-turn of salt from these two latter lakes is estimated at about 1,200,000 maunds (say 43,000 tons). The population consists of Rajputs, Charans, Bhats,

Jats, Bishnawis, Minas, Bhils, and of the usual mixed Hindu population, with a scanty number of Muhammadans. The ruling chief of Jodhpur holds that position as chief of the Rahtor clan of Rajputs, to whom the territory belongs. The princes of Jodhpur and Udaipur (Oodeypore) term themselves Suriya Vansa or the Solar race, and claim descent from Rama. The founder of the dynasty migrated from Kanouj; and the Rahtor race, from its warlike and aggressive propensities, became the most powerful clan of the Rajputs. Several independent States were founded by offshoots from it, among which are the present States of Bikanir (Bikaner) and Kishengarh in Rajputana, and Edar and Ahmadnagpur in Gujerat. On the 24th February 1873, Maharaja Jeswunt Singh succeeded to the throne. The installation ceremony was performed in the fort on the 1st March. His forehead was marked with a spot of blood which the thakur of Bugri, a dependency of Jodhpur, had supplied by cutting one of his fingers with a sword, according to custom. After all had taken their seats, it was announced that thenceforth Jeswunt Singh was the ruler of the territory. The brothers of the maharaja and other people then presented nuzzers, and the guns boomed forth salutes. At two in the afternoon the maharaja's sowari rode through the city. The populace turned out to render homage.—*Rast Gofar.*

**JOG. SANSK.** Union, junction. In Hinduism, amongst ascetics, the practice of religious abstraction, with the object of the individual being united to the universal soul and acquiring similar supernatural powers.—*Wilson.*

**JOGADA NAUGAM**, in the Ganjam district, is nearly four miles to the west of Purshottapur, a village on the banks of Rushukulia river. Rocks rise to about 150 feet from the plain. An inscription rock there was formerly enclosed by a fort, the remains of which are still traceable, and local tradition has it that the lofty walls were formed of impregnable materials, until a milkmaid revealed the secret, and allowed the besiegers—among whom was the girl's sweetheart—to effect an entrance into the fort. The inscription rock rises about 120 feet from the plain, and on the southern face are found three smoothed tablets filled with inscriptions of the Allahabad and other similar columns, which Mr. Harris believed to be a copy of Asoka's edicts.

**JOGI** or **Yogi** is a term properly applied to the followers of the Yoga or Patanjala school of philosophy, which, amongst other tenets, maintained the practicability of acquiring, even in life, entire command over elementary matter, by means of certain ascetic practices, consisting of long-continued suppression of respiration and other puerilities, such as fixing the eyes on the tip of the nose. Individuals are still met with who thus strive to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and the hysterical hallucinations which follow give airy notions a local habitation and a name. It was practised in India so early as the 8th century. In the temples of Salsette, Elephanta, and Ellora, the principal figure is mostly Siva, decorated with ear-rings, such as are worn by the Kanphata Jogi sect. The walls are covered with ascetics in the various Asana or positions in which the Yogi is to sit. The cells attached to some of

the temples are also indicative of Jogi residence, and one of the caves of Salsette is named that of Jogeswara, or Siva as the lord of Jogi. The Jogi sect of Gorakhnath are usually called Kanphata, from having their ears bored, and rings inserted into them at the time of their initiation. They may be of any of the Hindu castes, and live as ascetics in math's. Siva is the object of their worship. They officiate, indeed, as his priests, especially at the celebrated Lat of Bhairava at Benares. They mark the forehead with a transverse line of ashes, and smear the body with the same; they travel in a cap of patch-work, and garments dyed with red ochre. Some simply wear a dhoti or cloth round the loins. The Saringhiha are a Jogi sect who use the saringhi or lute, and beg in the name of Bhairava. Another sect is the Duri-harn, from their peddling in thread to the housewives of the villages; the Matsyendri or Macchendri, from Matsyendri, whom they regard as their founder, are a third sect; and a fourth is the Bhartihari. They are all errants and mendicants, and many assume the character merely to lead a lazy life; there are even Muhammadan Jogi. In the Dekhan they seem to be arranged into 12 orders—

Dubray Jogi or Bal santa ka Jogi.

Khani Bhai tie heavy stones to their body, beg, and sell medicines.

Launghoti Jogi or Juggai Jogi are merchants, selling beads.

Kanphata Jogi or Sonari Jogi live in temples, and are the priests.

Tingri ka Jogi, musicians, performing on the tingri.

Soore pat bechne-wala Jogi sell beads of coral, etc.

Mendiki Jogi beg by beating on the tambourine.

Shan ka Jogi.

Kulghari bechne-wala Jogi sell the drip-stones, which the Doombur caste make for Brahmans.

Thugganee Jogi sell wooden trays made by carpenters near Dharwar.

Chako or Katti Jogi sell knives and scissors.

Dubray bajani-wala beat a kind of tambourine.

Their modes of obtaining alms are extremely varied. The Khani Bhai demands alms; if refused, ties his lengthened body to the latch of the door; and many Jogi use musical instruments to sing to and attract attention. The women make rings, beads, and toys for sale. They never devote their women to the gods. Their marriages take place in early youth, and cost about Rs. 50 or 60. Two or three wives are sometimes in one household. The dead of the sect are buried by the Vaisya caste. In Persia, the term Jogi or Yogi is given to all Hindu religious mendicants, and to pilgrims who are occasionally seen there, on their way to Baku and other places of pilgrimage.

Mewar could always muster many hundreds of the Kanfara or Kanphata Jogi, or split-ear ascetics, so called from the habit of piercing the ear and placing therein a ring of the conch-shell, which is their battle trumpet. The Bhartihari Jogi mendicants profess to have been instituted by Bhartihari, brother of Vikramaditya, in the century before Christ. In the early part of the 19th century was a remarkable Mahapurush at the Ghossaul's of Kidderpur, a man about 40 years of age, with a very fair complexion, and jet-black hair, who did not eat or drink anything, nor speak a word, but remained in a sitting posture, with his legs and thighs crossed, absorbed in meditation. In 1867 there was a Jogi thus sitting in one of the caves of Ellora, who had sat there for

five years, and the people said they were unaware who brought him food. Garments coloured with geru, or red ochre, are worn by all classes of mendicants, and a little horn is often suspended around the neck. The Moodra, a round prickly seed, is worn by the ascetics as ear-rings. The Jogi's patera is a hollow gourd; that of the divinity Hari (the god of war) is the human cranium.—*Fraser's Journey into Khorasan*, p. 394; *Wilson; Tr. of Hind.* i. p. 43; *Tod's Rajasthan*, ii. p. 236; *Wils. Gloss.*; *Wilson's Hindu Sects*.

JOGINI TANTRO, a work of high repute in Assam, as its contents are supposed to have been communicated by Siva to his consort Parvati. It states, regarding the king Norok, that though an Asur or infidel, he was in such favour with the gods, that they made him the guardian of the temple of Kamikhya.—*Beng. As. Soc. Journ.*, 1855.

JOHANNA, one of the Comoro islands in the Mozambique channel.

JOHAR or Jauhar, a general sacrifice in war, to which Rajputs resorted when pressed by overwhelming numbers. Colonel Tod relates that on one occasion when Jeysulmir was so pressed, Mulraj and Ruttn repaired to the palace of their queens, and told them to take the sohag, and prepare to meet in heaven, while they gave up their lives in defence of their honour and their faith. Smiling, the Soda rani replied, 'This night we shall prepare, and by the morning's light we shall be inhabitants of swarga' (heaven); and thus it was with the chiefs and all their wives. The night was passed together for the last time in preparation for the awful morn. It came; ablutions and prayers were finished, and at the Rajdwara were convened bala, prude, and bridu. They bade a last farewell to all their kin, the Johar commenced, and 24,000 women and girls, from infancy to old age, surrendered their lives, some by the sword, others in the volcano of fire. Blood flowed in torrents, while the smoke of the pyre ascended to the heavens. Not one feared to die, every valuable was consumed with them, not the worth of a straw was preserved for the foe. This work done, the brothers looked upon the spectacle with horror. Life was now a burden, and they prepared to quit it. They purified themselves with water, paid adoration to the divinity, made gifts to the poor, placed a branch of the tulsi in their casques, the saligram round their neck; and, having cased themselves in armour and put on the saffron robe, they bound the mor (crown) around their heads, and embraced each other for the last time. Thus they awaited the hour of battle, and 3800 warriors, with faces red with wrath, prepared to die with their chiefs. Other instances of the awful rite of Johar, when a whole tribe may become extinct, have been recorded in the annals of Mewar, the object of it being undoubtedly to prevent the women falling into the hands of the enemy. To the women of Europe the fate of the Rajputni must appear one of appalling hardship. In each stage of life, death was ready to claim her,—by the poppy at its dawn, by the flames in riper years; while the safety of the interval depends on the uncertainty of war. The loss of a battle, or the capture of a city, was a signal to avoid captivity and its horrors, which to the Rajputni are worse than death. It is singular that a nation so refined, so scrupulous in its ideas with regard to females, as the Rajput, should not

have entered into some national compact to abandon such proof of success as the bondage of the women. When the foe was the Tatar the Johar might have been pardonable, but the practice was common in the international wars of the Rajputs; and there are numerous inscriptions on stone and brass, which record as the first token of victory the captive wives of the foe. When the mother of Sisera looked out of the window, and cried through the lattice, Why tarry the wheels of his chariots? have they not sped? have they not divided the prey; to every man a damsel or two? gives a perfect picture of the Rajput mother expecting her son from the foray. The Jewish law with regard to female captives was perfectly analogous to that of Menu; both declare them 'lawful prize,' and both Moses and Menu establish rules sanctioning the marriage of such captives with the captors. When a girl is made captive by her lover, after a victory over her kinsmen, marriage is permitted by law. The forcible marriage in the Hindu law, termed *Rac'hana*, viz. the seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, is the counterpart of the ordinance regarding the usage of a captive in the Pentateuch, excepting the shaving of the head, which is the sign of complete slavery with the Hindu. When Hector, anticipating his fall, predicts the fate which awaits Andromache, he draws a forcible picture of the misery of the Rajput; but, to prevent such degradation, the Rajput had recourse to the Johar, or immolation of every female of the family. The very term widow (*rand*) is used in common parlance as one of reproach. The rule for the Jews is in Judges v. 28-30, Deuteronomy xxi. 10-13, 'When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.'—*Pennant's Hindustan*, i. p. 56; *Tod's Rajasthan*, i. pp. 639, 640; *Menu on Marriage*, Art. 25, 33.

JOHN, Dr., the founder of the missionary botanical garden at Tranquebar, into which were introduced many plants, chiefly of the Peninsula, but also from Ceylon.

JOHNIUS, a genus of fishes of the eastern seas, several species of which furnish isinglass.

*Johnius diacanthus*, *Lacepede*.

*Lutjanus diacanthus*, *Lac.* *Corvina catulea*,  
*Johnius catalens*, *Cuv.* *Belanger and Bleeker.*  
*Nalla katchelee*, *Russell.* *Corvina nalla katchelee*,  
*Katchelee*, *Russell.* *Richardson.*  
*Sciæna maculata*, *C. and V.* *Ikan tambareh*, . MALAY.

This fish grows to 2 feet 9 inches. It inhabits the Sea of Penang, Malayan Peninsula, Singapore, Malabar, Coromandel, Bay of Bengal, Gangetic estuaries, Tenasserim, Canton, China seas, Madura, and Java. The air-vessel,  $\frac{1}{4}$  of the length of the fish, is of a broad lanceolate shape, tapering behind into a very elongated point. This fish is valuable

as food, but also on account of the quantity and quality of its isinglass.

*Johnius Dussumieri*, *C. and V.* *Corvina Dussumieri*, *C. and V.* The total length of this fish is 63 inches. It inhabits the Sea of Penang, the Malayan Peninsula, Singapore, and Malabar. The length of the air-vessel is about one-fourth the total length. The isinglass is reputed good, but owing to the small size of the fish little is procurable.

*Johnius maculatus*, *Bloch, Schneider, var.?*  
*Sari kulla*, *TAM., Russell.* | *Corvina maculata*, *C. & V.*

Inhabits Sea of Penang. The form of its air-vessel resembles that of *Johnius belengeri*.

JOHNSON, FRANCIS, a professor of oriental languages at Haileybury, in England, who printed the complete *Hitopadesa*, and accompanied it with a copious vocabulary. He afterwards brought out a translation as close to the original text as the necessities of English composition would allow. The above work, and the Arabic and Persian Lexicon which bears his name, gave him a high place in the estimation of orientalists.

JOHORE, formerly the chief city of the empire of that name, and residence of the sultan, is situated about 20 miles up the river so called. The town was founded in A.D. 1511 or 1512 by Sultan Muhammad Shah II. of Malacca, who, after his expulsion from that place by the Portuguese, fled to the river of Johore. From that time the town of Johore has been the capital of the empire which took the name of the empire of Johore instead of that of Malacca, and up to 1810 there had succeeded 14 princes. Johore is the residence of a panghulu, who is appointed both by the sultan of Johore and by the tumungong of Singapore. It is the received opinion that Johore derived its population from Menangkabau. The Menangkabau race are a purely agricultural, mining, and inland trading people, and consequently when they began to emigrate to the Peninsula their proceedings were precisely the reverse of those of the Singapore colonist, and indeed of all other Malays. They passed through the maritime districts, and sought valleys amongst the mountains of the interior. This fallen empire is nominally bounded by the Cassang river on the W. coast, and by Kemaman on the E. coast, in lat. 4° 15' N. The sultan of Johore's present possessions on the Peninsula are subdivided into several petty states,—first, that of Muar, extending from the Malacca territory to Parrit Siput, including a large river of the same name, and an inland district called Segamet. This is under the immediate rule of the tumungong of Muar, a chief residing at Pancalang Kotah, on the river. Johore river is more than half a mile wide, with 8½ to 12 fathoms water. The Johore Archipelago is formed by the prolongation of the plutonic zone of elevation of the Malay Peninsula from Singapore to Billiton. The islands, with the exception of a few of the most southerly, formed the insular part of the kingdom of Johore from the 13th century till the occupation, in 1820, of Singapore. Several tribes in various stages of civilisation still possess the Johore islands.—*J. I. A.*, August 1848, p. 518; *Oliphant; Newbold*, ii. p. 41.

JOHYA, a Rajput tribe in the tracts about Pakpattan, along the Sutlej. The Johya, Dahya, and Mangalya tribes are now Muhammadan, but are few either in the valley or desert, as also are the Bairowi, a class of Baluch, and the Khairowi,

Jangria, Oondur, and Baggria, descended from the Pramara and Sankia Rajputs. By some authorities the Johya are included among the 36 royal races of India, by others they are considered a mere ramification of the Yadu Bhatti, and Colonel Tod calls them a Jat race. Some of the Joodi and Johya inhabit the range called in the native annals Juddoo-ka-dang, and by Baber the hill of Jud, skirting the Behut. Behera (Rennell calls it Bheera, in lat. 32° N., and long. 72° 10' E., and Elphinstone, lat. 32° 10' N., and long. 73° 15' E.) is often mentioned in the Yadu Bhatti annals. It was one of their intermediate places of repose, on their expulsion from India and migration to Central Asia. Its position was minutely pointed out by the emperor Baber (p. 259), who in his attack on the hill tribes of Jat, Gujar, Guker, etc., adjoining Kashmir, 'expelled Hati Guker from Behera, on the Behut river, near the cave temples of Garkotri at Bikrum,' of which the annotator remarks that they, as well as those of But Bamian, were probably Buddhist. Baber (p. 294) also found the Jat masters of Sealkote, most likely the Salpur conquered from a Jat prince in the 12th century by the Patan prince, and presumed to be the Salbhanpura founded by the fugitive Yadu prince of Gujni. Among the Lahia and Johya Rajputs of the Indian desert, where they founded their first capital, Derrawul, many from compulsion embraced the Muhammadan faith, on which occasion they assumed the name of Jat, of which at least twenty different offsets are enumerated in the Yadu chronicles. Colonel Cunningham thinks that in the time of Alexander the Johya probably extended from Bhatner and Pakpattan to Sabzkot, about half-way between Uch'h and Bhakar.—*Cunningham's Ancient Geography of India*, p. 245; *Tod's Travels*, xiv. p. 45; *Tod's Rajasthan*, i. p. 19, ii. pp. 233, 289; *Erskine's Baber*, p. 259.

JOKTAN. Arabians are divided by native historians into two distinct races, the posterity of Kahtan or Joktan, the son of Heber, who were termed al Arab al Araba, the pure Arabs, and the race of Adnan, the lineal descendants of Ishmael, who were called mixed Arabs, or Arab al Mostareba. The latter were intermixed with the descendants of Jorhan, one of the sons of Kahtan, and occupied the district of Hejaz, and from them were descended the tribe of Koresh. Kahtan was the first that wore a diadem in the land of Yemen, and his great-grandson Abid Shams or Saba was the first of the Arabian kings who undertook warlike expeditions and enriched his country with the spoil of his enemies, and is said to have received the name of Saba from the numerous captives whom he brought into Yemen. Kahtan was succeeded by his son Yarab, who was the first to speak the language and introduce the ceremonials of Arabia. Amongst the sons of Saba or Abid Shams were Hamyra, Amru, Kahtan, and Ahaar. Hamyar was the first of Kahtan's descendants who reigned over the whole of Yemen. He drove the remains of the tribe of Thamoud out of Yemen into Hejaz, and was one of the bravest, most skilful, and handsomest men of his time. Hamyar signifies red, and he is said to have received this name from the colour of his garment, and to have been the first king of Arabia who had a crown of gold.—*Early Christianity*.

JONAH, a prophet of the Hebrews. The

prophet suffered grievously from the eastern wind. This is the sherki so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting. The ruins opposite Mosul are called Nabi Yunus and Koyunjik, and a sketch showing the tomb of Jonah is given at p. 131, vol. i. of Layard's *Nineveh and its Remains*. Ricold of Montecroce also mentions the traces and ramparts of Nineveh, and a spring which is called Fount of Jonah. He adds that as the inhabitants of the neighbourhood pointed out to him the tomb of Jonah upon the summit of one of the mounds, it was natural to conclude that it marked the site of the great Nineveh. But this tradition as to the site of the tomb of Jonah is not supported by Scripture. Mr. Layard tells us that the Jews, in the time of St. Jerome, pointed out the sepulchre of Jonah at Gathhepher, among the tribe of Zabulon. The building, which is supposed to cover the tomb, is very much venerated, and only Muhammadans are allowed to enter it.—*Kinneir's Memoir*, pp. 258, 259; *Layard's Nineveh*; *Yule's Cathay*, p. 351; *Ritch's Kurdistan*, ii. p. 35.

JONAKAN, a titular designation of the Moplah race of Malabar in the S.W. of the Peninsula, supposed to be derived from the Grecian Yavana.

Jonang, also written Zonangi, Jonagar, and Jonakari, a Muhammadan tribe in the south of the Peninsula, where they are also called Cholia, also Labbi. They are considered to be descended from Arab fathers and native women. The term has been supposed to be from Yunani, Grecian, also from Shonahar, the name of some country.

JONES. Captain Felix Jones entered the Indian navy in 1828, and for the succeeding quarter of a century was uninterruptedly employed in almost every survey of importance on which the officers of his service were engaged. Though a mere boy of seventeen when he commenced work in the Red Sea survey, in the *Palinurus*, under Commander Moorsby, his talents found ample recognition, and the draughting of the northern portion of the Red Sea was entrusted to him, the southern portion being by Capt. Dugald Campbell. On the completion of the survey of the Red Sea, which occupied between 1829-34, Felix Jones was engaged in the survey of the Maldives Islands, again under Capt. Moorsby, and drew the original charts, the execution of which was so beautiful that they were submitted for the inspection of the Queen. In 1837 we find him engaged in the Gulf of Manaar and coast of Ceylon on the same laborious duty. Lieut. Jones commanded the steamer *Nitocris* in the Euphrates Expedition from May 6, 1840; performed the ascent of the Euphrates to Bala, a distance of 1130 miles, in twenty days, in conjunction with three other steamers, commanded by Lieuts. Campbell, Grounds, and M. Lynch; and crossed the Syrian Desert to Beirout, where he communicated with the British fleet, then engaged in operations against Muhammad Ali, and connected the Euphrates and Mediterranean by chronometric measurements for longitude. He then brought the *Nitocris* down to the Gulf, but remained in Mesopotamia surveying the country under the late Lieut. Blosse Lynch, I.N., until 1846. In the following year, on his being appointed Surveyor-General of Mesopotamia, he returned thither from Bombay, having completed a map of



the countries between the Mediterranean, Kurdistan, Persia, and the Gulf. The journals of the Royal and Bombay Geographical Societies are enriched with many of his memoirs and maps, and others were published by Government. After twenty-five years' continuous service, he proceeded to England on sick leave, and returned by Asia Minor and Constantinople, bringing with him a map, in three sheets, of Babylonia, which was lost in the India Office. The political relations with Persia assuming a threatening aspect, he returned hastily to Baghdad, and on March 1, 1855, was appointed Officiating Political Agent and Consul-General in Turkish-Arabia, and in the following October succeeded Capt. (now General Sir Arnold) Kemball as Political Resident at Bushir. In the capacity of Chief Political Officer to the Persian Expedition he received the repeated thanks of Sir James Outram, who recommended him for honours, which, however, he never received. Again, during the Indian mutiny, he rendered service to his country by keeping in check the disposition of Persia and the warlike Arab maritime tribes to intrigue against British supremacy, and he received the repeated thanks of the Indian and Home Governments. In February 1863, Capt. Felix Jones completed his magnificent map of Assyria, which occupied the declining years of his life, and then died. He wrote a Memoir on the Province of Baghdad.

Sir Harford Jones, Baronet, a civil servant of the East India Company, who was sent by Great Britain on an embassy to the court of Persia, in which he was eminently successful. He left Bombay on the 12th September 1808, and reached Bushir on the 14th October. At Teheran, when the treaty was to be signed, the aged wazir, Mirza Shaffi, accused him of an attempt to cheat him, on which Jones pushed him against the wall, kicked over the candles on the floor, left the room in darkness, and rode home. The treaty was signed 12th March 1809. He wrote an account of the mission to Persia in 1807-11.

Sir William Jones, a judge of the High Court of Justice at Calcutta in the latter part of the 18th century, a learned orientalist, and voluminous writer. Many of his discourses and memoirs appeared in the first to the fourth volumes of the Asiatic Researches. The principal of these were,—A Preliminary Discourse; on Asiatic Orthography; on the Gods of Greece, Italy, and India; on the Sources of the Nile; Second Anniversary Discourse; Third ditto; on the Arabs; on the Tartars; on the Persians; Remarks on Johanna Island; on Hindu Chronology; on the Indian Game of Chess; on the Second Classical Book of the Chinese, ii. p. 198; on the Antiquity of the Indian Zodiac; on the Cure of Snake-Bites; Design of a Treatise on Plants; on the Chinese; Supplement to Indian Chronology; on the Spikeland; on the Borderers, Mountaineers, and Islanders of Asia; Translation of Grant of Land in Carnata; on the Musical Modes of the Hindus; on the Mystical Poetry of the Persians and Hindus, As. Res. iii. p. 165; on the Lunar Year of the Hindus; on the Origin of Families of Nations; on Asiatic History; on the Loris or Lemur; on the Philosophy of the Asiatics, As. Res. iv. p. 164; a Catalogue of Indian Plants; Remarks on Dr. Hunter's Astronomical Observations made on Journey to Ujjain; Remarks on Playfair's Que-

tions on Astronomy of Hindus. On his tomb was engraved the following:—

'Here was deposited  
The mortal Part of a Man  
who feared God but not Death,  
and maintained independence  
But sought no Riches;  
who thought

None below him but the base and unjust,  
None above him but the wise and virtuous.'

JONESIA ASOKA. Roxb. ii. p. 220.

J. pinnata, Willdc.

J. Indica, Rheede.

Saraca pinnata, Willdc.

S. arborescens, Burm.

Asok, . . . . . BENG.

A-thau-ka-pho, . . . BURM.

Ashunkar, . . . . . CAN.

Wu-yu-wha, . . . . . CHIN.

Jassoondi, . . . . . KONKAN.

Kankeli, . . . . . SANSK.

Diya rat mayl, . . . SINGH.

The Jonesia genus of plants, of the natural family Leguminosæ, was named by Dr. Roxburgh in honour of Sir William Jones. The species are few in number. They form trees, which are highly ornamental from their handsome, shining, abruptly-pinnate leaves, and from the showy nature of their crowded racemes of flowers.

Asoka is a Sanskrit word, from a, privitive, and Soka, sorrow. The asoka flowers appear in March and April, and the fruit in August and September, and when in full blossom the whole vegetable kingdom does not afford a more beautiful object. Its flowers are diversified with orange, scarlet, and bright yellow tints. In Hinduism, it is consecrated to Siva, and is often planted near temples, —as the lotus flower, called Kamala or Padma, is sacred to Vishnu and his wife Lakshmi. In Hindu poetry, despairing lovers very commonly address objects of nature, clouds, elephants, and birds, on the subject of their lost or absent mistresses, and the asoka tree is often invoked.

In the Toy Cart, translated by H. H. Wilson, Maitreya, describing a garden, says, 'And here the asoka tree, with its rich crimson blossom, shines like a young warrior bathed in the sanguine shower of the furious fight.' Differences in the colour of the flowers arise from their changing during development. When they first expand, they are of a beautiful orange colour, gradually changing to red, forming a variety of beautiful shades. They are fragrant during the night. Hindu men and women of all classes ought to bathe, on a particular day, in some holy stream, especially the Brahmaputra, and drink water with buds of the asoka floating in it. Sita is said to have been confined in a grove of the asoka tree, while in captivity by Ravana; other relaters say she was confined in a place or house, called Asokwan.—Mason's Tenasserim; Coleman's Mythology; Lady Falkland's Chow Chow; Richardson's Flowers and Flower Gardens; Williams' Story of Nala, p. 117.

JOOGA. HIND. The yoke of a carriage or plough. The word is preserved in many Indo-European languages, thus — Sanskrit, Yug; Persian, Yogh; Greek, Zeugos; German, Joch; Latin, Jugum; Russian, Igum.—Elliot.

JORDAN rises a few miles N.E. of Pnacas (Cæsarea Philippi), at the foot of Mount Hermon, a branch of the Anti-Libanus. Its apparent source flows from beneath a cave at the foot of a precipice, in the sides of which are several niches with Greek inscriptions. Crossing the bogs and fens of the lake Merom, subsequently called Lamoconitis, after a course of 15 miles, it passes under the city

of Julias, the ancient Bethsaida, it then expands into a beautiful sheet of water, the lake Tiberius, anciently Gennesareth, and, after a winding course of about 60 miles through a hollow valley called El-Ghor, it empties itself into the lake Asphaltites, or Dead Sea, the Bahr-ul-Lut of the Arabs. Its whole course is about 130 miles; its breadth averaging about thirty yards, and in depth three. It is called by the Arabs Sheriat-ul-Kabir. The valley of the Jordan opens to the east, beyond which the eye loses itself in the desert of Hauran. —*Robinson's Travels.*

**JOSAPHAT**, a corruption of Bodhisatwa. Barlaam and Josaphat, a romance ascribed to St. John of Damascus, has been so completely received into the bosom of the Latin Church, that the names of 'the holy saints Barlaam and Josaphat of India, on the borders of Persia,' have been canonized, and have their proper day, November 27th, as may be read in the Martyrologium of Cardinal Baronius, authorized by Pope Sextus v. for general use in the Catholic world, at page 177 of the 1873 edition, endorsed by His Holiness Pius IX. The Greek Church assigns a different day to the holy Iosaph, son of Abener, king of India, and omits Barlaam. Josaphat or Iosaph is Bodhisat, or the condition of Sakya before he became a Buddha, and the religious romance of St. John of Damascus is simply a Greek version of the life of Gautama. Professor Max Muller pointed out the fact that Gautama, under the name of St. Josaphat, is now officially recognised and honoured and worshipped throughout the whole of Roman Catholic Christendom as a Christian saint! And just as Barlaam and Josaphat is an offshoot of Buddhist literature, so the wide series of tales represented by the Pancha Tantra, Kalila and Damna, Fables of Bidpai, Æsop's Fables and La Fontaine's, are mainly traceable not only to an Indian, but to a Buddhist source. Sindbad the Sailor, and other tales of the Arabian Nights, have their birth in Buddhist Jatakas; Boccaccio, Chaucer, Gower, and Spencer have been indebted to this treasure-house of Buddhist folk-lore; even the three caskets and the pound of flesh in the Merchant of Venice are ideas found in this wonderful old story-book. —*Contemporary Review*, 1870. See Barlaam; Jataka; Lalita.

**JOSEPHUS**. Flavius Josephus, a Jewish historian. After a visit to Rome, he commanded the troops defending Jotapata against Vespasian, but subsequently joined Vespasian and aided in the siege of Jerusalem, and received great advancement from Vespasian and Titus. He wrote a History of the Wars of the Jews, first in Syriac and then in Greek; he also wrote the Antiquities of the Jews, also two books in defence of the Jews, and his own life. Born at Jerusalem A.D. 37, died at Rome about A.D. 93. —*Catfago*.

**JOSHI**, HIND., also called Joti, Jotisi, and Jotisaru, is an astronomer, an astrologer, in general; professing astrology and fortune-telling, and employed in casting nativities. In Upper India, the name is applied to an inferior order of Brahmans following this occupation; in the Dekhan, to a caste of Sudras. The term, when restricted to a Brahman conversant with astronomical science, implies considerable respectability, as is the case with the Joshis of Kamaon. Their name is derived from Jotish, astrology, and they are known also by the names of Bhudurea

and Dukout. The manner of the employment of the Joshi is described in Exodus xxxii. 5, where Aaron made proclamation, and said, 'To-morrow is a feast to the Lord.' Similarly, before a religious ceremony or festival, the officiating Brahman or an appointed person proclaims, 'To-morrow, or on such a day, such a ceremony will be performed;' and every morning, in Southern India, the Joshi goes from house to house to inform the inmates as to the sacred rites of the day depending on the planetary movements.

The Hindu almanacs or panchanga are so complicated that ordinary persons cannot understand them, and every town has a number of men who earn a livelihood by going from house to house to explain the conditions which are to guide their religious rites. Jotidar, in Bengal, a village authority. Jotisastri-karia, SINGH, an astrologer.

Jotish, correctly Jyotisham, in Sanskrit, includes mathematical, astronomical, and astrological science. The treatises on Jotish are all in Sanskrit, but some are written in other characters. The Sanskrit names for the zodiacal signs are—

Mesha, ram.	Tula, scales.
Vrisabham, bull.	Vrischicam, scorpion
Mithinam, twins.	Dhanas, bow.
Karkatacam, crab.	Macaram, he-goat.
Simbham, lion.	Kumbha, vessel.
Kanya, virgin.	Mina, fishes.

Jyotishia, in Sanskrit, is astronomy, astrology. Jyotishi, an astronomer; an astrologer who prepares the calendar, casts nativities, and tells fortunes.

The Jyotisha is a Sanskrit astronomical treatise, one of the Vedanga, detailing the most auspicious days and seasons for the Hindus to perform the Vedic sacrifices and ceremonies. One of its tracts, of 36 verses, is supposed to be of date B.C. 300. —*Elliot*. See Almanac; Panchanga; Vedanga.

**JOSHUA**, a Hebrew chief who led the Israelites over Jordan, B.C. 1280, and drove the Amorites from their territory near Hebron. Rameses II. was then reigning in Egypt. Joshua divided Canaan into twelve parts, which the tribes drew by lot, according to their families.

**JOSS-HOUSE**, a Chinese temple. In every Chinese house, without exception, is found the shrine of the special joss or god of the family, with joss-sticks (aromatic pastilles) burning before it; and in some corner is the stove, and on it the tea equipage, ready for use at a moment's notice. —*Frere, Antipodes*, p. 209.

**JOT. BENG.** The land which a cultivator tills; also his tenure of it.

**JOU-KHIAO**. The first and most ancient of the faiths in China was that called Jou-khiao, the Doctrine of the Lettered, of which Confucius is regarded as the reformer and patriarch. It was based upon a philosophical pantheism, which has been variously interpreted at various epochs. It is believed that at a remote period, the existence of an omnipotent God, a requiter of human actions, was not excluded from it. —*Huc's Christianity*, i. p. 322.

**JOVAKYER**, a servile caste of toddy-drawers in Malabar, inferior in social rank to the Jover or Tiyar, with whom, however, they intermarry.

**JOWRAH**. Ghaffur Khan, the first nawab of Jowrah, was brother-in-law of the Pindara leader Amir Khan, whom he represented at the



court of Holkar when Amir Khan quitted Malwa on his expeditions into Rajputana. The lands which had been assigned to him by Holkar were guaranteed to him by the 12th article of the treaty of Mundisore, on condition of his maintaining a body of 600 horse, the quota to be increased in proportion to the increasing revenue of his districts. In 1842 the existing arrangement was commuted to a yearly contribution of Hali Rs. 1,85,810, when the western Malwa contingent, consisting of the troops furnished by Jowrah, was amalgamated with the eastern Malwa contingent furnished by Holkar and Dewas. The contribution was reduced to Hali Rs. 1,61,810 in 1859, as a reward for the nawab's services during the mutinies. The area of Jowrah is 872 square miles; the population, 85,456 souls; the revenue, Rs. 6,55,240. Jowrah contains the best poppy-growing lands in Malwa, and yields yearly about 1000 chests of opium. The nawab keeps up a military force of 175 horse and 600 foot. The nawab received a sunnud guaranteeing the succession to his State according to Muhammadan law, in the event of the failure of natural heirs. He receives a salute of 13 guns.—*Treaties*, iv. p. 343.

JUANGA, or Patuah, or Patra Saori, a forest race inhabiting the tributary mahals to the south of Singbhum in Cuttack, scattered in the mahals or killahs of Keonjur, Pal Lehra, 30 villages; Dhenkanal, 6 villages; and Hindole, 6 villages. The stature of the men does not exceed 5 feet 2 inches, and of the women 4 feet 3 inches or 4 feet 4 inches. Their forms are slight, with little muscular development, and physique weak. Their face is shorter and broader than that of the Uriya; the nose is flat, and nostril wide. Their colour is not darker than the Uriya peasant. The men are not handsome, but the women are repulsively ugly. The men dress like the peasantry of the neighbourhood, but, until 1871, all the covering of the women consisted of two bunches of twigs, with their leaves attached, one before and one behind, which were changed daily, and kept in their position by a strip of bark or a string of glazed earthenware beads, passed twenty or thirty times round the waist and over the stems of the twigs; hence the name of the tribe, Patuah,—literally people of the leaf; but they call themselves Juanga and Pudhan. The women also wear necklaces of the same kind of beads, and their hair is gathered together in a knot at the back of the head, fastened by a string with a silver or brass button at each end of it. The women wear no blanket or covering at night, but sleep between two fires. Their traditions are to the effect that they were formerly vain of fine dress, and were wont to lay aside their good clothes to prevent their being soiled, and wore such leaves when attending to the cleaning of the cow-houses or other duty, when one day a thakurani, or, according to some, Sita, appeared, and commanded them as a punishment for their vanity always to wear such leaves. They believed that if they violated these commands they would be devoured by tigers. Their villages are in the clearings or openings in the forest; are small, with about six or eight families in poor and mean thatched huts of wattle and daub, each family in its own dwelling. They have no lands, but sometimes assist in the cultivation of the neighbourhood. Their avocations

are chiefly those of the chase, using the bow and arrow, and dogs; they kill deer, hogs, and not unfrequently snakes, of the flesh of which, especially that of the Python molurus, they are very fond. Except the cow, they are omnivorous. Their usual food is insipid and nauseous roots (tuga, kurba, and panialu), and the seeds of the jungle grasses. They have no system of caste. They deny that they worship any deity or have any image, but they pay homage to nameless spirits who inhabit the woods and mountains, and make offerings of a fowl, a goat, or rice, or spirits, to the genus loci. In the month Baisakh, they offer libations to the manes of their deceased ancestors. They bury their dead. Marriages are arranged by the parents, and are scenes of revelling and drunkenness. They adhere to one wife, unless she prove unfruitful. Like many of the Hindu races, they will not pronounce their wives' names. Their language is not similar to Uriya, and it shows that they are connected with the Munda of Chutia Nagpur, and that their nearest kinsmen are the Kheriah. But in their present position they are isolated from all other branches of the Kolarian family, and they have no suspicion that they are connected with them. The Juanga women are fond of ornaments, which they wear in the nose, ears, and hair. That for the nose is the ordinary nhut, or nose-ring of other Indian tribes. In the ears are worn two or three rings, and one larger ornament worn in the upper part of that organ; this latter ornament is bell-shaped, and not untasteful. The hair of the women is gathered into a knot at the back of the head, and fastened by a string, each end of which terminates in a brass or silver button. Sometimes, too, a bell-shaped ornament is worn in the hair, and has not a bad appearance. The effect of the Juanga costume on a person who beholds one of these women for the first time is ludicrous enough, but it is in the dance that such appears pre-eminently ridiculous. They dance in a circle to the noise of a large drum, beaten by the men, which marks the time, moving round and round in the same measured step, occasionally advancing towards the musicians, then receding from them, in the performance of which the Juanga ladies evince a strong disposition to attitudinize and make display. In the dance, they bend gracefully forward at an angle of about 45 degrees, the left hand slightly holding the extremity of the long strings of beads, the right hand hanging down towards the knee. In such an attitude, it must be evident that the stiff bundle of twigs in front will press inconveniently against the legs of the dancer as she bends forward; she therefore pushes it between them towards the rear, which necessarily forces up the rear bundle, and as the materials of the sylvan crinoline are about as flexible as a birch broom, the effect of a dozen such tails bobbing up and down together in the dance is ludicrous to European eyes, though the Juanga themselves do not seem to consider the sight at all promotive of laughter.

These people eat the flesh of all animals except the cow, from which they abstain out of deference to the Dhenkanal raja, whose lands they are permitted to live on rent-free, on condition of supplying him, when required, with ardent spirits, which they distil from mahwa flowers and wild honey, which is very plentiful in those jungles. The

men, also, are bound to serve him as coolies for the conveyance of his baggage when he travels through the district, and to beat the jungle when he hunts, which latter duty they consider a pastime; as, next to killing game themselves, their greatest pleasure is to see it killed by others. Their quickness of sight, too, in tracking a wounded animal is quite wonderful; the Juanga will discover a deer's track, even some hours after the animal may have passed over fallen leaves and ground the least calculated for tracking an animal. They also hunt with dogs, of which they possess a very useful breed, but they have no firearms. Their expertness with the bow is quite astonishing, and at 80 yards they will hit a very small mark, and it is considered no feat to shoot a hare at full speed, or a bird upon the wing,—the latter being generally shot with blunt arrows. Their bows are generally of bamboo, and so powerful are they as to send an arrow through and through a wild hog or deer; but they do not care to meddle with the large animals, and have an especial dread of the bear and tiger. This tribe do not hold any land, and appear to have a strong aversion to agriculture, or any other laborious employment. They possess but few domestic animals, and these they rarely kill except for sacrificial purposes; thus they have to depend on the produce of the chase to supply them with flesh, but game of all kind is so plentiful in those jungles that the Juanga need never be in want of animal food. The flesh of snakes is, by them, considered a peculiar delicacy, but their ordinary diet consists of edible grass seeds, and roots, which must be an unpalatable and little nourishing kind of aliment; however, as before stated, the men show no symptoms of insufficiency of diet, for they appear plump and sufficiently fed, but the women have a meagre and half-starved look, though, perhaps, this arises as much from want of clothing as the absence of sufficient nourishment; for a certain degree of warmth is quite as essential as food to maintain either man or beast in healthy condition. The Chenchu of the Guntur and Masulipatam jungles much resemble the Juanga in their habits, and the jungles of Malabar contain the Holier race, whose women, up till A.D. 1830, were in the practice of attending the market of Mangalore in similar vegetable costume.—*Colburn's Journal*, 1861.

**JUBHA.** HIND. A long outer garment, generally of cloth, worn by learned and respectable Muhammadans; it is a large wrapping gown, with sleeves, tight at the wrists, but wide above, open in front, and so wide as to admit of being folded round the body, the one side lapping broadly over the other; it very much resembles the Persian 'barouni,' but in Persia is commonly made of coarser materials. The Khorasani jubha is most commonly made of brown or reddish-grey woollen, and frequently of camel's hair. It is a very good external covering, its close texture not readily admitting the wet, and in a great measure excluding the wind. In India, it is made of muslin, or cotton, or chintz.—*Fraser's Khorasan*, p. 266.

**JUGAR**, also Joojar'h. HIND. A monumental tablet raised by Rajputs to the memory of soldiers slain in battle. Colonel Tod, writing of one of these, says, His body was carried to Ranolli and burnt, and he had his cenotaph amongst the

joojar'h of his fathers. At another place he says (p. 727), A humble altar of clay marks the spot where the brave Hara fell, having a tablet or joojar'h, representing a cavalier and his steed, armed at all points.—*Tod's Rajasthan*, ii. pp. 416, 727.

**JUGGERNATH TURKOPUNCHANUM** was Sanskrit tutor to Sir William Jones; compiled the digest of Hindu laws, under the patronage of Lord Cornwallis.

**JUGGLERS.** See Domba; Jatti; Kollati (Khelati?); Modewar.

**JUGGUT COONT**, the point of land beyond Dwaraka in Kattyawar, the last stronghold of the Yadu race when their power was extinguished. It was at Juggut Coont, the Jigat Point of English maps, where the Badhail, a branch of the Rahtor, established themselves.—*Tod's Rajasthan*.

**JUGHII**, Mezeng, and Luli are tribes classed as Musalmans in Bokhara, but they seem to be similar to gypsies; their women go unveiled, and the men are careless in their religious duties. Numbers of them are established at Bokhara and other towns as medical men, and telling fortunes, and horse dealing; such as lead a wandering life encamp in tents of a coarse cotton stuff called Bez. They have permission to halt near all the lakes and rivers of the khanate, whenever those places are not previously occupied by Uzbaks; in consequence of which a great number of them are dispersed along the banks of the Zar-afshan, near Samarcand, while others encamp in the neighbourhood of Karakul.

**JUGLANDACEÆ**, the walnut tribe of plants, including many valuable timber trees. There are in the East Indies three species of the genus *Juglans* and three *Engelhardtia*, viz. *E. Roxburghiana*, *Wallichiana*, and *Colebrookiana*. *J. arguta*, *Wallich*, Theet-kyä, BURM., grows in Burma; *J. regia* in Central Asia; *Engelhardtia Roxburghiana* in the mountains on the north-east of India, and *E. Wallichii* at Penang and Singapore. *J. cordiformis*, *Maxim.*, a walnut tree of Japan. *J. Sieboldiana*, *Maxim.*, a large walnut tree of Japan.

**JUGLANS REGIA.** Linn. Walnut tree.

Kas-shin, . . .	BHOT.	Dun, . . .	KANGRA.
Hu-t'au, Hoh-t'au, . . .	CHIN.	Ka botang, . . .	LADAKH.
Kiang-t'au, . . .		Starga, . . .	
Akrot, . . .	HIND., PERS.	Than, Khor, Darga, Ravi.	
Charmaghz, . . .	" "	Ughz, Waghz, Tr. INDUS.	

*J. regia* extends from Greece and Asia Minor, over Lebanon and Persia, probably all along the Hindu Kush to the Himalaya, and is abundant in Kashmir, Sirmur, Kamaon, and Nepal; and *J. arguta* was found by Dr. Wallich as far south as Taong Dong.

It occurs wild in the Caucasus and N.W. Himalaya, and in Jalandhar is cultivated. The trunk of a very old tree is from 15 to 18 feet; wood hard, light, and strong, of a dark-brown colour, beautifully veined; receives a high polish, and is used principally for cabinet-making purposes, and for gun stocks; not subject to worms, nor liable to warp. The tree is found in the Sutlej valley, between Rampur and Sunnam, at an elevation of 7000 to 9000 feet. The fruit ripens well at Pangri, but not much higher; its pericarp contains tannic and gallic acid in abundance, and the nut is emulsive, and very rich in a valuable drying oil.

The husks and root of the walnut both yield a

dye, which is much used by gypsies and theatrical performers for staining the skin brown. It is also used by cabinet-makers and joiners to stain white and yellow woods of a dark-brown or black colour, like that of the walnut. In the preparation of the dye from the husks, they should be allowed to rot, and then boiled in water, adding to the decoction fresh water, according to the colour required to be produced by the solution. The sap of the walnut tree contains a large quantity of saccharine matter; and in some countries the trees are tapped for the purpose of obtaining the sap, which by evaporation is converted into sugar. It is also, in many parts of Europe and Asia, fermented and made into wine, and a spirit is also distilled from it. Cowley, in his *Plants*, sums up the virtues of the walnut in the following lines:—

'On barren scalps she makes fresh honours grow;  
Her timber is for various uses good;  
The carver she supplies with useful wood;  
She makes the painter's fading colours last.  
A table she affords us, and repast;  
E'en while we feast, her oil our lamp supplies.  
The rankest poison by her virtues dies,  
The mad dog's foam and taint of raging skies.  
The Pontic king, who lived where poisons grew,  
Skilful in antidotes, her virtues knew.'

Anglers employ an infusion of the leaves or husks for pouring upon the earth, in order to procure worms, which it speedily brings to the surface.—*Royle's Ill. Him. Bot.* 342; *Voigt*; *Roxb.*

**JUGLANS PTEROCOCCA.** *Roxb.* Ta-soung-let-wah, BURM. This tree is found on the banks of the streams in the Pegu district, but is scarce; it is a hard, strong timber. Wood white coloured, adapted to every purpose of house-building.—*McClelland.*

**JUGMUNDA**, an island palace of Udaipur. During the mutiny, the Rao of Baidbah here gave shelter to 60 British women and children.

**JUG-RAJ.** HIND. Amongst the Hindus of India, the act of abdication confers the title of Jug-raj; or when they conjoin the authority of the son with the father, the heir is styled Jiva-raj. Four instances of this are on record in the annals of Bundi. Jug-rani, HIND., queen of the world.—*Tod.*

**JUJUBE TREE**, *Zizyphus jujuba*.

Unab (fruit), . . .	ARAB.	Liang-tsau, . . .	CHIN.
Tsau, Ta-tsau, . .	CHIN.	Kung-tsau, . . .	
Hung-tsau, . . .	"	Mih-tsau, Nan-tsau, "	

A tree of the south of Europe, Persia, China, India, and other countries, yields a wholesome fruit; preserved in syrup by the Chinese, after the surface has been scratched in numerous fine longitudinal lines.

**JUKAN.** PERS. A game of ball on horseback. The player, while riding at full gallop, has to catch up the ball from the ground with a bat, and send it in two strokes through two hoops affixed to poles, one behind the other. This game requires more activity than the Turkish game of *jard*.—*Vambery, Bokhara*, p. 77.

**JUL-JATRA.** On the 14th (Sudi), or 29th, is a solemn festival in honour of Vishnu. It is called the Jul-jatra, from being performed on the water, Jul. The rana, chiefs, ministers, and citizens go in procession to the lake, and adore the 'spirit of the waters,' on which floating lights are placed, and the whole surface is illuminated by a grand display of pyrotechny. On this day

'Vishnu rises from his slumber of four months,'—a figurative expression to denote the sun's emerging from the cloudy months of the periodical floods.—*Tod's Rajasthan*, i. p. 598. See *Jal*.

**JULO.** BALUCH. The Bad-i-Simoom, or hot wind of the desert.

**JULOSTYLIS ANGUSTIFOLIA.** *Thw.* *Kydia angustifolia*, *Arn.* A middle-sized tree of the south of Ceylon, not uncommon.—*Thw.* p. 30.

**JULOTSURG**, also written *Jalotsarg*, is a ceremony which is gone through when a pond, boali, or well is married. The only difference between this and the *Bunotsarg* is that the bride is personated by an image, instead of the tulsi.—*Elliot.*

**JUM**, cultivation carried out on land cleared by burning the forests. In Arakan, land cultivated with the hoe. The Kumari of S. India, and Cheena, is a mode of cultivation practised by the wild races in the forests of India. In the Chittagong Hills, in the month of April, a patch of the forest is selected by the Jumahs, and cut down and cleared by burning it in May, after drying in the sun. The ground is sown, a house is erected, and the crops of grain, cotton, and tobacco carefully cleaned and watched. They usually move off to a new site next season.—*Mor. and Mat. Prog.*, 1868-69.

**JUMA.** ARAB. Friday, the principal day of religious worship among the Muhammadans, when they assemble at the mosque.

**JUMMA MUSJID**, in India, the common appellation of the principal mosque of a town. That of Dehli, close to the Chandrey Chowk, is built of great blocks of red sandstone, with three domes of white marble, and raised upon a terrace 50 feet high. It is a noble sample of Muhammadan architecture, and one of the grandest temples ever raised by man. It is the second most remarkable building in India, being next in rank to the Taj. Had it been wholly of white marble, the grandeur and effect would have been immeasurably greater; as it is, the red stone of the colonnades, and the pavilions, and the courtyard, and the gateways, seems to be a blemish in the design, though it may have been intended to set off more the beauty of the white marble of the mosque by contrast. It is the highest building in all Dehli, towering above every other object, and seen from every part of the city. The mosque itself rises on the west of the platform, indicating the direction of Mecca. In shape it is an oblong, 201 feet in length, and 120 feet in breadth. The flags are about 3 feet long by 1½ broad, and their number is 900, capable of holding 2000 persons. The Jumma Musjid was commenced in 1629, and finished in 1648. It is said to have cost ten lakhs of rupees.—*Tr. of Hind.* ii. p. 282.

**JUMNA** or *Jamuna*, a river of the North-Western Provinces and of the Panjab. It rises in the Himalayas, in the Native State of Garhwal, about 5 miles N. of Jumnotri, and about 8 miles N.W. of the lofty mountain Bandarpunch (20,731 feet), in lat. 31° 3' N., and long. 78° 30' E. The Jumna, at its source near Jumnotri, is 10,849 feet above the sea-level; at Kotnur, 16 miles lower, it is only 5036 feet; so that, between these two places, it falls at the rate of 314 feet in a mile. At its junction with the Tons it is 1686 feet above the sea; at its junction with the Asan,

1470 feet; and at the point where it issues from the Siwalik Hills into the plains, it is 1276 feet. The catchment area of the Jumna is 118,000 square miles; its flood-discharge at Allahabad, 1,333,000 cubic feet per second; discharge per square mile of catchment area, 113 cubic feet per second. The Eastern Jumna (Jamuna) canal is an important irrigation work in Saharunpur, Muzaffarnagar, and Meerut (Mirath) districts, North-Western Provinces. The Western Jumna (Jamuna) canal is an important irrigation work in Umballa (Ambala), Karnal, Dehli, and Rohtak districts, Panjab. It takes its supply of water from the Jumna at Hathni Kund, on its western bank.

The spot where the Ganges and Jumna, sister nuddis (Greek Naiades), meet, makes a magnificent prospect. There is scarcely a lovelier spot than the prayag of Allahabad. The broad expanse of waters, the verdant banks, and the picturesque scenery, tell upon the mind, and fascinate the pilgrim. A special great mela is held here every year on the full moon in January,—Maghai Prayagai, as the common Hindu saying goes,—and the holy fair lasts there about two months, and attracts people from far and near.

The Mesopotamia formed by the Ganges there, known as the Doab, is the Anterved of the ancient Hindus. From the narrow point in which it terminates, the valley broadens as it stretches away towards the west, embracing a greater and greater area between the Ganges and Jumna. The whole of its immense superficies forms a vast, populous, and busy hive, enriched by human industry, and embellished by human taste. It is thickly dotted with great townships and cities, and under the sun no country makes up such a highly interesting prospect of green fields, orchards, and gardens in a continuous succession. In this fair savannah were the cities of the pre-Vedic Dasya races. Here rose the first cities of the Arya race. In the plains of the Doab, the rajahs of Hastinapur, of Indraprastha, and of Kanauj exhibited the highest power and splendour of Hindu sovereignty. The rich districts watered by the Ganges and Jumna have always tempted the avarice of the foreign conqueror. Here was the residence of the most famous Hindu sages. From this birthplace of arts and civilisation, wisdom travelled to the west. This Doab is the battle-ground of the Pandu against the Kuru, of the Ghaznvide and Ghorian against the Hindu, of the Moghul against the Pathan, of the Mahratta against the Moghul, and of the British against the Mahratta, where many a spot is hallowed by tradition, and many a ruin is consecrated by history. In this Doab almost every inch of land is under the plough. From Allahabad to Sheecoabad, there are four large cities, and villages at frequent intervals. A similar distance in Bengal is no doubt dotted with the same number of villages, but has not one town equal to Futtchpur, Cawnpur, or Mynpori. Here the rural population is more intelligent and spirited than the same class in Bengal. The humblest Doabi lives upon better food, and covers his body with more abundant clothing, than the humblest Bengali. The cattle here are various. Camels, buffaloes, horses, donkeys, and oxen are all made to assist man in his labours. The fondness of the Doabi women for coloured millinery evinces a more cultivated

female taste, and to them may remotely be traced the impetus which is given to the various dye manufactures of Northern India.

The Doab, like Bengal, is flat and alluvial. The vast plain is uninterrupted by a single eminence; the tall and robust figure, the firm step, the stern eye, and the erect bearing of the Hindustani are everywhere to be seen. In Bengal, the oxen alone form beasts of burden. A Hindustani coolie takes the load over the waist, and not upon the head. In Calcutta the Balooos do not know what it is to ride. In Hindustan rural women perform journeys on horseback, and princesses discuss the merits of horsemanship. The people of the Doab have for the most part well-formed features. The rude Jat, however, has a coarse, mean physiognomy. The Western and Eastern Jumna canals, of ancient construction, had fallen into disrepair, but were restored during the administration of Lord Dalhousie.—*Imp. Gaz.*

JUMNOTRI. Near this holy site of the Hindus is seen the junction of three streams. From the bed of the torrent the mountain rises at once to its height, apparently without any very extensive irregularities, and the steepness of the declivity at this point may in some degree be estimated, when it is understood that the avalanches from above fall into the channel of the river. The particular spot which obtains the name of Jumnotri is very little below the place where the various small streams, formed on the mountain brow by the melting of many masses of snow, unite in one, and fall into a basin below. The site is a place of pilgrimage to the Hindus, who perform ablutions at a small stream of warm water, of which there are several. One of them is too hot to allow of the hand being retained in it. The heights of several peaks are as under:—

Jumnotri, . . . . .	25,669 feet.	Devadlunga, . . . . .	23,002 feet.
Nanda Devi, . . . . .	25,588 "	Kangchen, . . . . .	28,176 "
Dhoulagiri, . . . . .	27,600 "	Chumalhari, . . . . .	23,929 "
Gosain-thau, . . . . .	24,700 "		

—*Fraser, Himalaya*, p. 428.

JUMPING JOHNNY, the *Boleophthalmus Bodderti*, is the leaping fish of the seas of the E. Archipelago. These salamandrine-looking creatures are scarcely distinguishable from the mud on which they lie, but make a series of leaps on being alarmed. They are 3 or 4 inches long, wedge-shaped, with flat, pointed tails, head, and prominent eyes. They are called by sailors Jumping Johnnies. They leap by means of their ventral fins.—*Collingwood*.

JUMPTI, the state barge of the Amirs of Sind, an immensely long boat, some as much as 120 feet.—*Postans' Pers. Observ.* p. 128.

JUMRA. ARAB. Gravel or small stones thrown at pillars, representing the devil, in the valley of Mina.

JUMULMUDAGU, in lat. 14° 50' N., long. 78° 30' E.; here limestone occurs, with layers of muriate of soda.

JUN, a tribe in the waste tracts between the Sutlej and Indus. In the same locality are the Bhatti, Sial, Kurrul, and Kathi tribes. The Jun and the Kathi of Kattyawar are tall, comely, and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghi or clarified butter, and the people themselves provided with libations of milk. The wild tribes of Chibh and Buhow in

the hills of the Panjab, the Jun and Kathi, and the Dogher and Bhatti of the plains, have different characteristics, but the idle and predatory habits of some, and the quiet pastoral occupations of others, are equally the result of position as of character.—*Cunningham's History of the Sikhs*, p. 18. See Kathi.

**JUNAGARH**, Native State within the Political Agency of Kattyawar, in the province of Gujerat. Junagarh, lit. old fortress, a town with high land near, is on the coast of Gujerat, near Porbandar, and about 40 miles from Patan, and near Girnar. This ancient city is at the foot of and guards the sacred mount of Girnar. There is little doubt it is the Asildurga or Asilgurh of the Grahilote annals, where it is said that prince Asil, by the consent of his uncle the Dabi prince, raised a fortress called after him near to Girnar. It is now a large Muhammadan town with upwards of 20,000 inhabitants, and is the residence and capital of the nawab, a descendant of Sher Khan, Babi, a soldier of fortune, who seized it in the general anarchy which preceded the subversion of the Moghul rule. Twenty miles to the west are the ruins of Balabhipura. There is here an inscription on a rock with the Pali edicts of Asoka. It is in Sanskrit prose, but with grammatical errors and punning. It has the rock-cut palace of Rah-Khengar, with the caves of Khapara Kodia. When it was visited by Hiwen Thsang, there were some fifty convents (monasteries?), with about 3000 recluses, who followed the doctrines of the Shaviru sect, which held by the (Mahayana) greater translation. Many of these convents have disappeared.

**JUNCACEÆ**. *Agardh*. The rush tribe of plants, found in moist places on the mountains of India. The common rush of Europe, *Juncus effusus*, is employed for making mats, baskets, and the bottoms of chairs, and its pith is employed for the wicks of rush-lights. According to Thunberg, it is cultivated in Japan for making floor mats. *J. glaucus*, a European species, is found in the Himalaya, and might be employed for all the purposes of the common rush. In China, Jerome observed a species of *juncus*, the stems of which are woven into beautiful mats, used by the natives for sleeping upon, for covering the floors of rooms, and for many other useful purposes. This is cultivated in water, somewhat like the rice plant, and is therefore always planted in the lowest part of the valleys. In the beginning of July, the harvest of this crop commences.—*Illustr. Himal. Bot.* p. 401; *Royle's Fib. Pl.* p. 60.

**JUNCAGINACEÆ**. *Lind.* The arrow grass order of plants. *Potamogeton natans*, W., the p'has of Sind, is the broad-leaved pond weed. *P. pectinatum*, W., also called in Sind p'has and jala, is common in ponds and tanks.—*Murray*.

**JUND BADUSHTAR**. ARAB. Castor, the dried *Castoreum*, obtained from the glands of the beaver, largely used in Hindu medicine, in hysteria and uterine ailments. In the living animal, the castor is nearly fluid, and in this state, as also when dry, it has a strong, penetrating odour.

**JUNG**. HIND., PERS. Battle, war; one of the titles of Muhammadan courts.

**JUNGAM**, the priest of the Lingaet sect, or Vira Saiva. In Southern India, one division of the Jungam worship one lingam, while the Panchabaujeka wanlu worship five lingams.

The Linga balja wanlu sect wear the lingam, the emblem of Siva, in a silver casket on their breasts, suspended from their necks.

The Jaloru balja wanlu wear the lingam on their right arm.

**JUNG'HARA**. HIND. A large and somewhat turbulent tribe of Rajputs of the Tuar clan, in the south-east of Rohilkhand, whence they appear to have expelled the Kut'herya.—*Elliot's Supp. Gloss.*

**JUNGHIRA**, a granite rock rising boldly from the river Ganges, between Rajmahal and Monghir. Since many ages it has been considered one of the most sacred places on the river, and Hindu devotees crowd to it on account of its reputed sanctity, and to worship at the shrine of Narayan in one of the pagodas.

**JUNGIPORE** is 21 miles from Sooty, where the Bhagirath branches off from the Ganges. The neighbourhood of Sooty is remarkable for the battle of Gheriah, fought between Ali Verdi and Sarfaraz Khan in 1740. There was another battle fought here in 1763 between Mir Kasim and the British.

**JUNGLE**, HIND.; A-yap, BURM. A forest, a scrubby forest, hence Jungli, wild, uncultivated, useless. The jungle in Africa is formed by dense and almost impenetrable gigantic grasses; in Australia by rich dense scrub of species of *Eucalyptus*, *Melaleuca*, etc., intertwined with scrub vine, a species of *Cassytha*; but the jungles of India are of bamboos, canes, and other palms, very difficult to penetrate.

#### JUNIPER BERRIES.

Hub-ul-huber, . . .	ARAB.	Cocole-di-ginepro, . . .	IT.
Ab-hul, . . . . .		<i>Juniperus communis</i> , LAT.	
Genever-bessen, . . .	DET.	Zimbro, . . . . .	PORT.
Paies de genevère, . .	FR.	Enbro, . . . . .	SP.
Wacholder-biren, . . .	GER.	Enbuske, . . . . .	SW.
Arkenstos, . . . . .	GR.	Ardieh, . . . . .	TURK.

The berries of the common juniper tree have stimulating and diuretic properties, and are used in the distilleries in England and Holland for flavouring gin or Geneva. The berries procurable in the Indian bazars are supposed to be brought from the Himalaya and Kabul. The berries contain sugar, mucilage, and a little essential oil. The oil is white or yellowish. It is prepared on a large scale in Holland, and is often adulterated with turpentine.—*Faulkner, Ben. Ph.; Royle; O'Sh.*

**JUNIPERUS CHINENSIS**, *Linn.*, grows in the Himalaya up to 15,000 feet, also in China and Japan. It grows rapidly, and attains a height of 75 to 100 feet, with a stem 13 feet in girth; furnishes a reddish, soft, and fine-grained wood, and is perhaps the same as *J. religiosa*.—*Royle; Mueller*.

**JUNIPERUS COMMUNIS**, *Linn.*, grows in Britain, Europe, and Asia. The two shrubby species, *J. communis* and *J. squamata*, are common in many parts of the Panjab Himalaya, from sometimes as low as 7000 to at times as high as 13,000 feet, and occur near the Safed Koh, Trans-Indus, often forming a belt, or more frequently patches, above the upper limit of trees, although seen at times very much below that. The common juniper was found by Captain Webb on Niti pass, called bilhara, pudna, punaroz; and by Mr. Inglis in Kanawar, 3 to 6 feet high, forming a dense, diffuse, irregular bush, occasionally tree-

like, and attaining an elevation of 20 feet. Gin and Geneva are derived from the French name of this species, *Genevère*. The wood burns fairly well, and on the passes it is frequently the only decent fuel to be got within miles. Madden states that a spirit is distilled from the berries, with barley meal, the former being probably only added to impart a gin flavour. The berries are official in the plains, and are used in decoction, being considered stimulant.—*Stewart*, p. 223; *O'Shaughnessy*.

JUNIPERUS EXCELSA. *Bieb.*

Apura, . . . BALUCHISTAN.	Pencil cedar, . . . ENG.
Shukpa, . . . CHENAB.	Chalai, . . . JHELM.
Shur, . . . " "	Shukpa, . LADAKH, SPITI.
Lewar (deodar), . . . " "	Shurgu, . . . SUTLEJ.

The sacred juniper of the Kanawari and Tibetan is common in the upper and more arid parts of the basins of the Sutlej and Chenab, likewise in Ladakh, also in some numbers on the Kunhar, a tributary of the Jhelum, and near the Safed Koh (Bellevue), and on Chahaltan (Masson, etc.). Cleghorn gives the crest of the Dhauladhar, above Kangra, as a habitat, which is perhaps doubtful, as the climate there is moist. The elevational range may be put at 8000 to nearly 15,000 feet. At the higher altitudes it is only seen as a shrub, but at 10,000 feet acquires a considerable girth. The timber, which has the same fragrance as that (also produced by a juniper) from which pencils are made, is light, and not strong, but is employed as supports for water channels, and the heart-wood when in moist earth is nearly imperishable. In Lahoul it is also used alternating with stones, for the walls of houses, as well as for beams. On the Sutlej some of the temples are built of it. In Kanawar, vessels made of it are much esteemed. The wood is used as incense by the Lamas. The twigs are used in several religious ceremonies, and the fruit is regularly burnt as incense. In Khagan, on the Kunhar, the small branches, under the name of Chalai ka dhup, are burned near the patient as a remedy for delirious fever. It is found in the Sutlej valley between Rampur and Sungnam, at an elevation of 9000 to 12,000 feet, and there yields an excellent, light, odoriferous wood.—*Thomson*; *Stewart*; *Cleghorn*; *O'Shaugh.*; *Eng. Cyc.*

JUNIPERUS RECURVA. *Desv.*

Khouhair, . . . HIND.	Ubhul, . . . HIND.
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The weeping blue juniper or arboreous black one (called Tchokpo) yield beautiful wood, like that of the pencil cedar, but are comparatively scarce in Sikkim.—*Hooker*.

JUNIPERUS RELIGIOSA, *Royle*, grows at an extreme height on the Himalaya generally, and is held in reverence by the people.

JUNIPERUS SPHÆRICA. This curiously-formed tree at first sight seems to confirm the old Virgilian tale of apples growing upon plane trees. It is one of those junipers which grow to a considerable size in the north of China, and which the Chinese are fond of planting round graves.—*Fortune*; *Mueller*.

## JUNIPERUS SQUAMOSA, Creeping juniper.

Beter, . . . HIND.	Pama, Talu, . . . PANJ.
Pethri, Bet'har, . . . " "	

This is found at very high altitudes in the Sutlej valley, between Rampur and Sungnam, at an elevation of 12,000 to 13,000 feet, where

forests disappear. It is used as firewood in crossing the high passes.—*Cleghorn's Panjab Report*, p. 63.

JUNIPERUS WALLICHIANA, *Hook. and Thom.*, grows in the Himalaya, from the Indus to Sikkim, at 9000 to 15,000 feet elevation.—*Mueller*.

JUNIR is half-way between Nasik and Poona. It has a group of Buddhist caves, and one chaitya is like that at Nasik. They have no figures of Buddha, but one of Sri.

JUNK, a Malay word applied to the larger craft of the Archipelago, used both in war and for commercial purposes. The word is properly Ajong or Jong, corrupted by the Portuguese into Junco, which the English have improved into junk, and apply to the larger Chinese vessels. The Chinese word for the vessels called junk is Wang-kang. The word Ajong is used for boat by the Chinese and Malay. The ships known as cargo junk, called Ta hung t'ou yang ch'uan, are coasting craft of 1000 tons. They are built of soft wood, and have a flat bottom and a large rudder, which enables them to turn easily. The bow is very bluff, and the sterns are elaborately carved and painted. The hull is divided into water-tight compartments. They have four masts of hard wood. The two aftermasts on either side of the vessel are fastened together at the top by three spars placed horizontally. The low-dah or sailing master has a place beneath the poop. Junk are called Ch'ing t'ou chien ch'uan, Ch'ao-yang-pa-chiang-yuan-wei, Hsi ts'ao, and four others.—*Crawford*. See Boats.

JUNK SEYLOON, or Salang Island, one of the islands of the Mergui Archipelago, and separated from the continent by Papra Strait. It is 8 leagues in length, and about 3 leagues broad. Its S. point lat. 7° 46' N., and long. 98° 18' E. It formerly belonged to the Malay raja of Queda, but it has since been forcibly occupied by the Siamese of Ligor. In the entrance of the Strait of Malacca, near the Nicobar and Acheen Islands, and betwixt them and Junk Seylon, there are often very strong rippings, particularly in the S.W. monsoon. There is no perceptible current, yet the surface of the water is impelled forward by some cause. They are seen in calm weather approaching from a distance, and in the night their noise is heard from a considerable distance, alarming to persons unacquainted with them, for the broken water makes a great noise when the vessel is passing through it. They beat against a ship with great violence and pass on, the spray coming on deck, and a small boat could not always resist the turbulence of these remarkable rippings.—*Morsburgh*.

JUPITER AMMON, a temple, now in ruins, erected about B.C. 1800 by Bacchus, in memory of his father, in a fertile spot in Upper Egypt called the Oasis of Siwah, about 300 miles south of Cairo.—*Catfago*.

JURA or Joora. HIND. A rope of twisted grass or twine, made to support a round-bottomed jar. It is called also induri, endhua, chukwa, gururi, ginduri, and goduri.—*Elliot*.

JURDUK, a pass in Afghanistan, near which is Bahadur Khel. At Bahadur Khel, Lutumur, and Kharrah are the three Trans-Indus mines.—See Khaibar.

JURI or Jooree, HIND., from Jorna, to join,



a small bundle of sugar-cane. The tops of the Juri are brought home on the Ekadashee of Kartik, and are kept suspended from the roof of the house till the Holi, and burnt during that festival. Jora, a pair; a pair of shoes, a married couple, a suit of clothes. Joru, a wife. See Di'hwan.

JURZ or Juzr or Haraz, an ancient name given to Rajputana by the Arabs. The merchant Suliman, in A.D. 851, states that Haraz was bounded on one side by Tafek or Takin, which possessed silver mines, and could muster a larger force of cavalry than any other kingdom of India. Rajputana lies to the S.E. of the Panjab, possesses the only silver mine known in India, and has always been famous for its large bodies of cavalry.—Cunningham, *Ancient Geog. of India*, p. 312.

JUSSI. TAGAL. A delicate fibre of the Philippine Islands, of which dresses, etc., are made. Jussi fibre and striped jussi dresses from Manila were exhibited in the Exhibition of 1851; the plant yielding the fibre was not known.—Royle, *Fib. Pl.*; *Simmonds' Dict.*

JUSSIEUA REPENS. Willd.

Kesara-dam, . . .	BENG.	Bhuluvanga, . . .	SANSK.
Nir-karambu, . . .	CAN.	Langulac, . . .	"
Kanchana, . . .	HIND.	Nir-batala, . . .	TEL.

It is found in most parts of India floating on lakes and pools of fresh water; in flower during the rainy season. It floats by vesicles round the insertion of the alternate, obovate-cuneate leaves.

JUSSIEUA VILOSA. Lam.

J. exaltata, Roxb., Rheede.	J. suffruticosa, Linn.
J. fruticosa, D. C.	

Lal ban langa, . . .	BENG.	Niru aghindra paku, TEL.
Karambu, . . .	MALEAL.	

A perennial plant grows in Bengal, in both Peninsulas of India, and in Cochin-China. It is employed in medicine.—Voigt, p. 33; *Roxb. i.* p. 401.

JUSTICIA, a genus of plants belonging to the natural order Acanthaceæ; 32 species of Justicia were described by Dr. Roxburgh, a few only of which have any medicinal virtues attributed to them, and all but one of his, under the name Hwang-lien, CHIN., are now referred to other genera. The roots of several species are used in China in medicine. A Canton species is stated by Fortune to yield indigo. Some of the species are planted as flowering shrubs.—Smith, *M. M. C.*

JUSTICIA COCCINEA bears a small pink flower. The leaves are of a reddish colour underneath. Natives say the root is an antidote to the bite of a snake, and it is sought after by them when bitten by the cobra.—Riddell.

JUSTICIA ECBOLIUM. Roxb.

J. dentata, Klein.	
Oodoo jati, . . .	BENG.   Jati, . . . . . HIND.
Tau-sa-lat, . . .	BURM.   Pachoa vadambaram, T.

A shrubby plant common in most forests of India, and in flower nearly all the year. It is said to be diuretic. Flowers pale blue; tube very long and slender.—O'Sh.; *Roxb.*

JUSTICIA NASUTA. Linn.

Rhinacanthus communis, Nees.	
Kabutar ki jar, . . .	HIND.

A shrubby plant with white flowers in axillary and terminal panicles; grows spreading along the ground. The leaves are bruised and used by the natives for curing ringworm. The flowers are

sold along with those of jasmine, and the roots are used in medicine as an excitant.—Riddell; *Gen. Med. Top.* p. 173.

JUTE, *Corchorus capsularis*; *C. olitorius*.

Ghi nalita pat, . . .	BENG.	Pat, Koshta, . . .	HIND.
Hei-ma, . . .	CHIN.	Bhungi, Isband, . . .	"
Jews' mallow, . . .	ENG.	Patta, . . . . .	SANSK.

This fibre has long been known in India, as in use in the manufacture both of cordage and cloths, but only since 1855 largely used in England. It is the product of two distinct plants, *Corchorus capsularis* and *Corchorus olitorius*, both of them common all over India, Ceylon, and China, both cultivated for their leaves and under shoots as pot-herbs, and for their fibres; but the fibres of *C. fascicularis* and *C. tridens* are also used for making ropes. *C. olitorius*, the Jews' mallow, is supposed to be the plant alluded to in Job xxx. 4. From Guntur, in the Kistna district, to Ganjam, including Cocanada, Calingapatam, Chittavalsah or Bimlipatam and Gopalpore, the plant is cultivated to some extent, and manufactured by native weavers into ropes and gunny cloth for local use. The chief sites of its cultivation in the Bengal Presidency are Malda, Purniah, Natore, Rangpur, Dacca, Pabna, Dinajpur, Hoogly, Bogra, Julpigori, Serajgunj, Mymensing, and the Twenty-four Parganas.

Formerly indigo was largely grown in many of the Dacca districts, which still abound with ruins of deserted factories, but its place has been taken by jute, the cultivation of which has increased enormously, and now engages a large share of European capital. The great jute mart is Serajgunj, the trade of which place might well excite the envy of most Mediterranean ports. During the busiest season, the river, then swollen by the rains to a breadth of 7 miles, is simply covered with the vast lumbering country boats that are bringing the fibre from the local marts to the great commercial centre, and the sight of many steamers, and the ceaseless whirl of machinery from the factories, might almost make a stranger think himself in some commercial city of the north. Besides jute, safflower and mustard are largely grown for exportation.

The first 100 tons of jute, and a small quantity carefully prepared by Dr. Roxburgh and sent home, appear to have drawn the attention of the mercantile community of London to this important fibre; but it was not until 1804 that any recognised trade sprang up, although it is certain that for some years previously it had been exported under the name of hemp and flax. From that date the shipments slowly increased. In 1829 a separate head was assigned to it in the Custom House records, when 496 maunds were exported, which increased to 2442 maunds in the following year. Since that time it has gone on increasing steadily year by year.

	Cwt.	Rs.		Cwt.	Rs.
1850-51,	58,240	10,09,860	1876-77,	4,533,255	2,63,66,466
1855-56,	882,700	32,90,760	1878-79,	6,021,382	3,80,04,203
1860-61,	1,074,320	40,93,710	1882-83,	10,348,000	5,84,69,250
1874-75,	5,493,957	3,24,68,823			

And in the last-named year the value of exported gunny bags, gunny cloths, gunny rope and twine, was Rs. 1,48,78,304.

Eight jute spinning companies in Bengal were quoted in May 1884, of which the shares of two were above par.

The weaving of jute into gunny cloth is an

indigenous handloom industry in Northern Bengal, chiefly in the districts of Purniah and Dinajpur. The gunny is made by the semi-aboriginal tribe of Koch, Rajbansi, or Pali, both for clothing and for bags; and, as with other industries practised by non-Hindu races, the weavers are the women of the family, and not a distinct caste.

Jute is used for coarse bags, and such purposes where the strength and colour of the fibre is not important. It can be produced at a very cheap cost; the cultivation of an acre of jute is estimated at Rs. 10 for the labour, and about half a ton of fibre is the usual crop; while by the retting process one man can prepare for market about two cwt. of fibre in the day. For the more valuable fibres this retting process is not available; a man can prepare only 5 to 12 lbs. of rhea or Manilla hemp fibre in a day by hand-scraping, while the waste is enormous. For the valuable fibres strength and brightness of colour are essential, and the ordinary process of retting or fermentation in stagnant water cannot be followed.

The mills of Dundee consume a larger proportion of this useful fibre than any other in Great Britain,—it is believed nearly one-half of the quantity imported; and yet its introduction in the trade of Dundee is, comparatively speaking, of recent date. About 1830, a well-known merchant brought a small quantity, and wished the spinners to make a trial of it, but he could not prevail upon them to do so. He then employed a person in the neighbourhood to tease it down, at the now fabulous cost of from £4 to £5 per ton, and then induced a spinner to mix it sparingly amongst tow; but it was not till the expiry of years that it was manufactured to any extent by itself. A process was subsequently invented by Mr. Clausen (a Dane), by which flax, hemp, jute, and other substances were converted into a substitute for cotton. The invention seemed to work well, but the Manchester people at that time would have nothing but American cotton on any terms, and the invention fell valueless. He cleaned the fibre from the straw by crushing and beating. The fibre was then steeped in a strong solution of bicarbonate of soda, and afterwards in water acidulated with sulphuric acid, which, combining with the soda, set free the carbonic acid with which the fibre was saturated. The liberated gas split the fibre into a material as fine as floss silk. It was then bleached by being steeped in a solution of chloride of magnesium, then dried and cut into lengths of the required staple, or rather longer, as the staple was ground down during the carding. It then passed to the carding machines, and was treated precisely as cotton, and it was said at the time that it worked perfectly in the ordinary cotton machinery. Jute is easily spun, and is much used to mix with codilla. It is made into gunny cloth (megili), cordage, and paper, and damask cloth made of jute is said to be more durable than that fabricated from cotton. The fibres are subdivisible into very fine fibrils, which are easily spun; they are long, soft, and silky, and, under the microscope, cannot be distinguished from those of flax to all the purposes of which the jute fibre is applicable.

At Dundee the yarn is spun very fine, and used for bags and handsomely-coloured carpets, and also interwoven with silk, linen, and woollen threads into cheap cloths, and it is largely made

up into paper. An old papermaker writes in the American Paper Journal, that after several years' experience in using bagging and jute in all its various forms, he is satisfied that it is the cheapest, cleanest, and easiest wrought of any substitute for rags, and possesses the desirable qualities that give to the manufactured article all the qualities of rag-paper, at much less waste and cost. The cuttings and rejections can be reduced by boiling with lime into matter as easily operated on as ordinary rags, and more easily bleached than many of the imported rags.

In its culture the land is prepared as for rice, the plants are weeded when a foot and a half high, and it is cut close to the roots when it has flowered, and before the seeds are ripe, a few plants being left to allow the seeds to come to maturity.

After the *Corchorus olitorius* plants come to maturity, which is generally considered to be the time when they begin to ripen seed and the lower leaves in the stems begin to turn yellow, or about the second week in October, the whole are simultaneously cut down,—no matter if all have grown uniformly in size or not, or whether the plants be good, indifferent, or bad, the whole is reaped off. After the whole is cropped off, it is staked in bundles of about 200 to 250 sticks in each, and then put down in any convenient place to undergo the process of fermentation, which is generally done within three or ten days, according to the temperature of the weather. The stalks are then immersed in water, keeping the bundles down by any convenient means at disposal, but it is chiefly done with clods of earth, which are most conveniently obtained. The steeping process, if performed in a stagnant pool or pond, decomposes the vegetable matter within eight or ten days, but if it be done in clear water, or a running stream, or in a tank of ordinary depth, having clear water, then the period of time is about seventeen to twenty days. When decomposition approaches completion, a man generally goes down and examines the fibres once a day, and at its close both morning and evening, to see if all is perfected, and this is done by simply feeling the stalks with the thumb and forefinger, to which it readily yields. When the whole is known to be completed, he goes down about knee-deep in water, and takes a handful of the stalks, holding the same with his left hand over the surface of the water, and in his right hand holding a small palmata or a piece of flat wood or plank, with which he gently strikes towards the stem of the stalks, and whilst he does so he whirls the whole, repeating the strokes with the palmata as he does so, which at once separates the fibre from the stalk, or as much of the parts as is struck, which is generally from 15 to 18 inches in length from the lowest end; the whole is then broken, the parts adhering with fibre are then held with the left hand, and with the right the part where the stalks are broken is held, and the whole immersed perpendicularly about 9 or 10 inches in water, and a few jerks are then given in rapid succession, which admits of complete separation of the fibre from the broken stalks; but if any still adhere, the same is gently taken off with the right hand. When this is done, the extracted fibre is then held with the right hand, wrapping a portion round the palm of the hand,



and with his left the operator holds the stalk a little under water parallel to him; he again gives a few slight jerks from and towards him. He also uses his left hand in pushing the stalks forward when drawing towards him. This manipulation can only be done with facility by those who are used to it. The whole of the fibre at once easily separates from the entire stalk and immediately floats up; the fibre is then washed to take off its refuse, and the whole is then wrenched off, and taken up to be dried in the sun.

The quantity of jute and seed produced on an acre depends greatly on the richness of the soil on which it is planted. The plant will not thrive on a lateritic, or on a hungry, gravelly, or sandy soil. Seed planted under such conditions springs up and grows well at first, but for want of moisture and plant-food soon withers away. The plant stands excess of wet better than drought; on rich, loamy lands it thrives perfectly; clayey soils, mixed with a little sand, give a fair return, and even under the conditions of partial submersion the crop is not destroyed.

The same crop will not, of course, yield fibre and seed. It should be cultivated for one or the other. For the former, the plant should be cut just when it is in flower. It is then in its prime, and the fibre will be fine, silky, and glossy; but if left for the seed to ripen, the plant will have begun to decay, and the fibre to get stringy, barky, and coarse.

The seed would be better if sown in drills, as is done in America and in Mysore. It would enable manuring, weeding, planting, and thinning to be carried on better, and a longer and better fibre would probably be the result, and induce more attention to be paid to the growth and selection of seed, on both which points the ryots are said (as may be easily supposed) to be most careless. A commission suggested improvement in this matter, and in the better rotation of crops, and cutting and steeping the fibre, preparatory to its extraction; but the addition of suitable manure, all other conditions being favourable, would enable a farmer to grow the exhausting crop on the same soil annually without alternating it, or letting the land be fallow, as is now so uneconomically done.

It is now successfully grown in America, where a better mode prevails of clearing the bark, and paper is there made of the refuse, which is also a good manure. Jute water has a high value as a manure. Castor-oil cake and cow-dung are its best manures. It has been found that jute does not flourish in the cotton districts of the United States, nor does cotton where jute grows best.

No doubt the fibre can be greatly improved by attending to some essential points. Higher prices would be given for the best kinds that had been cut at the proper time, and carefully cleaned and dried, so as to produce the strength, fineness, silkiness, and gloss so much sought for.

To improve the jute fibre, two things are necessary to be looked after; the first is the process of fermentation, and the second is allowing the time for decomposition of the vegetable matter, and to avoid stagnant pools and ponds for the purpose, which, though it facilitates the object, injures the fibre very much. The process of fermentation is necessary to be carefully looked after, because if this be neglected, instead of obtaining the fibre

with a fine, silky, glossy appearance, the whole of the produce becomes of a dark lead or black muddy colour, which is considered bad or inferior in quality.

The next point to be carefully attended to is the time allowed to steep the whole for the purpose of permitting the vegetable matter to decompose; this part of the process, unless properly attended to, does not yield fibre of the usual size, but results as an inferior article, because it yields fibre of a coarse quality. The tender fibre, which otherwise is retained, rapidly decays, and is broken into threads and washed off when extracting the fibres from the stalk. When the bundles are steeped down after the fermenting process, they should be so arranged that the stems are first immersed in water with the top branches above its surface, and allowed to remain for a time, which is considered as sufficient for the stems to be partially decomposed, when the whole is properly steeped down, for the entire stalk to be decomposed at the same time. If this be not attended to, as stated above, the result is a short and coarse fibre, without any silky, glossy appearance.

The next point is to avoid pressing down the bundles with clods of earth, as at the time the decomposition is about to be perfected the mineral substances, being washed down, mix with the fibre, destroying the vegetable substance, and giving the fibre a red, muddy appearance. Stagnant tanks are likewise to be avoided for the impurities they contain, though the decomposition is much facilitated. Native cultivators can rarely avoid these two injuries for want of means and proper resources; but if they be avoided, no doubt the fibre extracted will yield a superior texture.

It was in 1870 that the United States Department of Agriculture began to show an interest in the question of growing Indian jute upon American soil. Experiments were conducted in Louisiana and other Southern States, with encouraging results. The climate and soil proved to be well adapted to the growth of jute; and it was found that, when planted around cotton-fields, the jute was of great service in affording to the cotton plant protection from the ravages of insects; while a most luxuriant growth could be obtained on rice and pine lands.

Notwithstanding, however, the success which has attended the cultivation of jute in America, it has made no perceptible difference in the Indian trade, unless, perhaps, in the matter of gunny cloth. During the last eight years the export business with the United States in raw jute and gunny bags, more especially in the latter, has progressed most satisfactorily. Although the cultivation of jute has passed out of the experimental stage in America, the product has not been able to compete successfully with the Bengal article, owing to the high cost of manual labour employed in the separation of the fibre from the stalk, as compared with the cheap labour available in India. The great need is a cheap and effective mechanical process for this operation. The want of a really good machine for such a purpose is felt very much more in America than in British India, where the manual process of cleaning and preparing the fibre is simple and inexpensive. The plants are steeped in water until the bark

begins to rot and the resinous substance in it is washed away. The bark is then stripped off by beating the stalks against the surface of the water, much in the same way as a dhobi washes clothes. Experiments have been tried, both in India and America, with machines for performing this operation, but the difficulty lies in the expense. From a report, dated Washington, 7th April 1881, which is to be found in the *Calcutta Gazette* of the 19th July, on the cultivation of jute and other fibrous plants in the State of Louisiana, it appears that a new machine for preparing jute and rami fibre has been invented in America, from which very profitable results are expected.—*Imp. Gaz.*; *Dr. Hunter in Ed. New Phil. Journ.* No. 2, x. October 1859; *Dundee Advertiser*; *Annals Ind. Administration*; *Royle's Fibrous Plants*, p. 244; *J. Manuel in Indian Field*, No. 25, 18th September 1858; *Selec. Records Government of India Foreign Dept.* No. 9, p. 25; *M'Culloch's Commercial Dictionary*, p. 401; *Drs. Mason, Stewart, Royle*; *M. E. J. Rep.*

JUTIAL, a class of watchmen introduced into the hills near the Bhabar to watch the district under the Siwalik.

JUTTEEL, a pass in the Sind ranges, runs 60 to 75 miles south-west from Sehwan to Dooba, between lat. 25° 32' and 26° 20' N. and long. 67° 48' and 68° 8' E. Steep, in few places, less than 2000 feet. The road from Sehwan to Kurachee lies between them, and Keertar more to the west.

JYOTISH MATI, HIND., is the *Anthistiria anathera* or *Cardiospermum halicacabum*. Jyotish mati, literally light possessing, also Budha basara and Budha kakara, TEL., is *Cardiospermum halicacabum*, Linn. Popular superstition asserts that by eating its seeds the understanding is enlightened, and the memory rendered miraculously retentive.—*Elliot's Fl. Andh.*

## K

This letter of the English alphabet has a simple guttural sound, as in kalendar, keep, king, Koran, and has analogous letters in Arabic, Persian, Urdu, Sanskrit, Hindi, Mahrati, Gujerati, Bengali, Uriya, Telugu, Karnata, Tamil, Malealam, Chinese, Malay, and in all the languages of the Further Indies and Eastern Archipelago, and there ought not, therefore, to be any variations in representing the names and words of these tongues by means of this letter. Nevertheless, in writing them, owing to the English letter c as in candour, capture, and the letters ch as in character, chronic, churlish, having the same sound as k, many ordinary words of the East Indies are met with written in various ways, as in Cashmir, Kashmir, Kabul, Cabul, etc.

KA, a people inhabiting the mountainous country lying between Lao and Kambojia. Mr. Crawford mentions that the Siamese made no scruples in reducing them to slavery. He adds that the features of one whom he saw differed strikingly from those of a Siamese. They are described by other authors along with the Khong, the Guco of the Portuguese, as rude tribes in Kambojia either actually pagan or imperfectly Buddhist.—*Crawford's Embassy*, p. 177.

KA, SANSK., the interrogative pronoun 'who,'

raised in the mythology of the Kaushitaki, the Satapatha, the Taittiriya, and the Tandya Brahmanas to the dignity of a prajapati. Ka, 'the sign of the genitive in Hindi; in Marwari it becomes ra.—*Dowson*.

KAAT, properly Kat'h. CAN., MALEAL, TAM. Wild, uncultivated. See Kat'h.

KA'B, a tribe of Arabs near the Persian Gulf, whose capital is Muhamerah. They extend north as far as Shuster and Ram Hormuz; to the east their territory is limited by Bebehan, and including Hindyan in their possessions, the Ka'b Arabs spread along the head of the gulf, touching Basra on the south. Their western territory touches on the wandering Arabs as far as Haniza. The greater part of this territory is watered by the Tab river with its numerous tributaries, and was known to Arab geographers by the name of Daurak. About the close of the 18th century they captured several English vessels. More lately, Muhamerah was taken by Ali Raza Pasha, and in 1857 by the Government of India in their war with Persia. See Fars.

KABA, a former piratical tribe in the Gulf of Cutch, to the north of the Mahratta provinces.

KA'BA. ARAB. A cube; also the square building in Mecca, held in reverence by Muhammadans, by whom it is frequented in pilgrimage. Tibban Asaad Abu Kariba or Abu Karib, commonly called Tobba, one of the most warlike of the Himyarite monarchs, was the first who, about A.D. 206, covered the Ka'ba with a tapestry of leather, and also supplied it with a lock of gold. The nawabs of the Carnatic, who claimed to be descendants from the khalif Omar, sent a ladder of gold for the pilgrims to ascend to the door of the Ka'ba. Immediately on arrival at Mecca, the pilgrims perform ablutions and proceed to the mosque, kiss the black stone, and encompass the Ka'ba seven times; commencing on the right, leaving the Ka'ba on the left, they perform the circuit thrice with a quick step, and four times at a slow pace. They go then to the stone near the Ka'ba, bearing the impression of the feet of Abraham, repeat two prayers, and come and kiss the black stone again. In the Arab families, male children, when forty days old, are taken to the Ka'ba, prayed over, and carried home, where the barber draws with a razor three parallel gashes down the fleshy portion of each cheek, from the exterior angles of the eyes almost to the corners of the mouth. These Mashali, as they are called, may be of modern date. The Ka'ba is 24 cubits long from N.W. to S.E., its breadth 23 cubits, and its height 27 cubits; near its door in the east corner is the black stone, Hajr-us-Siah. This is set in silver, and is kissed by pilgrims. It seems to be the stone noticed by Maximus Tyrius, who says 'the ancient Arabians worship I know not whom, but the image I saw was a quadrangular stone.' Until Mahomed's reform, the Ka'ba contained 360 idols, amongst them Hobal, a statue of Abraham, and one of Mary; the white stone, which was supposed to be Ishmael's tomb, and the black stone, the Hajr-us-Siah, which they say fell from heaven in Adam's time. Hobal had the figure of a man carved in red agate, and holding in his hands seven wingless arrows like those used in divination. The Ka'ba was restored A.D. 1627.—*Burton's Mecca*, iii. p. 327; *Lane*.

KABAB? PHILIP. A measure of capacity.

KABAB. ARAB. Roast meat, or small pieces of meat roasted or stewed on little skewers. They are alluded to in Homer's *Iliad* in two places, xiv. 87, and line 475—

... 'Fixed on forks of wood,  
All hasty, on the hissing coals he threw;  
All smoking, back the tasteful viands drew,  
Broachers and all.  
... In rolls of fat involved without  
The choicest morsels lay, from every part,  
Some in the flames, he strewed with flour, then threw;  
Some cut in fragments, from the forks they drew.'

Kabab curry is a favourite dish at the tables of Europeans in India, and consists of little pieces of meat with portions of onions, ginger, etc., on skewers. Kabab are generally, in India, spitted on little slips of bamboo, though silver is often used.

KABAIZ, a tribe of the Bulbassi, a Kurd race, composed of the Kabaiz, the reigning family; 2. Manzur; 3. Mamash; 4. Piran; 5. Rummuk; 6. Sinn and Taafah, who together make one tribe.

KABAL, HIND., of Muzaffargarh, the reticulum of the palm.

KABALA. HIND. A bill of sale.

KABAL, KHEL, a wild, lawless section of the Utunzai Waziri, with three subdivisions, Miami, Saefali, and Pipali, numbering 3500 fighting men. Between 1850 and 1854 they committed over twenty petty raids on British territory, and the British blockaded the whole tribe.

KABAN, a measure of capacity in the Molucca and Philippine islands.

KABANDIA, a disciple of Sumantu, the earliest teacher of the *Atharva Veda*.

KABAR. HIND. Black soil.

KABAR. ARAB. A tomb. Kabariethan, a burial-place; also called Rozah, a garden; also Jai Khamush, the silent abode.

KABARAGOYA, a species of Monitor, a reptile of Ceylon, partial to marshy ground, and when disturbed upon land it takes refuge in the nearest water. From the somewhat eruptive appearance of the yellow blotches on its scales, a closely-allied species, similarly spotted, formerly obtained amongst naturalists the name of Monitor exanthematicus, and the Singhalese word Kabara has a similar meaning. The kabara-tel or cobra-tel is said to be prepared from the kabaragoya; and an individual suspected of having this poison in his possession is cautiously shunned by his neighbours. In the *Mahawanso*, chap. xxiv. p. 148, the hero Tissa is said to have been afflicted with a cutaneous complaint which made his skin scaly like that of the godho, the Pali name of the kabaragoya.—*Tennent's Ceylon*, p. 272.

KABIL. ARAB. A name of Cain. Kabil-Habil, Cain and Abel. The Cain of the Bible is supposed to have been buried at Aden under the mountain Jabl Shamsham.

KABILA. ARAB. A term employed in Arabia and Northern Africa to designate the various tribal bodies. From Taifa to Medina there are ten such, with about 79,000 fighting men; those of Assir, 6 in number, with 44,500 fighting men; those of Taif, at Assir, 11 in number, with 66,000. The term Kabylah, amongst the Muhammadans in India, is applied to the family or to the wife of an individual.—*Fontanier, India, etc.* See Kabyle.

KABIR, the most celebrated of the twelve

disciples of the Hindu reformer Ramanand. He lived at the beginning of the 15th century (1380-1449). He assailed the whole system of idolatrous worship, and, in a style peculiarly suited to the genius of his countrymen, he ridiculed the learning of the pandits, and doctrine of the Shastras. The Bhakta Mala gives an account of his birth and life. His doctrines are contained in the *Sikh Nidan*, and do not differ much from those of the modern Vaishnava sect. The moral code is short, but favourable to morality.

Kabir was equally revered by Hindus and Musalmans. He was the founder of the sect called Kabir Panthi, or Nanak Panthi, from which Nanak, founder of the Sikh, borrowed the religious notions which he propagated with success. Kabir is said to have been a weaver, or a foundling reared by a weaver, and subsequently admitted as a disciple by Ramanand. Another account makes Kabir a Muhammadan by birth, and a weaver by profession. Kabir is also fabled to have been the son of a virgin widow of a Brahman. Her father was a follower of, and was paying a visit to, Ramanand. Unaware of her condition, Ramanand wished her to the conception of a son, which occurred, but, ashamed of her condition, she bore the child in private and exposed it, but it was found and brought up by a weaver and his wife. His religious views are very obscurely laid down, but the latitude of usage which he sanctioned, and his employment of a spoken language, have rendered his writings extensively popular among the lower orders of Northern India. His disciples may be either Muhammadans or Hindus. On his death, the Muhammadans claimed a right to bury him, the Hindus to burn him, in consequence of which they quarrelled, and placed a sheet over the corpse, which when they withdrew, according to a legend, they found the upper part of his body to be metamorphosed into a tulsi plant, the favourite nymph of Krishna, the lower part into rehan, an odoriferous herb of a green colour, the colour of the prophet Mahomed. Kabir is said to have been originally styled Inyani, the knowing or wise. He died at Magor, near Gorakhpur, which was endowed by Mansur Ali Khan with several villages. Kabir's doctrines and fame attracted the attention of Sikandar Lodi, emperor of Delhi.—*Wilson's Hindu Sects*.

KABIR PANTHI, a sect of Hindus whose founder was Kabir, the disciple of Ramanand. The Kabir Panthi are always included amongst the Vaishnava sects, and maintain friendly relations with these. It is no part of their faith, however, to worship any Hindu deity, or observe any of the rites or ceremonials of the Hindus. The Kabir Panthi are numerous in all the provinces of Upper and Central India. Their quaker-like spirit, their abhorrence of all violence, their regard for truth, and the unobtrusiveness of their opinions, render them very inoffensive members of the state. Their mendicants never solicit alms, and in this capacity they are, in a social view, in a very favourable position compared with many of the religious vagrants of India. The Kabir Panthi use no mantra or ritual, and those who have abandoned society abstain from all outward observances, and address their homage, by the chanting of hymns, exclusively to their invisible Kabir.

The chief guru of this sect lives in Kawarda,

a town of the province of Ch'hatisgarh, where a third of the Hindus are followers of Kabir, but the principal māt'h is at Benares. Kabir Panthi have five commandments,—(1) Life must not be violated,—it is the gift of God; (2) The blood of man and beast must not be shed; (3) Man must not lie; (4) Must practise asceticism; and (5) Obey the spiritual guide.—*Wilson's Hindu Sects.*

KABLAÏ KHAN, emperor of the Chinese and eastern oriental Tartars, was the sovereign of the most enormous empire that the annals of the world have ever made known. It comprehended the whole of China, Corea, Tibet, Tonquin, Cochinchina, a great part of India beyond the Ganges, many islands of the Indian Ocean, the whole north of the continent of Asia, from the Pacific to the Dnieper; Persia also was a feudatory of his throne, its sovereigns, the successors of Hulaku, receiving their investiture from the emperor of China; and as the dominions of these great vassals extended to the Mediterranean and the frontiers of the Greek empire, it may be said that the whole of Asia was subject to the laws of the Great Khan, who had chosen Pekin as the central seat of his government. The empires of Alexander the Great, of the Romans, or even of Chengiz Khan, were as nothing compared with that of Kablai Khan. Kablai Khan had received a Chinese education; he appreciated the advantages of civilisation; he admired the institutions of China, and protected literature and the sciences. He had some of the best Chinese books translated into the Mongol language; he founded schools for the young people of his own country, and gave much encouragement to their studies. He received with favour learned and literary men of every country and religion, granting them many privileges, and exempting them from taxes and tributes. It was he who established the Han-lin college, the highest academical institution of China. He was assisted in improving the astronomical calculations of the Chinese by Arabian and Christian astronomers. Some Christian families were fixed by him in the city of Pekin, and many Greeks, who had followed the Mongol armies, were retained in his service as men whose attainments were much superior to those of his Tartar and Chinese subjects. Pekin was at the same time raised into an archbishopric by the Patriarch of Baghdad and the Roman pontiff; embassies and missions passed into Tartary, and the Mongol sovereigns of China afforded their protection to every stranger whose talents might be useful to the state. Arghun Khan was Kablai Khan's great nephew. His wife was Zibellina, the Khatun Bulugan, a lady of great beauty and ability. She had been married to Abaka, but, on his demise, according to the marriage customs of the Mongols, she passed to the Urda of her stepson Arghun. On her death, Arghun sent Marco Polo for another wife, out of the Mongol tribe of Bayaut, but Arghun died before the lady, Kuka-Chin, was brought, and she passed to Ghazan, the nephew of Arghun, for Arghun had been succeeded by Kai-Khatu, his brother.—*Quart. Rev.*, July 1868; *Huc's Christianity*, i. p. 320; *Chatfield's Hindustan*, p. 298.

KABLI-GERU or Kabl-Giri, a race occupying the banks of rivers in the Dekhan, employed as ferry-men.

KABONG. MALAY. Any palm, as the cocoa-

nut palm, the *Cycas circinalis*, the gomuti palm, or *Arenga saccharifera*. The last is cultivated for its sap to make jagari or coarse sugar, and for its strong fibre.

KAROOK. SINGH. Lateritious deposit, in Ceylon said to be the product of decomposed gneiss.

KABUL, the name of a city and a river on the N.W. borders of British India, under the rule of the Barakzai clan of Afghans. The origin of the name Kabul has now been traced. It is not mentioned by any of the Greek or Roman writers, who were familiar with the Aria territory of which Herat is the capital; with Ariana, the general name of the country east of Persia and Media, as far as the Indus; with Bactria, the country watered by the Oxus and its tributaries, and Sogdiana, the mountains which feed the Jaxartes and divide the two rivers. Mr. Masson derives its name from Kapila, a city ruled once by a prince Kanishka.

It is built directly under a rocky hill of gneiss that rises 1000 feet above it, and bends round it from the south-east to the south-west, where, with the dip of another hill opposite, is formed a pass which leads into Char Deh, 150 yards broad. At the eastern extremity of the rocky hills which enclose it on the south is the Bala Hissar, on a neck of land about 150 feet high, which commands the city.

The Bala Hissar comprises two portions,—one is the Bala Hissar Bala, or upper citadel, and the Bala Hissar Pahin, or the lower fortress. The defences of the Bala Hissar are connected with and form part of those of the city, over which it dominates. There is a large open space in the centre, containing the Amir Mahal, with gardens and other places necessary for a chief's residence.

Within the Bala Hissar also are two wells lined with masonry, having been used as state prisons, and receptacles for the corpses of those executed or murdered for political purposes during the stormy periods of Kabul history. On one of the higher points of the Bala Hissar there are two blocks of hewn marble, called Takhts or thrones, as they have on each side a flight of three steps for ascending to sit upon them. The Bala Hissar Pahin contains about a thousand houses. It is also divided into its mahals, or quarters. One is called the Mahala Araba, from an Arabic population; another is the Mahala Habashi, from its inhabitants being the descendants of Negroes; and another is the Mahala Armani, from its Armenian residents. These tell something of the very great variety among the dwellers in Kabul.

Both in a military and commercial point of view, Kabul possesses many advantages. The emperor Baber vaunts the commercial value of the city, and the consequent resort to it of the merchants of all countries, and the display in its markets of the fabrics and produce of all climes.

The secretary to Akbar the Great, writing in the *Ayin-i-Akbari*, says, 'Kabul is the gate of Hindustan towards Tartary, as Kandahar is towards Persia, and if both places be properly guarded, that extensive empire is safe from the irruption of foreigners. According to the Indians, no man can be called the ruler of Hindustan who has not taken possession of Kabul.'

The eminent advantage possessed by Kabul is

that of locality, happily situate between India and Central Asia, lat.  $34^{\circ} 30' N.$ , long.  $69^{\circ} 5' E.$ , at the gorge of the nearest and most practicable passes between the two countries. It is 88 miles from Ghazni, 318 miles from Kandahar, 103 miles from Jalalabad, and 190 from Peshawur. The southern parts of the city are supplied with water from a canal called Bala Jui, which is brought from the river at its entrance into the plain of Char Deh, and is carried on the western face of the hill Koh-i-Takht Shah.

The city is situated at the western extremity of a spacious and fertile plain. It lies in a triangular gorge, formed by the approach of two ranges of hills, which, running from the north and east, meet at the south-west corner of the city. A narrow gorge separates these hills, and through it dashes the Kabul river, bearing away to the north-east; while by its side runs the high road from Kandahar and Ghazni. The range which runs to the south of the city is only separated from the ruins of the old walls by a narrow path. These hills are steep, bare, and rugged, terminating in a commanding eminence, which dominates the south-eastern corner of the city, and on the slopes of which rise the walls of the Bala Hissar. The Kabul river is spanned by a bridge at the gorge which separates the two ranges, and on its left bank the hills trending away to the north-west join in with the lower spurs of the Hindu Kush. Along the crest of both ranges, starting from the Bala Hissar, and conforming to the configuration of the ground, runs a long line of loopholed wall, flanked at short intervals by round towers. This wall is carried up the steep side of the hills and across the narrow gorge which lies between them, and well round the western flank of the city. The town formerly was encircled by ramparts built partly of burnt bricks and partly of mud. It is said that the walls fell into disrepair in the reign of Timur Shah. About the year 1773 this monarch transferred the seat of the Daurani government from Kandahar to Kabul, and from that date the importance of the place largely increased. Prior to the visit of Nadir Shah, the population of Kabul in all probability did not exceed 20,000 souls; but on his death large numbers of foreign tribes domiciled themselves in the place, and their descendants now represent several thousands of people. The houses are slightly and indifferently built, generally of mud and sun-dried bricks; the few of burnt brick are those of old standing. Those occupied by the Shi'ahs in the Chandol quarter are particularly fine. The city is divided into quarters, called mahalas, and these again into sections, kuchas. The latter are enclosed and entered by small gates, and are invariably occupied by people of the same class or profession. On occasion of war or tumult the entrance-gates are built up, when the city contains as many different fortifications as there are sections in it. This means of defence is called kuchabandi. An insecure state of society has induced this precautionary mode of building the city. The Shor bazar and the Lahore bazar run parallel to each other, from east to west. The western portion of the latter street is occupied by the Charchata. Of this the inhabitants are exceedingly proud. It is ascribed to Ali Mardan Khan (A.D. 1637), a man whose name is remembered

in these countries from the many visible testimonies to his public spirit extant in various forms. It consisted of four covered arcades, of equal length and dimensions, handsomely constructed and highly embellished with paintings; these were separated from each other by square, open areas, provided with wells and fountains. The shops of the Charchata are tenanted by retail vendors of manufactured goods, who sit perched cross-legged on low counters in front of their shops, on which are displayed their wares. In Kabul, as in most eastern cities, the several descriptions of traders and artisans congregate. Thus the shops of drapers, saddlers, armourers, ironmongers, curriers, etc., are all found in their own quarter. Besides the shopkeepers or fixed tradesmen, a vast number of itinerant traders parade the bazar.

About a mile from the city of Kabul is the tomb of the emperor Baber (obit 1530), in the sweetest spot in the neighbourhood; he had himself directed to be interred there. It is a brick building 50 feet high. From the hill which overlooks Baber's tomb is a noble prospect over a plain twenty miles in circumference, studded with gardens and intersected by three rivulets.

Its recent history requires to be noticed.

At the beginning of the 19th century the Daurani empire, extending from Herat to Kashmir, and from Balkh to Sind, had been built up by Ahmad Shah Abdallah, and remained undivided in the hands of his grandson Zaman Shah. Having incurred the enmity of the powerful Barakzai clan, Zaman Shah was deposed and blinded by his brother Mahmud, who was supported by Futeh Khan and the Barakzai. He eventually died a pensioner of the British Government at Ludhiana. In 1803, Shah Mahmud was driven out by Shuja-ul-Mulk, the younger brother of Zaman Shah, and Shah Shuja was in possession of the undivided empire of Ahmad Shah at the time of Mr. Elphinstone's mission in 1808. This mission was sent for the purpose of concerting with Shah Shuja the means of mutual defence against the threatened invasion of Afghanistan and India by the Persians in confederacy with the French. Mr. Elphinstone had scarcely left Kabul ere Shah Shuja was driven out by Shah Mahmud, with the aid of Futeh Khan. Wandering about for some years, the sport of fortune, now a captive in Kashmir, now the prisoner of Ranjit Singh at Lahore, in September 1816 Shah Shuja found an asylum in the British territories at Ludhiana. In the meantime, Futeh Khan Barakzai, who was the chief support of Shah Mahmud's power, having incurred the jealousy of that monarch, was blinded and slain. The death of Futeh Khan roused the vengeance of the Barakzai clan. Of the twenty brothers of Futeh Khan, one of the youngest, Dost Muhammad Khan, was foremost in avenging his murder. Shah Mahmud was driven from all his dominions, except Herat, the whole of Afghanistan was parcelled out among the Barakzai brothers, and in the confusion consequent on this revolution, Balkh was seized by the chief of Bokhara, the Dehrajat by Ranjit Singh, and the outlying province of Sind assumed independence. In the partition of Afghanistan, Ghazni fell to the share of Dost Muhammad, but he soon established his supremacy at Kabul also, and thus became the most powerful of the Barakzai sirdars. His kingdom con-

## KABUL.

sisted of four subdivisions, Kābul, the Hazara country, Kandahar, and Herat, but he was driven from it by the British in the war 1838 to 1843.

Since the early years of the 19th century, Kābul has been three times occupied by the British. The first occasion was on the 7th August 1839, when Shah Shuja re-entered Kābul as Amir, escorted by a British army; but on the 2d November 1841 the citizens and soldiery rose in rebellion against Shah Shuja, whom they killed. On the 21st December, the British Resident, Sir William MacNaghten, was shot by Akbar Khan, at an interview held to arrange terms for the British troops withdrawing from the city. On the 6th January 1841, the British forces marched out under solemn guarantee of protection,—4500 fighting men, with 12,000 followers,—but of all that number, one only, Assistant-Surgeon Brydon, reached Jalalabad, and 95 prisoners were subsequently recovered from the Afghans. On the 15th September 1842, General Pollock returned to Kābul, took possession of the citadel (Bala Hissar), and remained till 12th October. Previous to the departure of the British Indian army, the great bazar, the Charchata, was destroyed by gunpowder. On the 3d September 1879, the British Residency was attacked by a rabble of townspeople and troops, and the British Resident and his escort killed. In October 1879, a British Indian force marched under General (now Sir Frederick) Roberts up the Kuram, and for the third time occupied Kābul, and shortly after again withdrew.

The Kābul river, a tributary to the Indus, rises in lat.  $34^{\circ} 21' N.$ , long.  $68^{\circ} 20' E.$ , near Sir-i-Chashma in Afghanistan, at an elevation of 8400 feet. Its course generally is east through the valley of Kābul and plains of Jalalabad and Peshawur, into the Indus. Its length, about 320 miles. It receives the Punchshir, 120 miles; Tazoo, 80 miles; Alishang, 120 miles; Surkh-Rud, 70 miles; Kooner, 230 miles; Suwat, 150 miles; and about 42,000 square miles are drained. It is not navigable along the north base of Khaibar mountains, except on rafts and hides, but is navigable for boats of 40 or 50 tons to Dobundi.

At Kābul the river passes a gorge by two hill ranges, and flows through the centre of the town. At this gorge the walls and towers of defence come down on each side and join to a fortified bridge, with which is attached the name of Sirdar Jahan Khan, by whom the lines of walls over the hills were constructed. The principal bridge is about the centre of the town; it is called the Pool Khisti, the Brick Bridge. It connects with all the busy parts of the town, such as the bazars, the corn market, and the custom house, etc. Not far from this, to the east, but within the town, is the Pool-i-Nao, the Boat Bridge. It is formed of hollowed trunks of trees fastened together. Outside the walls of the town, and still more to the east, is another bridge, near to which stood Muhammad Khan's fort, which played an important part towards the end of the British occupation of the Residency in the last days of 1841 and the few first days of 1842. Opposite the Residency there was another bridge, and it was at a spot on the left bank of the river, between these two last-named bridges, that Sir William MacNaghten met Akbar Khan by appointment, and was murdered. Immediately after the

## KACHAR.

river passes out from the eastern wall of the city, the canal of Morad Khani begins. This runs parallel to the river, and passes along on the level ground between it and the site of the old British cantonments. Close to this, but slightly westward, are the Bemaru heights, and on the eastern side of the river are the Siah Sang heights.

A few miles below Jalalabad, the Kābul river is joined by a broad stream of considerable volume, which drains the Kuner valley, and is likewise practicable for rafts.

**KABULIAT-NAMA.** HIND. A deed of agreement.

**KABYLE**, south of Algiers, are the Berber race, the old Numidians, who differ in language, form, and habit from the Arabs of the plains. Their number is about 700,000. They are a federal republic, the old Quinquagesies who gave so much trouble to the Romans, who tried the soldiery of Maximilian; and sixty years afterwards again revolted. See Kabila.

**KACH** or **Sirsa.** HIND. A kilt, a loin and hip cloth; a cloth round the waist, just covering the loins. In Kangra, breeches, the same as safa.

**KACH'A**, raw, unripe, crude, in contradistinction to Pak'ha, ripe, clever, -killed. Kach'a Ghara, or unbaked pot; as an ordeal, a pot is filled with water and carried to some distance without spilling. Kach'a Khana, with Hindus, consists of cooked food, such as rice and dal, and of a coarse, thick, flat cake, baked. Before partaking of this food, all Hindus, as a rule, wash hands and feet, and remove their garments from their persons, including the turband and skull-cap, leaving only a cloth round the loins. The castes are exceedingly particular in eating this kach'a khana apart. A Brahman and Rajput eating it together would both be expelled from their several castes. Pakka-khana comprises sweatsments, most kinds of food cooked with ghi, and all dry food; is eaten by Hindus together indiscriminately, and if they choose, with all their clothes on, and also without a previous lavage of feet as well as of hands.—*Sherring's Hindu Tribes.*

**KACHAHRI.** HIND. A court, an office, the catcherry of the British in India.

**KACHAR**, a territory in the northern part of the valley of Assam, north-west of Bishnath and north-east of Gowhaty. The Kachari also dwell in the mountains south of the Assam valley, and to the east of Manipur, in lat.  $24^{\circ} 40' N.$ , and long.  $93^{\circ} E.$  Kachari, or Borro or Bodo as they call themselves, are numerous along the northern and southern borders of the Assam valley, but found in almost all parts of the valley. Chatghari, a frontier district situated between Desh Darrang and the Bhutan Hills, seems to be their chief locality, and here their numbers are said to amount to about 30,000, which is about half the Kachari population in the valley. A large portion of their vocables are identical with those of the Garo, and almost all the rest may be traced to some dialect of the Tibetan.

The names of Mech and Kachari are indifferently applied to the same people, the latter name being especially used in the extreme east of the district. The tribe is widely scattered over al. North-Eastern Bengal, being able to support life in the malarious tarai that continuously fringes the first slopes of the Himalayas.

The Kachari, the Naga, the Abor, and some



## KACH GANDAVA.

other tribes bordering on Assam, are supposed to be of the same race as the Mechi.

Closely connected with the Kachari, among the inhabitants of the plains, are the Hojai Kachari, the Kochi, which include the Modai Kochi, the Phulguriya, and Hermia, the Mechi, the Dhimal, and the Rabha. Each of these speaks a separate dialect, between which and the Kachari, Mr. Robinson says, the differences are rather nominal than real. Their numbers are about 3,000,000.

Until the middle of the 13th century, the Chutia or Kachari dynasty continued to hold Southern Upper Assam and Saddiya, and part of Nagaon (Nawgong), but were then subjugated by Shans from the south, who, after establishing themselves in Upper Assam, forced the eastern portion of the Ko'ech-Hindu kingdom to submit, whilst the lower or S.W. part of Kamrup fell under the sway of the Muhammadan rulers of Bengal.

The Kachari are a fine athletic race, fond of village merry-making and dancing. Their Mongolian features are strongly marked, no beards or whiskers to speak of, and with little hair on other parts of their bodies. They are found in small distinct settlements all over Upper Assam, and those who have become Hinduized call themselves Soromia. Others in the Eastern Douars call themselves Shargia; and near the Bot country, where they are adopting Lamaism, they style themselves Shargia Butia. They extend from lat. 25° to 27° N., and long. 73° 30' to 88° E., and are supposed to be more than 200,000 souls. They worship the Sij (Euphorbia), as also do tribes in Central India and Orissa. The Ojha is priest and physician (Ojha, entrails). Their chief deity is Batho, and his wife Mainon; and chief priest, Deoshi. Eggs and hogs are offered in sacrifice. The Kachari and Mechi go through the ceremony of forcibly seizing the willing bride. The Dhimal of the sal forest do not exceed 15,000 souls. The Rabha and Hajong of Goalpara are branches of the Kachari.

Kachar has been largely occupied by tea planters. The soil of the plains of Kachar is a rich alluvial one, formed from the washings of the mountains which surround it on three sides. The country is drained by the river Barak, which runs in a most tortuous direction right through the whole of it from west to east. The banks of this river are the highest parts of the plain country, and are about 200 feet above the level of the sea. The ground slopes inland from these banks for several miles, and then gradually ascends towards the foot of the mountains on either side, leaving a long line of hills and swamps between the river and high lands. In the cold season the bed of the stream is about 30 feet below the top of the banks, but in the rains the waters overflow the banks and inundate the low tracts. Low ranges of hillocks intersect the country in many places, chiefly at right angles to the river. The soil of these ranges, on which cotton is chiefly cultivated, is a red sandy clay, and rests on a base of conglomerate rock, which in many places is seen to lie exposed. The red clay and the conglomerate also lie below the alluvium of the plains, and are met with in the bed and deep-cut bank of the river.

KACH GANDAVA, a district or section of Baluchistan, on the east of which the capital is Gandava. It is a great level tract, inhabited by three very distinctly-marked races, the Jet (Jat),

## KACHHI.

the Rind (including the Maghazzi), and the Brahui. The Jat seem the prior race, and occupy the centre of the province. The Rind, with their lawless sub-tribes, the Jakrani, Dumki, Bugti, and Murree, are a more recent intrusive race, dwelling on the skirts. The Doda, a division of the widely-dispersed great Murree tribe, have, for the last three centuries, occupied the hill ranges east of the plain of Kachi. The Murree are a brave race, and have long been distinguished as daring depredators. Harand and Dajil, in Kach Gandava, but bordering on the Indus, are inhabited by the Gurchani tribe of Rind, and have the Muzari on their south. The great Rind tribes are subdivided into 44 branches. Their traditions affirm them to have immigrated ages ago from Damascus and Aleppo. Their language is the Jetki, in common with that of the other inhabitants of Kach Gandava, and Mard-i-Rind means a brave man. The Rind of Kach Gandava are of the Utanzai division.

Dumki, Jakrani, Bugti, and Doda Murree have always been distinguished by their rebellious and predatory habits. The Murree inhabit the eastern hills of Kach Gandava, and a peaceful and obedient portion of the tribe are in the hills west of the province below Jell. A large portion are at Adam Murree, on the S.E. frontier of Sind. The Murree and the Maghazzi seem to have emigrated from Mekran to Kach Gandava at different periods, and to have become incorporated with the Jat cultivators. The Maghazzi have only four families, the Butani at Jell being the chief. They are enemies of the Rind, but are probably of the same race. They boast of being able to muster 2000 fighting men, and between them and the Rind a blood-feud long existed. The Maghazzi and Rind are alike addicted to the use of ardent spirits, opium, and bhang.

KACHHI. HIND. Moist, low-lying country along the banks of the Ganges, as opposed to the bangar or dry upland tract away from the river. It gives a name to the Kach'handan pargana, in the Hardoi district of Oudh, originally in the possession of the Thatheras. In A.D. 1542, Sher Shah, on his proselytizing march from Jaunpur to Agra, compelled the inhabitants of several Chandel villages to apostatize. Their descendants now intermarry with the families of Abbans, Raikwars, and Gohelwars, who were converted to Islam at the same time.

KA-CH'HA, also Cholna. HIND. A cloth worn round the hips, passing between the legs, and tucked in behind, the Tamil dovati.

KACHHI, a lowland tract on the left bank of the Indus, commences at Mari, opposite to Kalabagh, and extends in one form or other to the sea. In some parts of the lower portions, babul predominates. Tamarisk more or less exists everywhere, and jhand, karil, with other shrubs or trees adapted for firewood, are largely scattered over the entire area in greater or less density. In the upper portion, appertaining to the Miyanwalli tahsil, the shisham or Dalbergia sissou greatly predominates, and appears to spring up spontaneously wherever the soil deposited by the river is left undisturbed, for a distance of at least 30 to 40 miles below Kalabagh. Almost the whole of the forest worthy of being taken into account is situated on part of the series of low islands, among which meander the numerous and varying channels into

which the Indus is divided for many miles below Mari and Kalabagh. The Kachhi sissoo forest extends over 14 or 15 miles on low alluvial land, upon the left bank of the Indus, between the villages of Bukkri and Futeh Khan, and more sparingly for 15 miles lower down, or, altogether, 30 miles from Kalabagh. There are few trees in India which so much deserve attention as *Dalbergia sissoo*, the Fali of the Panjab, considering its rapid growth, the durability of the timber, and its usefulness for many purposes; the wood is universally employed when procurable, by Europeans and natives, where strength is required.—*Cleghorn's Panjab Report*, p. 220.

KACH'HI, a race spread throughout Hindustan, in Gujerat, and on the north-west borders of the Mahrattas. They are engaged in the finer branches of agriculture, are industrious market-gardeners, flower-growers, and in Behar are large poppy-growers. They recognise seven branches,—the Kanoujia, Hardiha, Singrauria, Jawanpuria, Bamanahia or Magahya, Jaretha, and the Kachhwaha, who do not eat together or intermarry. There are, however, other distinctions, and in the Mahratta territory others of them are named from the countries they have come from, as the Bundela and Marwari Kach'hi. Most of the Canarese, Tamil, Teling, and Mahratta nations of the Peninsula of India are engaged in agriculture. In the N.W. Provinces, the Abir, Kach'hi, and Koormi are similarly occupied. The Kach'hi, Koeri, Morow, Kumbho, and Kisan are gardening and cultivating tribes in Northern India. The Kach'hi of the Mahratta country state that they came as cavalry and infantry soldiers from Bundelkhand, in the times of former kings and of Alamgir, and that they were villagers and servants. In 1869 there were under 100 houses in Begumpur in Aurangabad city. There were many in Poona and a few in Bombay, but only one in Jaulnah. In Aurangabad, Poona, and Bombay they are fruit-sellers, market and flower gardeners, and agriculturists. They are of a bamboo colour, and speak Hindi. They worship Setla in the form of a stone from the river, offering flowers and betel, and use red lead in sanctifying the stone. They also worship Hanuman and Balaji. After death they burn, but bury those who have died of small-pox, also the unmarried.—*Elliot's Supp. Glossary*.

KACH'HWAHA, a distinguished tribe of the Solar race of Rajputs, who claim descent from Kusa or Kusha, the son of Rama, and form the ruling race in the state of Jeypore, the raja of which is of the Kach'hwaha clan. There are three solar dynasties:—

The Grahilote or Gehlote, with 24 sakha or branches, of which the Sesodia is the most distinguished. The rana of Udaipur is a Grahilote.

The Rahtor, said to be descended from Rama by Kusa, his second son. It has 24 branches, and the raja of Jodhpur or Marwar belongs to this tribe.

The Kach'hwaha also sprang from Kusa. The raja of Jeypore is of this tribe. It has 12 kotri or houses.—*Tod*.

KACHI, the language of Outch, which has in it elements of the Gujerati. That of the hunters and tanners (dedh) is another dialect, but the language of Lar is purest.

KACHULA CHULA. MALAY. Hard horns, or horn-like parts of animals, believed to possess magical or medicinal properties. Lang limu (ilmu)

kahutan katungalam are lines to which the Malays cannot affix any definite meaning. The rendering would perhaps be (magical) science for protection when alone in the forest, or to make the offerer alone as when surrounded by a forest.—*Jour. Ind. Arch.* p. 309, December 1847.

KACSHA, in Hindu astronomy, the orbit of a planet, or the circle which ancient astronomers called the deferent; for the kacsha carries epicycles (paridhi) like the deferent.

KADAM. ARAB. HIND., PERS. The foot, hence Kadam-bosi, feet-kissing; in correspondence, a humble salutation. This word means sometimes a pace, a foot, also a yard measure of 30, 33, or 36 inches. Kadam-rasul, footprints of the prophet Mahomed. In Southern Asia, there is a great reverence shown to saints' shrines and footmarks, amongst these are the tombs of the Pir-i-Dastagir at Baghdad, of Kader Wali at Negapatam, and the footprints of the prophet at the Kadam Rasul Hill, near Secunderabad, to which multitudes annually resort. The footprints of Abraham are shown at Mecca, and those of Adam at the great Buddhist temple in Ceylon.

KADAMBARI, a prose novel written by Vana or Banabhatta in the 7th century, named after a daughter of Chitraratha and Madira.—*Douson*.

KADAPHES or Kadphises, a dynasty of three rulers, who reigned in Kabul from the downfall of the kingdom of Vikramaditya.

Sir Walter Elliot says the Kadphises and Kanerki were Indo-Scythic invaders who established themselves for a time in the north of India, and even penetrated to the Dekhan. Coins belonging to the Kadphises group, though of a different form, have been found at Joghar in the Ganjam district, and undoubted Kadphises coins have been obtained at Madras, Trichinopoly, and Masulipatam.

Kadphises' name is on the Aryan reverse of the Hermæus coins of Hercules type. The Hercules worship was readily borrowed from the Greeks by the wild Scythians, as a mere reverence of physical strength. The Kohistan is supposed to be the district of the first rise of Kadphises, while Kabul and its valley were subject to Indian rule; and, while there, the chief seems to have retained his Scythian title and rude worship of Hercules. Afterwards overpowering the Indian governor who had followed Vikramaditya into the Kabul valley and Panjab, he or his descendants seem to have adopted the Hindu religion, coining with Greek, and dropping their Scythian title. In a gold coinage by a Kadphises king, Siva occurs in the mixed male and female character, and very generally accompanied by the bull Nandi. Professor Lassen discovered in Chinese history, that Khi-out-chiu-hi Kui-tai-kio, a Yuchi or Yeutchi or White Hun, conquered the Su or Aze Scythians in about B.C. 40, and dying at the advanced age of 84 years, his son Yen-kao-Ching prosecuted his career of victory, and reduced the Indus valley and Panjab to subjection in about B.C. 20. The names are scarcely recognisable, but the facts and period correspond to the career and supposed era of the Kadphises kings.

Korosoko Kosoulo Kadphises, B.C. 50; in Aryan, Dhamarata Kujula kasa Sabashakha Kadaphasa. His coins are of the Hercules and Hermæus type.



Zathos Kadaphes Khoranos, B.C. 20. On the reverse of the coins is a sitting figure, with the arm extended, and wearing a loose flowing Indian dress. They have monograms the same as the Azes coins. The Siva worship had not yet been established as the State religion.

Vohemo Kadphises, B.C. 5. His copper coins have the king standing in a Tartar dress, with coat, boots, and cap, his right hand pointing downwards to an altar or pile of loaves, and having a trident separate on one side and a club on the other. The reverse has the Siva Nandi bull.

The readings of the Aryan inscriptions on coins of the Kadphises kings, by Lassen, James Prinsep, and Wilson, are somewhat different, and it is suggested that the words Koroso, Kosoulo, Koranos, and Zathos were titles short of royalty. Professors Lassen and Wilson carry the dynasty of Kadphises through the whole of the first century of the present era, and consider it to have been then overpowered by a fresh swarm of Scythians under the Kanerki kings. Mr. H. T. Prinsep supposes that during the ascendancy of the Kadphises kings, the Græco-Parthian party still held out in cities and communities, abiding their time to re-assert their independence, and rose again about the middle of the first century of our era; amongst these, coins show—

Undopherrus, A.D. 40, calling himself king of kings in Greek, and in Aryan Mahurajasa Raja Rajasa, Tradatasa, Mahatasa, Pharahitasa.

Gondopherrus or Gondophares, B.C. 55, who took the same Aryan name of Pharahitasa.

Abgasus, king of kings, A.D. 70, in Aryan Abkhatasa. Professor Lassen supposes this name to be identical with Vologeses. Mr. H. T. Prinsep supposes these coins to be of Parthians who established for themselves a separate and independent sovereignty in Kabul and the Paropamisus.

Abalgasius, A.D. 80. Captain Cunningham described the Aryan legend on the coins to be of the saviour king Abgasus, younger son of Undopherrus.—*Prinsep*.

KADATAM. KARN. A leaf of cloth blackened with a preparation of charcoal and gum, and used as a slate for writing on with chalk or steatite. Leaves of such cloth, folded together, are commonly used as memorandum and account books. The writing may be effaced with a wet sponge or cloth.—*W.*

KADEE, HIND., is one of the stout cotton fabrics made over all India; as also are the fabrics distinguished as do-suti, tin-suti, and char-suti or chau-tari.

KADER, a race occupying the Animallay Hills in Coimbatore, but not higher than 4000 to 5000 feet. They are the lords of the hills, and exercise some influence over the Puliar and Malai Arasar races. They carry a gun, and even loads as a favour, but they do not perform menial labour, and are deeply offended if called coolies. They are expert at stalking game. They are a truthful, trustworthy, and obliging tribe. They are small in stature, and their features resemble the African. They have curly hair, tied in a knot behind, and file the four front teeth of the upper jaw to a point, as a marriage ceremony. The Kader, as also the Puliar, Malai Arasar, and Maravar, who also inhabit these hills, all gather the forest pro-

ducts,—cardamoms, honey, wax, ginger, turmeric, resins, millets, soap-nuts, gall-nuts,—and exchange them in return for rice and tobacco. The Kader formerly located near Toomacadanu in the Animallay, entirely left the British portion of the forest, and went over to the Cochin territory, as the hill produce on the British side became exhausted; they paid the Cochin Government Rs. 100 per annum for the privilege of collecting cardamoms, ginger, etc.; they paid no seigniorage for the hill produce collected in British forests. They were useful as guides, but otherwise they were of no use in the forest, refusing to undertake any labour whatever.

The *Malai Arasar* cultivate a little.

The *Puliar*, about 200, live among the lower plateaux. They worship demons, and are omnivorous.

The *Maravar* are timid and nomadic, have no fixed habitations, but wander over the mountains with their cattle, seldom staying above a year in a place. They worship the idols of the Puliar. They all are keen hunters.

KADER WALI and Khaja Muin-ud-Din, Chisti, Muhammadan saints. Chisti was a Sunni, was born in Sigistan A.H. 527, and came to Ajmir in the reign (A.H. 602-607) of Kuth-ud-Din Aibak, where he married a daughter of Syud Husain Meshedi, a Shiah. He died A.H. 628, and a magnificent mosque was built near his tomb, A.H. 1027, by the emperor Jahangir. He has also a shrine at Nagore, near Negapatam. Kader Wali is held in special reverence by the Moplah. His festival day is on the 11th Jamadi-ul-Akhir.

KADESIA, on the Tigris, the site of the battle fought by Rustam, the lieutenant of the youthful Yezdejdird III., against the Arabs. Rustam was surprised and slain. The victory gave the conquerors the province of Assyria, since called Irak-Arabi; and this was followed by the sack of Ctesiphon.

The battle of Kadesia put an end to the Persian empire. It was fought in the fifteenth year of the Hijira (A.D. 632), under the khalifat of Omar, by the Arab general Saad, against Rustam, the commander-in-chief of the Persian army, in the reign of Yezdejdird III., the last of the Sassanian race. The battle lasted three days, at the end of which the Arabs were victorious, and the Persian monarchy destroyed.—*Decline and Fall of the Roman Empire; Rich's Residence in Kurdistan*, ii. p. 155; *Thomas' Prinsep*. See *Cadesia*; *Kai*.

KADHO-AKHA or Ka-doh-ka. BURM. Ferry hire; a coin placed in the mouth of a corpse; Charon's fee.

KADIYA or Gudhia. HIND. A grasshopper which attacks field and garden produce.

KADI or Kari. KARN., MALEAL. Boiled sour milk eaten with rice, supposed to be the source of the word curry. In Malabar majjige kadi is a curry of rice, sour milk, spices, chillies, etc. Kadipak, leaves of *Bergera Konigii*. Kadi, in Tamil, is the bazar and the bazar supplies, and is also supposed to be the origin of the word curry.

KADRU, in Hindu mythology, daughter of Daksha, one of the thirteen married to Kasyapa. Her offspring have the metronymic Kadraveya; among them are the mythologic serpents Sesha and Vasuki.

KADSURA CHINENSIS. Wu-wei-tze, CHIN. A scrambling shrub of China, remarkable for

the viscid mucus which abounds in the fruit and branches. Japanese women dress their hair with it, and the Pi-chi or mulberry bark paper is sized with it. In China the fruit and branches are employed in the form of mucilaginous decoction.—*Smith*.

KADUR, a district of Mysore, forming the south-western portion of the Nuggur division. The centre of the district is occupied by the Baba Booden Hills, the Mulaingiri rising to a height of 6317 feet above the sea. Its forests contain inexhaustible supplies of the finest timber, and also furnish shelter for the coffee plantations. Sringeri or Rishya-sringa-giri is on the Tunga river. It was here that the sage Rishya-sringa was born without a natural mother, by whose intervention alone could the horse sacrifice be celebrated and Rama himself be brought into the world. Here also, in historical times, was the home of Sankaracharya, the great Sivaite reformer of the 8th century; and here at the present day resides the Jagat-guru, or supreme high priest of the Smartta Brahmans.—*Imp. Gaz.*

KADURU, SINGH., means forbidden or poisonous trees, and from this word the idea of the forbidden fruits has been attached to the shaddocks and to some other trees. *Strychnos nux vomica* is the Goda-kaduru; Gon-kaduru, bullock's heart; Mudu-kaduru, sea fruit; Diwi-kaduru, tiger's fruit. Divi Ladner of Lindley's Vegetable Kingdom corresponds with the Diwi-kaduru. The Singhalese say that Paradise was in their island, and that the forbidden fruit of the garden of Eden was borne on the Divi Ladner of their country, probably the *Tabernaemontana dichotoma*. In support of this they point to the tempting beauty of the fruit, the fragrance of the flower, and show that it still bears the marks of the teeth of Eve. Till the offence was committed which brought misery on man, we are assured that the fruit was delicious; but from that time forward it became poisonous, as it now remains.—*Fergusson's Timber Trees of Ceylon*.

KADYAN, an aboriginal tribe of Borneo, converts to Muhammadanism. They are peaceable and well disposed. They cultivate, fish, and collect forest products. Their women, when young, are very attractive. They are not concealed.

KAEMPFER, ENGELBERT, born 16th September 1651, at Lemgow, a small town in the circle of Westphalia, belonging to the Count de Lippe. His father, John Kaempfer, was minister of the church of St. Nicholas in that town. Kaempfer formed part of the embassy which proceeded through Russia from Sweden to the Persian court, where he resided; but on its return he separated from it, and proceeded to the Persian Gulf. He then entered the service of the Dutch, and was long employed in Japan, and his *Amœnitates Exoticæ* and History were the result. He seems to have died of phthisis, for blood-vessels burst in November 1715 and at the beginning of 1716; and on the 24th October, having been ever since the last attack troubled with a nausea and loss of appetite, his vomiting of blood returned upon him with great violence, followed by fever, which lasted till the 2d of November, on which day he died, at five in the evening, 65 years and six weeks old. He was

buried in the Cathedral Church of St. Nicholas.

KAEMPFERA, a genus of plants of the order Zingiberaceæ, of which several species are known to occur in the southern parts of the East Indies. The flowers of some species are ornamental, and the roots of several are used medicinally, or as condiments. One species, long supposed to produce the galangal root of commerce, is a native of China, and the Rev. Mr. Williams says that the root is sent from China to India, but that there are two sorts, the greater and the smaller, obtained from different plants. The best of these is the smaller galangal, and is procured from the Maranta galanga. This is of a reddish colour, about two inches long, of a firm texture, though light, and possessing an acrid, peppery taste, and a slight aromatic smell. The larger galangal is from *Kaempferia galanga*, and is inferior in every respect, but both are used as spicery in Europe as well as in India. *Kaempferia candida*, Pan-uh-phu of the Burmese, is often seen lifting its crocus-like flowers, without a single leaf, on the most arid spots in the jungles of Tenasserim. All the species of *Kaempferia* are furnished with tuberous roots, like the turmeric and ginger plants. The spikes of the flowers are short and rising from the root, in some species before, in others with, and nestled among, the leaves, and all are highly ornamental. *K. parviflora*, Wall., and *K. Roscoeana*, Wall., grow in Burma. *K. ovalifolia* is a plant of the peninsula of Malacca.—*Williams; Mason; Voigt*.

KAEMPFERA ANGUSTIFOLIA. *Roxb.*  
Kanjon-bura, . . . BENG. | Mudun nirbisi. . . HIND.

Has large, white, purple-lipped flowers. Its roots are used in Bengal as a cattle medicine.—*Roxb. i. p. 17; Voigt*.

KAEMPFERA GALANGA. *Linn.*  
Alpinia sessilis, *Kan., Ar.* | Kats-julum, . . . MALEAL.  
Chandro mula, . . . BENG. | Kats-jolam, . . . TAM.  
Kha-mung, . . . BURM. | Kachorani, . . . TEL.

Common all over India; rhizoma fleshy, tuberous, with fleshy fibres; the roots are agreeably fragrant, and of a warm, bitterish, aromatic taste. Notwithstanding its specific name, it is not the source of the true galanga root of the druggists, a drug now known to be the produce of the *Alpinia galanga*. The roots of this plant may be often seen attached to the necklaces of Karen women, for the sake of their perfume. They also put them with their clothes, and use them to a small extent medicinally. It is cultivated by the Mug race of Arakan, by whom it is sold to the people of Bengal, who use it as an ingredient in their betel. The roots possess an agreeably fragrant smell, and a somewhat warm, bitterish, aromatic taste. The Hindus use them as a perfume and medicinally.—*Roxb.; O'Sh.; Mason; Murray; Voigt*.

KAEMPFERA PANDURATA. *Roxb.*  
*Curcuma rotunda*, *Linn.* | *Kaempferia ovata*, *Roscoe*.

Grows in Gujerat, the Konkan, and the Moluccas; has large, whitish, rose-coloured flowers.—*Roxb.*

KAEMPFERA ROTUNDA. *Linn.*  
*Kaempferia longa*, *Redout.* | Melan kua, . . . MALEAL.  
Mye-ban-touk, . . . BURM. | Kaha sau-kanda, . . . SINGH.  
Bhuim champs, . . . HIND. | Konda kalava, . . . TEL.

This is cultivated all over India. It is the finest species of the genus, and is cultivated by

amateurs for its beautiful sweet-scented blossoms. It was long considered to produce the zedoaries, but writers of authority state that zedoary is the root of the *Curcuma zedoaria*.—*Roxb.*; *O'Sh.*; *Mason*.

**KAF.** HIND. A mixture of emery and oil, used in cleaning metal.

**KAF,** the Koh-i-Kāf or Mount Kāf of the Persians, is the fabulous mountain which, according to oriental cosmographers, surrounded the world; but since the science of geography has made some progress in the east, the name has been confined to Mount Imaus to the east, and Mount Atlas to the west. The jan or genii, a race intermediate between angels and men, produced of fire, are supposed to have inhabited the earth for several ages before the birth of Adam, and to have been governed by kings, all of whom were called Suleiman (Solomon). They fell into a general state of depravity, and were driven into remote places by Eblis (the fallen angel), and such as remained in the time of Kaiumeras, the first of the Peadadian dynasty of Persia, were by him driven to Mount Kāf.

**KAFAS.** ARAB. A hamper artistically made of palm sticks, in which provisions are kept.

**KAFFIYEH.** ARAB. A square kerchief of cotton and silk mixed, generally of yellow and green colours, worn by the Bedouins. It is folded so that one corner falls backward, and a corner over each shoulder. See *Kaifiet*.

**KAFI.** HIND. *Onoseris lanuginosa*. In Kangra, it is the tomentum of the leaf of *Onoseris aploaxis*.

**KAFILAH.** ARAB. A caravan; a company of travellers. The Baluch and their neighbours consider a number of travellers, with their property, to be a karwan; but where all the goods belong to one merchant, they speak of a *kafilah*. *Kafilah bashi*, the conductor of a large caravan.

**KAFIR.** ARAB. One who denies, an infidel. A term generally applied in India to the thick-lipped, curly-haired Negro races of mid-Africa, but also as an abusive epithet to Christians and all non-Muhammadans.

**KAFIR**, also called *Siah Posh Kafir*, are names applied by Muhammadans to a race who occupy the mountainous region on the southern slopes of the Hindu Kush, directly north of Kabul, bounded on the north by the Hindu Kush mountains, on the south by the Kunar range; for its western limit it has the Alishang river with its tributary the Alingar; its eastern boundary, taken roughly, would be the Kunar river from its junction with the Kabul to where the former receives the waters of the Kalashgum, thence, following up this affluent to its source, a line from that point to the Dura pass would be well within the march. It would also take in a small tract north-west of that pass, and subject to Munjan. There are three main tribes, Kamgal, Vaigal, and Bashgal, answering to the three chief valleys of the country. The Vaigal are the most powerful, holding the largest valley. Each has its distinctive dialect. The entire population is estimated at over 600,000. Their country is picturesque, thickly wooded, and wild in the extreme; the men are of fine appearance, but, like all hill tribes, short of stature; they are daring to a fault, but lazy, leaving all agricultural work to their women, spending their days, when

not at war, in hunting; passionately fond of dancing, in which both sexes join, indulging in it almost every evening round a blazing fire. It is purely owing to their having no blood-feuds among themselves that they hold their own against the Muhammadans, who hem them in on all sides, and with whom they are always fighting. Towards the British they are exceedingly well disposed. Slavery exists to a certain extent among them, but the trade in slaves would soon die out if human beings were not so saleable at Jalalabad, Kunar, Asmar, and Chitral. Polygamy is rare; mild corporal punishment is inflicted on a wife for adultery, while the male offender is fined so many heads of cattle. The dead are coffined, but never buried. One Supreme Being, Imbra, is universally acknowledged. Priests preside at their temples, in which sacred stones are set up, but to neither priests nor idols is excessive reverence paid. In evil spirits, authors of ill-luck, the Kafirs firmly believe. Their drink is the pure juice of the grape, neither fermented nor distilled. Their arms are bows and arrows; a few matchlocks have found their way among them from Kabul, but no attempts have been made to imitate them. Wealth is reckoned by heads of cattle. There are 18 chiefs in all, chosen for bravery mainly, but with some regard to hereditary claims. Their staple food is wheat.

Judging from the nature of their idolatry and their language, there can be little doubt that they are an Indian people.

Fazl-i-Haqq, in 1864, said, 'A breach of the seventh commandment in any form is not endured for a moment.' But both Syud Shah and Mian Gul assert that they are completely lost to all shame in this respect. Major Biddulph confirms this. He says, 'The women are very immoral, and marital jealousy is satisfied with a short fine.' It has also been ascertained that the Kafirs sell their women as slaves. But it appears that a large slave trade is carried on directly with the Kafirs themselves. When one Kafir tribe defeats another, the women are seized and sold into slavery.

They are entirely independent. The country occupies a commanding position, dominating all mountain passes between the Oxus and Indus basin. It occupies the most western part of the independent highlands, where the chain of the Hindu Kush impinges on the extremity of the Himalaya, capping the mountainous region of Badakhshan, on the Oxus, and overlooking most of the passes at the head of the Kabul river. The people give no quarter to Muhammadans, but spare those who, like themselves, are technically Kafir, or non-believers in the creed of Mahomed, which is associated in their minds with barbarous cruelty from the earliest period of the Muhammadan invasion of Afghanistan.

They have numerous tribal names amongst themselves, that of Kafir, meaning unbeliever, being applied to them by their Muhammadan neighbours, with *Siah Posh* or *Tor*, meaning black clothes, from the colour of their apparel, both epithets being taken from their dress, like the Scythian *Melanchlænæ* of Herodotus (iv. p. 10), for the whole of the Kafir race are remarkable for their fairness and beauty of complexion; but those of the largest division wear a sort of vest of black goatskin, while the other dresses in

white cotton. They are of fair complexion, regular features, shaded hair, with ruddy cheeks, and variously-coloured eye.

The Dara Nuri profess to be Tajak, and take great pride in the antiquity of their race. The language of the Dara Nuri is almost identical with that of their neighbours on the plain of Lughman. In appearance the Dara Nuri differ little from the Afghans.

The Chuguni is a numerous tribe dwelling beyond Shewa. They are of the same race as the Kafir, but have been converted to Muhammadanism. The true Kafir call them, in somewhat contemptuous language, Nimchah, which may be translated half-breed. They intermarry indifferently with Kafir and Afghan. They are principally employed as guides, and have access into Kafiristan. The Chuguni tribe live in the highest habitable parts of the Kund range. Their appearance differs from that of the Afghans, their stature being shorter, and their features softer and more pleasing. The Chuguni are devout and attentive to their religious duties, and their women engage in prayer. They are the only Muhammadans who allow women unconstrained freedom, the women going about among the men as in Europe.

The view from Uthalic Eali pass, 7300 feet, overlooking the Arat valley, is extensive. On the summit of Kund there is a small lake, and it is stated that on its shores still rest the remains, petrified, of Noah's Ark, while in the plain below was the tomb of Lamech, Noah's father.—*C.M.S. Intell.*, 1865, p. 203.

KAFIR KENNA is five hours and a half from Tiberia; it is the Cana of Galilee, so called to distinguish it from another town of this name in the tribe of Asher (Joshua xix. 28). Antipatris of the Greeks is the Kafir Saba, the modern town.—*Robinson's Tr.* p. 236.

KAFIR KOT, in lat. 32° 30' 55" N., and long. 71° 21' 28" E., 2194 feet above the sea, an ancient fort on the slopes of the Khusrir range.—*H. A. i.* p. 56.

KAFIR KOT is a term used in the pretty valley of Khara Tucka, that overhangs Herar, in the hill districts to the S.W. of Mehur in Sind. This valley has regular artificial terraces, formed of huge boulders, which the people believe were lifted into position by a former giant race, whom they designate Kafir; hence these terraces and other ancient remains are called Kafir Kot. The huge boulders must have been arrested in their descent by some artificial contrivance. The practice of terracing is common now all over Afghanistan and the Himalaya, and was so throughout Baluchistan when it was more densely peopled than at present. They catch the rain-water running down the faces of the hills, and the detritus forms slight soil, in which the people sow wheat.

KAFIR KOT, in lat. 33° 10' 49" N., and long. 70° 48' 26" E., a series of peaks 4004 feet above the sea in the Waziri Hills.

KAFSHI. HIND. Slippers, or half shoes; they have a raised iron piece on the heel underneath.

KAFURI. HIND. A yellow colour, lemon-yellow, the colour of amber. Seoti rang is a pale yellow.

KAGAR, or Dassendi, a people of Cutch, who receive their support from the charity of the

Jhareja. They are a tribe of Charon of the Tombel, or, as pronounced by the inhabitants of Cutch, Tumber, and emigrated with the Jhareja into that country.—*Hindu Infanticide*, p. 78.

KAGAYAN, an island of the Archipelago, containing a curious circular lake, and at a height of about 90 feet is another beautiful lake, circular in form, and as nearly as possible similar to the lower one. The two lakes are separated by a sort of natural wall, and the spectator standing on its narrow edge can, by a mere turn of the head, observe them both. Opposite Kagayan are the Five Islands, known also as Babuyan.—*Keppel's Ind. Arch.* i. p. 83.

KAGHAN is a barren dependency of Hazara. It is a long, narrow glen, stretching upwards till it nearly reaches Chelas, the latter outpost of the maharaja of Kashmir's kingdom. It is inhabited by pastoral and aboriginal races, and was given in fiefdom to a Syud family, who were confirmed by the British. These Syuds exercised internal jurisdiction, and kept certain members of the family in attendance on the Deputy Commissioner of Hazara, virtually as hostages for good behaviour. After the British conquest, the Syuds were summoned to answer numerous complaints preferred by the people of Kaghan; they came, but afterwards fled, and assumed an attitude of resistance, and intrigued with the Sitana fanatics and with the Hasanzai, then hostile to the British. See Hazara.

KAGHAZ. PERS. Paper; Akhbar Kaghaz, a newspaper. Kaghaz-tikli-dar, gold-ornamented paper. Kaghazi nambu, the thin-skinned lemon, *Citrus acida*, Roxb.

KAGMAK, a fabric of camel's hair.

KAH. PERS. Grass, but in combination applied variously. Kah-i-Shutar, a juicy, bitter plant, growing near Jell in Baluchistan, eagerly eaten by camels.

KAHAN, a town in Cutch Gandava, in the hill ranges east of the plain of Cutch. It belongs to the Doda Murree, a division of the great and widely-dispersed Murree tribe, who have been located in the neighbourhood for several centuries. The Murree are a brave race, and have long been distinguished as daring depredators.—*Masson's Journeys*.

KAHAR. HIND. A Sudra race of Hindustan, many of whom, in Behar, are considered impure. They numbered 1,810,856 at the 1881 census. The Kahar are found following agriculture and as palanquin-bearers all through Hindustan and the east of the Panjab, and are strong, hard-working, rather good-looking men. They are water-carriers, fishermen, and cultivators. Hindus drink water from their hands. Near Gya, they are employed as palanquin-bearers, and carry burdens on a yoke over one shoulder. The name is one of the few real Indian words of which Ibn Batuta shows any knowledge.

KAH-GIL. PERS. Thick mud, mixed with chopped straw and other materials, used as plaster throughout Sind and Central Asia; literally straw-mud.—*Burton's Scinde*.

KAH-GYUR, a sacred book of the Buddhists of Tibet, consisting of one hundred volumes, translations from the Sanskrit of stories and tales, many of them very childish, and common to all folk-lore. Tan-Gyur is another book, of which the philologist Csoma de Kőrös, a Hungarian, obtained

a copy, and it has been translated into German by F. Anton von Schiefner, and part of it from that into English by W. R. S. Ralston. De Kóros was born at the end of the 18th century; he studied at Göttingen, and became a Slavonic philologist. He conceived the desire to discover the origin of the Hungarian nation, and went to Tibet, where he studied the language of the country. His existence was that of an ascetic; his only food was boiled rice, his only stimulant tea. He died in Nepal in 1842, when he was on the point of starting for Lhasa, in the hope of finding there rich stores of Tibetan literature.

**KAHI.** HIND. Earth containing salts of iron in the form of an anhydrous sulphate; in the pure samples it takes the form of a whitish or cream-coloured radiated crystalline mass. Kahi-lal or Kahi-surkh is bichromate of potash; Kahi-suja contains iron salts; Kahi-sabz, impure green vitriol; Kahi-matti, sulphate of iron earth; Kahi-safed, white anhydrous sulphate of iron; Kahi-zard, yellowish variety of Kahi-safed.—*Powell, Handbook.*

**KAHI-KATEA**, or white pine timber tree of New Zealand, is *Podocarpus dacrydioides*, a tall, gregarious tree.

**KAHIRA** or Al-Kahira, the city of Cairo, founded by Jauhar, the general of the first Fatimite khalif, who ordered the foundations to be laid, A.D. 968, when the planet Mars was in the ascendant, which Arab astronomers called Kahir or the conqueror. It was completed in five years. It was considerably enlarged by subsequent rulers, particularly by Salah-ud-Din, who enclosed the new and the old town, called Misr or Faathath, with a wall 26,000 cubits in circumference.

**KAHK**, ARAB., is a light and pleasant bread of ground wheat, kneaded with milk, leavened with sour bean flour, and finally baked in an oven, not, as usual in the east, upon an iron plate. The Kahk of Egypt is a kind of cake.—*Burton's Mecca*, i. p. 361.

**KAHKAR**, Ghakkar, or Guker, a martial tribe in the time of Mahmud of Ghazni, inhabiting the Salt Range or Johd mountains between the Indus and the Behut or Hydaspes. The Moghul, and subsequently the Daurani, failed to master them; but the Sikh rulers, after having been frequently foiled, at length nominally accomplished their subjugation, by stirring up internal faction and by the perpetration of acts of cruelty and treachery. At an early period of history they were given to infanticide. It was a custom, says Ferishta, as soon as a female child was born, to carry her to the market-place, and there proclaim aloud, holding the child in one hand and a knife in the other, that any one wanting a wife might have her; otherwise she was immolated. By this means they had more men than women, which occasioned the custom of several husbands to one wife. When any one husband visited her, she set up a mark at the door, which, being observed by the others, they withdrew till the signal was removed. Baber writes the name Guker, but it is also written Ghuka and Khaka. The Guker are not distinguishable from the Awan in personal appearance, both being very large, fine men, but not exceedingly fair, inhabiting as they do a dry, bare, rather low country, hot in summer.—*Rec. Govt. of India; Tod's Rajasthan*, i. 636; C. 96.

**KAHROR**, an ancient town on the S. bank of

the old Beas river, 50 miles S.E. of Multan, and 20 miles N.E. of Bahawalpur. It is one of the towns which submitted to Chach after the capture of Multan in the middle of the 7th century, and was the scene of the great battle between Vikramaditya and the Sakas in A.D. 79.—*Cunningham.*

**KAHRUBA**. ARAB. Amber; also copal, and the pure gum of *Vateria Indica*.

**KAHTAH**. BENG. A professional story-teller, who recites traditional poems.

**KAHTAN**, son of Ebor, is one of the ancestors of the present Arabs in Yemen. In Hebrew he is called Joktan. His descendants are styled Arab-ul-Araba, i.e. pure Arabs.—*Salé; Lane; Palgrave.*

**KAI**. TAM. Kar, TEL. The hand. Idan-kai, the left-hand caste; Valan-kai, the right-hand. Kai-kara, workers in basket work. Extensively combined to indicate handiwork and pecuniary and revenue transactions, as Kai-karan, an artificer; Kai-kilan, a weaver by caste and occupation. Kaikari or Kaikadi, any handicraftsman, in Berar are makers of baskets from stems of cotton plants and palm leaves. They are a migratory and predatory race, whose ostensible occupation is basket-making. They wander through Berar.—*Berar Gazetteer.*

**KAI**, an ancient Pehlavi title applied to a great king. It was part of the title of Cyrus, the Kai Khusrû of Persia, and it has given the Kyanian dynasty its designation.

Kai Bahman, one of the kings of Persia who were known to the Persians by the name of Ardeshir, and to the Romans as Artaxerxes, which was their mode of pronouncing Ardeshir. He was the Ardeshir-daraz-dast, or Ardeshir of the long arm, the Artaxerxes Longimanus of the Romans of the Kyanian dynasty.

Ardeshir Babegan bin Sassan was an officer of the Parthian king Arsaces Artabanus v., who assumed the Persian throne in A.D. 226 as the first of the Sassanian dynasty.

Ardeshir II., the tenth king of the Sassanian dynasty, was the Shapur or Sapor who captured the emperor Valerian. He assumed power in A.D. 381.

Artaxerxes Muemon was a Persian king, B.C. 426, at whose court Ctesias resided for some years. After Scylax, Ctesias was the next historian of India, and in his *Indica* (cap. iv. p. 190) he mentions that Artaxerxes Muemon and his mother Parasatya presented him with two iron swords, which, when planted in the earth, averted clouds, hail, and strokes of lightning. This is the first notice of the lightning conductor.

Ardeshir III., in A.D. 629, was the 25th Sassanian. Under him anarchy prevailed, and the Sassanian dynasty ended in A.D. 641, when Yezdejird or Iздеjerd III. was overthrown by the Muhammadans.

**KAlF**. ARAB. Repose; the savouring of animal existence; the passive enjoyment of mere sense. In a coarser sense Kaif is applied to all manner of intoxication. Sonnini says, The Arabs give the name of Kaif to the voluptuous relaxation, the delicious stupor, produced by the smoking of hemp; and in Morocco the word is applied to the dried flowers of the *Cannabis sativa*.—*Burton's Mecca*, i. p. 12.

**KAIFIET**, ARAB., worn in Oman by all classes, is a broad kerchief, striped green, red,

and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are there excessively troublesome. See Kaffiyeh.

**KAIKEYA**, an ancient country mentioned as beyond the Saraswati and Beas, whose people took part in the war of the Mahabharata. A Kaikeyi princess married king Dasaratha, to whom she bore Bharata, his third son. She nursed her husband when wounded at the war, and as her reward sought and obtained the exile of Rama, in order that Bharata might succeed.—*D.*

**KAI-KHUSRU**, whose name was Ghais-ud-Din, succeeded his father A.D. 1235. He married a daughter of the king of Georgia. During the first difficulties occasioned by the Mongols, with whom he was perpetually at war, he was on the point of concluding a defensive treaty with Baldwin II. of Constantinople, who sent to France for his niece, daughter of Eudes, Lord of Montaigu, to marry her to him. But this affair was not completed, and he formed an alliance with John Ducas Bataze, Baldwin's enemy. He died A.D. 1244.—*Desguigne's Hist. des Huns*, ii. part 2, p. 66.

**KAILA**. ARAB. A weight of about 12 seers.

**KAILASA**, in Hindu mythology, the paradise of Siva, but now the name of a mountain near lake Manasarowara. Both Brahmanical and Buddhist cosmogony derive four great rivers of India—the Indus, the Sutlej, the Ganges, and the Sardha—from one holy lake at the foot of Kailas. The Sutlej rises near the sources of the Indus and the Brahmaputra; and the Kailas mountain is thus ascertained by modern investigations to have a real claim to the position which it holds in Sanskrit tradition as the meeting-place of waters. The Brahmaputra, or rather the Tsan-pu, as it is known in Tibet, flows to the east, the Indus to the west, and the Sutlej to the south-west. The Kailas or Gangri range of mountains extends in one unbroken chain from the source of the Indus to the junction of the Shayok, and forms the natural boundary between Ladakh, Balti, and Rongdo on the south, and Ruthog, Nubra, Shigar, and Hunzanagar on the north. It has six passes, at heights from 15,000 to 18,105 feet. Gangri, in Tibetan, means ice mountain. Kailas means crystalline or icy, and is derived from Kelas, crystal, which is itself a compound of Ke, water, and Las, to shine. The Kailas or ice mountain is N. of Lake Manasa. It is the Cœlus of the Latins; is the Indian Olympus, the abode of Siva and the celestials. The Tibetans look upon Ti-se or the Kailas peak as the highest mountain in the world. It is also called Ganapavata; also Rajatadri, silver mountain.

**KAILAS TEMPLE** at Ellora is a great monolithic temple isolated from the mass of rock, and carved outside as well as in. It stands in a great court averaging 154 feet wide by 276 long at the level of the base, entirely cut out of the solid rock, and with a scarp 107 feet high at the back. In front of this court a curtain has been left, carved on the outside with the monstrous forms of Siva and Vishnu.—*Imp. Gaz.* See Kal.

**KAILWA**, a small territory in Rajputana, famed in Rajput story. When Salumbra of Chitore fell at the gate of the sun, the command devolved on Putta of Kailwa. He was only sixteen. His father had fallen in the last shock, and his mother

had survived but to rear this, the sole, heir of their house. Like the Spartan mother of old, she commanded him to put on the saffron robe, and to die for Chitore; but, surpassing the Grecian dame, she illustrated her precept by example, and, lest any soft compunctious visitings for one dearer than herself might dim the lustre of Kailwa, she armed the young bride with a lance, with her descended the rock, and the defenders of Chitore saw her fall fighting by the side of her Amazonian mother. The Rajputs had maintained a protracted defence, but had no thoughts of surrender, when a ball struck Jeimul, who took the lead on the fall of the king of Mewar. He saw there was no ultimate hope of salvation, the northern defences being entirely destroyed, and he resolved to signalize the end of his career. The fatal Johar was commanded, while 8000 Rajputs ate the last beera together, and put on their saffron robes; the gates were thrown open, the work of destruction commenced, and few survived to stain the yellow mantle by inglorious surrender. Akbar entered Chitore, and 30,000 of its inhabitants became victims to his thirst of conquest. All the heads of clans, both home and foreign, fell, and 1700 of the immediate kin of the prince sealed their duty to their country with their lives. The Tuar chief of Gwalior appears to have been the only one of note who was reserved for another day of glory. Nine queens, five princesses (their daughters), with two infant sons, and the families of all the chieftains not at their estates, perished in the flames or in the assault of this ever memorable day. Their divinity had indeed deserted them; for it was on Aditwar, the day of the sun, he shed for the last time a ray of glory on Chitore. The rock of their strength was despoiled, the temples and palaces dilapidated; and, to complete her humiliation and his triumph, Akbar bereft her of all the symbols of regality.—*Tod, Rajasthan.*

**KAIMAL**. MAL. Amongst the Nair a title of rank, and used by the inferior classes when addressing them.—*Wils.*

**KAIM-MAKAM**. ARAB. An occupant for the time being, a successor. At Mecca, equivalent to mehmandar of Persia.—*Hamilton's Sinai.*

**KAIM SALAMI**. HIND. A fixed quit-rent in the Bombay Presidency.

**KAIMUR**, a sect of freethinkers of Persia who deny everything they cannot prove.—*Chesney.*

**KAIMUR**, the eastern but detached portions of the Vindhyan range, commencing near Katangi in the Jabalpur (Jubbulpur) district of the Central Provinces, and running through the state of Rewah and Shahabad district of Bengal. It contains a deposit of rich vegetable mould in the centre, producing the finest crops. The formation is primitive sandstone, intermixed with schistose limestone. The Kaimur ranges commence in lat. 24° 31' 30" N., and long. 83° 24' E., within the Central Provinces, and occupy more or less continuously the great hilly area which extends from that point to lat. 25° N., and long. 84° 3' 30" E., within the Lieutenant-Governorship of Bengal.—*Imp. Gaz.*

**KAINCH**. HIND. Ornamental cloth, worn by wrestlers.

**KAIN KAPALA**. JAV. A head-dress cloth, tied round the head like a turband. The Javanese never appear bare-headed.



## KAIOA ISLAND.

KAIOA ISLAND is subject to Ternate. *Eclectus grandis*, the great red parrot, occurs here. The Kaioa people are a mixed race, having Malay and Papuan affinities, and are allied to the peoples of Ternate and of Gilolo. Their language is quite distinct from, though somewhat resembling that of, the surrounding islands. They are now Muhammadans.—*Wall.* ii. p. 12.

KAI PADARU, in Canara, predial slaves, a subdivision of the Dher or Pariah race.—*Wilson*.

KAIRA, a town in Gujerat, in lat. 22° 44' 30" N., and long. 72° 44' 30" E. It gives its name to a revenue district, which has the Mahi and Sabarmati as parts of its boundary, with population, in 1872, 782,733. The Kumbi of certain villages are held in honour, as descended from the leading men among the original settlers in Gujerat. Koli number 281,252. During the thirty years 1846-76, they increased from 175,829 to 281,252. Idle and turbulent under native rule, they are now quiet, hard-working, and prosperous. They formerly lived in comfort by weaving coarse cotton cloth, but the competition of the Bombay and local steam mills is now shutting them out of the market. At Lasundra, about 24 miles from the Nariad railway station, springs of hot water rise to the surface in ten or twelve cisterns, the hottest having a temperature of 115° Fahr. The water, slightly sulphurous, is used in skin diseases.

KAIRIN, a quality latent in coal tar which resembles that of quinine; likely to prove a blessing to mankind should further experience confirm the result attained by careful experiments up to present time.

KAIRWAN, in the north of Africa, near Tunis, is a city rendered sacred to the Muhammadans from containing the tomb of Syud Abdullah, one of the companions of Mahomed. After the death of Mahomed, Syud Abdullah came to Kairwan, where he died. He was accustomed to wear a lock of Mahomed's hair over his breast. They style him Sidi us Salih un Nabbi, the lord companion of the prophet. Kairwan rose on the ruins of the Roman Vicus Augusti. It is a place of pilgrimage, and the bodies of the dead are sent from a distance to be interred near.

KAIS or Kish, a legendary ancestor of the Afghan race. They say he was one of Mahomed's early disciples. Kais had the new name of Abd-u-Rashid given to him by Mahomed, with the title of Pathan, Guide, or Rudder. The race, however, claim to be Ban-i-Israel, who were carried into captivity from Palestine to Media by Nebuchadnezzar, subsequently emigrated to Ghor, and finally spread over their present lands. They are known as the Batan, Ghorghasht, Saraband, and Sarabar. Saraband or Sarabar is said to be a change from the term Surya-vansa.—*Bellew*.

KAISAR has been a title for emperor from ancient times, and seems to have been adopted by the rulers in Western Asia from the Cæsars of Rome. Amongst European nations, it is used at present for the German emperor, and Kaiser-i-Rum is a designation in Persia and India of the emperor of Turkey. When Queen Victoria assumed the title of Empress of India, it was rendered as Kaisar-i-Hind. The plural is Kaisarit. Freytag's Dictionary (iii. 453a) gives Cæsar Imperator Græcorum as the meaning.

## KAJAR.

Jones' Persian Grammar (p. 106, ed. of 1809) has a couplet—

پرده داری میکند در قصر قیصر عنکبوت  
بومی نوبت میزند بر گنبد افراسیاب

'Pardahdari mi-künad dar kaer i kaisar ankibüt;  
Bumi naobat mi-zanad bar gumbas i Afrasiab.'

'The spider weaves its web in the palace of Cæsar,  
The owl stands sentinel on the watch-tower of Afrasiab.'

The troops who embarked at Bombay for Malta shouted 'Victoria Maharani ki Jye,' and did not use the title 'Kaisar-i-Hind.' In Northern India, 'Victoria Maharani ki Jye,' 'Victory for the great Queen Victoria, is a familiar expression. The war-cry of the Madras soldiery, 'Deen! Deen! Deen! for the faith! for the faith! for the faith!' is suited to their less demonstrative character, and for the several nationalities to which they belong,—Muhammadan, Tamil, Teling, Mahratta, Canarese, Christian, and non-Aryan races.

KAISHAKU, amongst the Japanese, the friend who decapitates the victim in the Hara Kiri.

KAISHK. PERS. The Kurut or Koorut of the Afghans and Turkomans.

KAISI GHAT, a ghat where Krishna, while yet a mere boy, slew Kaisi, a devata of gigantic strength, sent by Kansa to take away his life. The anniversary of that exploit is still observed with great festivities.—*Tr. of Hind.* ii. p. 60.

KAITANGATA. MAORI. Man-eater.

KAIVARTTA, a fisherman, also pronounced Kaivart or Kaibart or Kaibarttha.

KAJAL. HIND. Lamp-black, used by women for their eyelids.

KAJANG. MALAY. The leaf of the Nipa fruticans, written Cadjan by Europeans in India.

KAJAR, the tribe to which the reigning family of Persia belong. They are one of the seven Turkish tribes which supported Shah Ismail, one of the first kings of the Suffavi dynasty, about A.D. 1500, when he raised the sect of the Shiah to importance, and made their belief the national religion of Persia. Shiah means sect in Persian, and the name given them as a reproach he took as a title. The Kajar have been distinguished during several generations among the tribes of Masandaran, the ancient Hyrcania. But they have not been traced farther back than A.H. 906, A.D. 1500, when Piri Beg, Kajar, is mentioned in a MS. Mr. Foster says the Kajar are an extensive tribe, chiefly residing in Masandaran and Astrabad; and that the word in the provincial language signifies rebel or deserter. Like the Rajputs of India, they devote themselves principally to the profession of arms.

The greater number of the ancestors of Shah Ismail had been Sufis or philosophical deists, and Malcolm supposes that he raised the sect of Ali because he thought it necessary that the holy raptures in which the devotional men of his time and family indulged, should have some object more comprehensible to the mass of his countrymen than the abstract contemplation of the deity. The names of the other Turkish tribes who supported Shah Ismail were Oostajalu, Shamlu, Nikallu, Baharlu, Zulkudder, and Affshar. Aga Muhammad Khan, 1794, was the first monarch of the Kajar dynasty, and at that time the tribe were principally settled in the neighbourhood of Astra-

bad, where they still remain. He was the son of a petty chieftain, who had been expelled from his state by Nadir Shah. In his youth he had fallen into the hands of a nephew of Nadir, who made him a eunuch. He was avaricious, revengeful, and loved power. In 1797 he was succeeded by his nephew Futteh Ali, in whose reign Persia had two disastrous wars with Russia, which gained the frontier of the Araxes and some territory beyond its mouth. But Persia reconquered Khorasan from the Uzbaks and Afghans. He died in 1834, and was succeeded by his grandson Muhammad Shah, and he again, in 1848, by Nasr-ud-Din.

Colonel MacGregor says the Kajar were brought from Syria by Timur, A.H. 803, and rapidly increased, that they are divided into the sections Yokaribash and Ashagabash, who have each six clans. The Ziadoglu Kajar division of the Kajar were settled at Ganja in Russian Armenia, and remain there still. The Azdanlu section were removed to Merv in the reign of Shah Tamasp I., and held it until conquered by and nearly annihilated by the Uzbek under the Khan of Bokhara. — *MacGregor*, iv. p. 609; *Ferrier's Journeys*; *Malcolm's Persia*; *Tarikh Alam Arai*; *Ouseley's Travels*; *Foster's Travels*; *Chatfield's Hindustan*.

KAJARI. MAHR. A caste amongst the Mahrattas who make glass bracelets.

KAJAWAH. HIND. Boxes, panniers, cradles, formed of wooden frames, covered with cloth or leather, from 3½ to 4 feet long by 4 feet high, in which those who travel upon camels or mules are seated. They are partially open in front, and when fitted up with bedding make a conveyance by no means contemptible in a cold night, for those who can sit for many hours together in the Asiatic fashion, with their legs doubled or crossed under them. The traveller becomes soon accustomed to the measured motion of a camel's pace, and thus can enjoy both warmth and sleep, blessings most enviable during the long and wearisome nights of a winter's journey, and of which those who travel on horseback are totally deprived. Each camel carries two of these baskets or cradles, which are hung like panniers one on each side. They are largely used in Balkh by travellers and by Sindian ladies. Mr. Rich says that in a journey to Kurdistan the kajawah for Mrs. Rich's servants were slung on mules.

KAKAR, a tribe widely spread throughout Afghanistan, but their country is in the extreme S.E. corner of Afghanistan, west of the Sulaiman range, and bordering on the Kasrani and Bozdar Baluch, to near the head of the Bolan defile. They claim descent from Sharif-ud-Din, son of Sharaband, eldest son of Keysh, whom Mahomed himself converted. (See Kais.) The Gakkar, a branch of them, are located on the banks of the Jhelum in Kashmir. The whole of the asafoetida trade of Herat is in the hands of the Kakar, who annually send 5000 or 6000 people to collect it. Their subdivisions are — the Jalazai of Kaisar and Bori, 2000 fighting men; the Musa Khel of Sarni, 3000 men; the Kudizai of Darz-i-Karez, 2000; Abdulzai of Mayana, 2000; Kabezai of Taberzai, 1000; Hamzazai of Shahrang, 1100; the Utman Khel, the Khadarazai of Maakat, the Shabozai, Temzai, and Alizai, each 200 fighting men. Small numbers are at Ranizai, also near Kandahar, Ghor, Shall valley.

There are some in the Azimgarh district, and Kakar were in small bodies in the Ceded Districts so late as the year 1845, but by the year 1863 they had disappeared, probably merged into the general population. They were remnants of Pindara marauders, and had little ponies on which they brought grass for sale; they also were carriers, and traded in horses; they were a very dark-complexioned race; they professed Muhammadanism, spoke a Hindi language, which they called Lahaura-ha-Noche, and were under the leadership of a Rissaldar. — *MacGregor*; *Elphinstone*, p. 452; *Sherring's Tribes*, p. 239.

KAKHETIA, in lat. 40° 50' to 42° 15' N., and long. 44° 55' to 47° E., a district of Georgia. The people are Georgians, Armenians, Tartars, Jalal, and Siknak, and are brave. — *MacGregor*.

KAKHYEN call themselves Ching-pa or Sheng-pa, men. They occupy both banks of the Irawadi, from Bhamo upwards. Each clan is ruled by a hereditary chief called Tsawbwa. The men are hunters. They capture men, women, and children, whom they keep as slaves. The men range from 5 to 5½ feet, and women 4 to 4½ feet in height, with short limbs. They never wash, and the clothes once put on are never changed. Combs are never used. The men smoke opium, but not to excess. The women do all the field and other work, weave and spin. They all drink a beer called Sheroo, from fermented rice. Chastity is not regarded in unmarried, but adultery in the married state is death. The brides are purchased by the bridegrooms. The dead are buried. The race is quarrelsome and revengeful, but not brave. They are a branch of the vast horde of Singpho, who inhabit the mountainous districts of Northern Assam, and stretch round the N. of Burma into Western China. Intermixed with Ka-Ku and other kindred tribes, and the Shans, they extend not only all along the northern frontier of Burma, but occupy large portions of the hilly tracts of both sides of the Irawadi river as far south as Tagoun. Kakhyen are barbarians. — *Fytche*, ii. p. 100; *Mason's Burma*, pp. 97, 641; *Yule*, p. 146.

KAKKOLA, also Kakkoloka. SANSK., TEL. A perfume obtained from a berry. It is oval, with a thick, green, sebaceous, fragrant integument, which dries and shrinks with age, becoming a thin, greyish epidermis. Within this is an aromatic kernel, abounding with a resin which is inflammable, slightly soluble in water, and more so in alcohol. The Kakkola is an esteemed drug, being described in the Raja Nightantu and Bhava Prakasa as pungent, bitter, and carminative.

The Kakkola drug is so called from its colour, which is black like that of the crow. The Hindus enumerate in their medical works a class of eight substances, which they denominate the Ashta varga, or class of eight; they are all roots, and appear to come chiefly from Nepal and the countries skirting the Himalaya. They may be employed either singly or collectively, and are described as cool, sweet, fattening, and aphrodisiac; promotive of digestion, sanative, lactiferous, and tonic. They are further said to possess great efficacy in urinary and phthisical affections, and in removing the sequelæ of fevers. Their names are — Jivaka, Pisanabha, Meda, Mahameda, Kakkola, Kahira kakkola, Riddhi, and Viddhi. The substance amongst these termed Kakkola is generally



connected with the Kshira kakkola, and these two drugs are procured from Morung and the adjacent districts. Kshira kakkola resembles the root of the Pivari (*Asparagus racemosus*), and is of a white colour, a fragrant smell, and full of milky sap. The Kakkola is of similar form and character, but of a dark hue. They are both sweet and cooling, they remove fever, and correct a vitiated state of the blood and bile; the root of the Vidari (*Batatas paniculatus*) and the Aswagandah (*Physalis flexuosa*) are severally substitutes for the Kakkola and Kshira kakkola.—*Wilson, As. Res.* xiii. p. 411; *Elliot, Fl. Andh.*

KAKO MATI. GR. Evil eye.

KAKOOL, tufts of hair left on both sides of the head, the middle part being shaved from the forehead to the neck.

KAKORI, a town in Oudh, 9 miles west of Lucknow city. It contains the tombs of several Muhammadan saints, and is the birthplace of distinguished Musalmans, who have served under both the native and British Governments.—*Imp. Gaz. v.*

KAKSHIVAT, a Hindu poet, who was of the race of Pajra. He married ten daughters of raja Swanaya, on the banks of the river Indus. His hymns are found in the first and ninth mandala of the Rig Veda. He is said to have been a Kshatriya. Professor Lassen is of opinion that his father, Dirgha-Tamas, was one of the earliest Brahman missionaries in the southern parts of Bengal, among the Anga and Kalinga.

KAKU-BANS, the great hollow female bamboo.

KA-KUI and Ka-kua tribes are occupants of both sides of the Mei-kong. A tribe of wild Ka-kui dwell on the Man-lo-ho river, in lat. 22° 20' N., a tributary of, and flowing from the west to, the Mei-kong river. They have the Lilun and Kak-bal on the east.

KAKUPUR, 10 miles N.W. of Bithur, and the intervening land is called the 'five cos circuit of Utpalaranya.' The ruined mound of Kakupur is said to be the remains of a fort named Chhatrpur, which was founded by raja Chhatr Pal Chandel about the 10th century A.D. Kakupur possesses a temple dedicated to the Kshireswara Mahadeva, and one to Aswatthama, son of Drona, near which a large annual fair is held.—*Cunningham's Ancient Geog. of India*, p. 386.

KAKUR. HIND. The rib-faced or barking deer, *Styloceros muntjac*, generally distributed over the lower and cultivated tracts of the Himalaya, being seldom met with at elevations exceeding from 8000 to 9000 feet above the level of the sea. The prevailing colour is a reddish-brown above, white underneath, inclining to ash on the inside of the legs of males, which have two short canine teeth in the upper jaw resembling those of the musk deer, but not so long.—*Adams; Jerdon.*

KAKUSANDA, the third Buddha previous to Gautama.—*Hardy's East. Monach.* p. 437.

KAL. SANSK. Time, age.

15 nimsha = 1 kashta.	12 kshana = 1 muburttā.
30 kashta = 1 kala.	30 muburttā = 1 day and
30 kala = 1 kshana.	night.

Kal, as time, in the Kailasa temple at Ellora, is represented as a grinning skeleton, with cobra girdle and necklace, seated on two dying men, a wolf gnawing the leg of one, while behind him is Kali and another skeleton.

KALA, from Kal, SANSK., time in general,

or any particular time or season; death, destiny. In the Atharva Veda, Kala, time, is addressed as the source and ruler of all things. Kala and Maha Kala are names of Siva. Kala-Bhairava, from Kala, time, and Bhairava, the terrific. Kala-Sutra, from Kala, time, and Sutra, a thread. Kala-Sa, gradation or manifestation of the Mula Prakriti.—*D.*

KALA, in Burma, is a term applied to a native of India, but more extensively to any western foreigner, such as an Arab or a European. Sir A. Phayre supposed it to have been derived from a name given to the aboriginal races of India, which is still traceable in the scattered tribes of Kol, Koli, etc.

KALABAGH, in lat. 32° 57' N., and long. 71° 35' E., in the Panjab. The mean height of the town, 790 feet above the sea; Kalabagh peak, above 2357 feet. The Indus is here compressed by mountains into a deep channel 350 yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base for upwards of two miles. The first part of this pass is actually overhung by the town of Kalabagh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour. The Hon. Mount-stuart Elphinstone found the road cut out of solid salt, at the foot of cliffs of that mineral, in some places more than 100 feet high above the river. The town is picturesquely situated at the foot of the Salt Range, on the right bank of the Indus, at the point where the river debouches from the hills, 105 miles below Attock. The houses nestle against the side of a precipitous hill of solid rock-salt, piled one upon another in successive tiers, the roof of each tier forming the street which passes in front of the row immediately above. Overhead, a cliff, also of pure rock-salt, towers above the town. An Awan family, who reside in Kalabagh, have a certain supremacy over the whole of their fellow-tribesmen, the representative of the family being known as Sirdar or Khan. The salt is quarried at Mari, opposite the town, where it stands out in huge cliffs, practically inexhaustible. The similar outcrop at Kalabagh itself is not quarried. The quantity turned out in 1871-72 amounted to about 2717 tons, and the revenue to £23,284. Alum shale also occurs in the neighbouring hills.—*Imp. Gaz.*

KALABATUN. HIND. Gold wire and silver wire for making gold and silver thread and tinsel. The silver is called 'safaid' Kalabatun, and the gold 'surkh' Kalabatun. Also, gold and silver thread made by twisting the fine-drawn wire on to red and white silk, according to the metal.

KALADGI, lat. 16° 12' 9" N., and long. 75° 29' 9" E., a town in the Dekhan. The Dak bungalow is 1744 feet above the sea, and the level of the Gatparba is 1653 feet. The rocks of the neighbourhood are stratified claystone. Owing to its uncertain rainfall, Kaladgi district is very subject to failure of crops, and consequent scarcity of grain. In 1818-19 a failure of rain caused great distress. Other years of drought and scarcity were 1824-25, 1832-33, 1853-54, 1863-64, 1866-67, and in 1876-77 the failure of rain was more complete and general in Kaladgi than in any other part of the Bombay Presidency.—*Imp. Gaz.*

KALAGOUK, or Curlew Island, an inland

pleasantly situated at the mouth of the Moulmein river.

**KALAH** or **Killah**. **ARAB.** A castle, a fortress. **Kala-Jabar** or **Haan-Jabar**, near the Euphrates, the Ezion-geber of the Bible (1 Kings ix. 26, 27). **Kalat-ar-Rum**, on the Euphrates, south of Edessa. **Kalat-ul-Mudik** occupies the site of Apameia. **Asshur** or **Assur** was originally the name of a city on the banks of the Tigris, the ruins of which are now known as **Kalah Sherghat**. The name was of **Accadian** derivation, and signified 'waterbank.' **Babylonia** was an older kingdom than **Assyria**, which took its name from the city of **Assur**, now **Kalah Sherghat**, the original capital of the country. It was divided into two halves, **Accad** (Genesis x. 10) being Northern **Babylonia**, and **Sumir**, the **Shinar** of the Old Testament, Southern **Babylonia**. The primitive populations of both **Sumir** and **Accad** were related not to the Semitic race, but to the tribes which continued to maintain themselves in the mountains of **Elam** down to a late day. They spoke two cognate dialects, which were agglutinative in character, like the languages of the modern **Turks** and **Fins**; that is to say, the relations of grammar were expressed by coupling words together, each of which retained an independent meaning of its own. At an early date the **Sumirians** and **Accadians** were overrun and conquered by the Semitic **Babylonians** of later history, **Accad** being apparently the first half of the country to fall. It is possible that **Casdim**, the Hebrew word translated **Chaldees** or **Chaldeans**, is the **Babylonian casidi** or conquerors, a title which continued to cling to them in consequence of their conquest. The **Accadians** had been the inventors of the pictorial hieroglyphics which afterwards developed into the cuneiform or wedge-shaped system of writing.—*Sayce, Fresh Light*, p. 24.

**KALAHASTI**, **Kalastri**, or **Calastri**, a town in the North Arcot district, **Madras**, situated in lat. 13° 45' 2" N., and long. 79° 44' 49" E., on the right bank of the **Suvarnamukki**. It gives its name to a zamindari estate, situated partly in North Arcot and partly in **Nellore** district, one of the largest estates in the **Karnatic**. Population (1871), 231,527; number of villages, 784; number of houses, 41,551; area, 1127 square miles; peshkash (rent) to Government, £19,000. The revenues of the zamindar are estimated at between £40,000 and £50,000 per annum. The country is in a great measure covered with scrub jungle, from which **Madras** city is supplied with firewood.—*Imp. Gaz.*

**KALAHUNDI** is bounded on the north by the **Patna** State, on the east by the **Jeypore** State and the **Vizagapatam** district, on the south by **Jeypore**, and on the west by **Bindra**, **Nawgarh**, and **Khariar**. The country is high, lying behind the **Eastern Ghats**, and the soil is fertile and easily worked, yielding heavy crops of almost every description. Villages are numerous but small, and the means of communication are limited; and though the people appear to be well off, the population is thinly distributed. According to the census of 1872, the population numbered 133,483, of whom 72,986 were **Hindus**, while the remainder mostly belonged to the **Khond**, who seldom remain long in one place, and the greater part of whom pay nothing to Government, and

have but little intercourse with its officers. Both the **Khond** and the **Kolita** maintain themselves by agriculture, the former being an aboriginal and the latter a semi-aboriginal tribe. The **Kolita**, an industrious, hard-working race, have gradually spread themselves over almost every district in the eastern provinces of **Central India**, and have ousted the **Khond** out of many of their villages, and this quiet aggression has caused an ill-feeling that has at times broken out in a serious form.

**KAL/IGAR**. **HIND.** A tinsmith; one who tins copper cooking utensils.

**KALAKKAR**. **TAM.** A low caste, the same as the **Paleyar**, hunters and fowlers.

**KALAL** or **Kalar**. **HIND.** A distiller, a vendor of spirituous liquors, a palm-wine drawer.

**KALAM**. **ARAB., HIND., PERS.** A pen, a reed pen, the Roman **calamus**. **Kalam-dan**, a pen-and-ink stand. **Kalam-band**, reduced to writing. **Kalam-kari**, painting.

**KALAM**. **Arabs** divide their spoken and even written language into two orders, the **Kalam Wati**, or vulgar tongue, sometimes employed in epistolary correspondence; and the **Nahwi**, a grammatical and classical language. Every man of education uses the former, and can use the latter. And the **Koran** is no more a model of Arabic, as it is often assumed to be, than **Paradise Lost** is of English. **Kalam** is the Word. **Animus**, in Latin, is the breath of life breathed into man's nostrils, is the **Ruah** of the **Hebrews**, the **Ruh** of **Arabia**, and among the **Greeks** and **Romans**, **Animus**, **Anima**, and **Spiritus**. In their designation of the various prophets, **Muhammadan** style **Moses**, **Kalām-Allah**, the word of God; **Abraham**, the **Kalil-Allah**, friend of God; and **Jesus Christ** is the **Ruh-Allah**, the Spirit of God. 'Kalām-Allah, the word of God, is the **Koran**.—*Burton's Mecca*.

**KALAMAH**. **ARAB.** The **Muhammadan** creed, consisting of five sections,—**Taib**, **Shahadat**, **Tamhid**, **Tauhid**, and **Rad-i-Kufr**. The **Taib** is their **La-illaha-il-Ullaho**—**Mahomed ur-Rasul Ullah**, There is no deity but God, and **Mahomed** is the prophet of God. The **Shahadat** is, I testify there is no deity but God alone, without companion; and I testify that **Mahomed** is his servant and prophet, etc. The **Kalamah** is not found in the **Koran**.

The words in Arabic are—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أول كلمة طيب

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ -

دويم كلمة شهادت

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

سوم كلمه تمجيد

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
الْعَلِيِّ الْعَظِيمِ -

جہارم كلمه توحيد

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ  
وَهُوَ حَيٌّ دَائِمٌ قَائِمٌ قَادِرٌ قَاهِرٌ لَا يَمُوتُ  
أَبَدًا أَبَدًا أَزَدَ وَالْجَلَالُ وَالْإِكْرَامُ بِيَدِهِ  
الْخَيْرُ وَهُوَ عَلِيُّ كُلِّ شَيْءٍ قَدِيرٌ -

بنجم كلمه رد كفر

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ  
بِكَ شَيْئًا وَاَنَا اَعْلَمُ بِهِ وَاَسْتَغْفِرُكَ لِمَا لَا  
اَعْلَمُ بِهِ تَبَتَّ عَنْهُ وَاَنَا بَرِيءٌ عَنْ كُلِّ دِيْنٍ  
مُّوَئِلٍ دِيْنِ الْاِسْلَامِ وَرَجَعْتُ اِلَيْهِ دِيْنِ  
الْاِسْلَامِ وَاَسْلَمْتُ وَاَقُوْلُ لَا إِلَهَ إِلَّا اللَّهُ  
مُحَمَّدٌ رَسُوْلُ اللَّهِ

KALAMEKAM, a Tamil poet, supposed to have lived about the 15th century. His real name is not known. He was called Kalamekam, 'the hail-pouring cloud,' from his severe satires upon those who did not, in his opinion, adequately reward his poetry. His conceit was excessive. He declared his ability to write an epic poem in a couple of days, and other compositions in proportionately less periods. His poetical remains consist of some short poems, the principal of which is a series of verses capable of twofold meaning.

KALANANAS or Kalyana, a Brahman who accompanied Alexander, but, repenting of having left home, he burned himself at Pasargada.—D.

KALANDAR, a sect of the Kadiri fakir or darvesh. A kalandar is defined to be a Sufi who has no murshid or religious teacher, but works out his salvation by himself. The orthodox Sufi sect blame the order, but cannot help owning that it has produced some very distinguished saints. The kalandar does not, however, refuse to take murid or followers.—*Burton's Scinde*.

KALA NEMI, uncle of Ravana, who undertook to kill Hanuman for half the kingdom of Ravana. But Hanuman discovered his worthlessness, took him up and whirled him through the air to Lanka, while he was meditating on the offered reward, which he imagined he had won.

KALANG, a people who resided among the inhabitants of the Tenger mountains, said to have been at one time numerous in various parts of Java, leading a wandering life, practising religious rites different from those of the great body of the people, and avoiding intercourse with them; but most of them embraced the Muhammadan faith.—*Raffles' Java*, i. p. 329.

KALANG or Coolen, HIND., is the common European crane, *Grus cinerea*, now a most rare bird in England, but still breeding somewhat plentifully in Scandinavia, and a winter visitant in large flocks in many parts of India. See Crane.

KALA-NIMAK. HIND. An artificial black salt, made by pounding together five seers of saji khar, two seers of dried anola fruit, and one maund of common salt, adding water, and boiling for some time. Is considered to promote digestion; is much eaten; used in many mesalih. Nimak manyari and Nimak nali are medicinal substances.—*Gen. Med. Top.* 144. See Bit-laban.

KALANJAR, a hill fort in Bundelkhand.

KALANJARA, a fabulous mountain north of Mount Meru.

KALANWAL. HIND. Musician who plays on the tambura.

KALA-PANI. HIND. The deep sea; also any perennial stream. It is the name of a river which falls into the Brahmaputra beyond Meyong, and of a river in the Pandua Hills.—*As. Res.* xvii. pp. 502-505.

KALAPASIKA and Dandapasika, in ancient Hindu times officers of justice; the bearers of the noose of death and of punishment.—*Hind. Theat.* ii. p. 167.

KALA-PATTA. HIND. The Jhareja princes, in making patta or grants, appear never to have had an idea of claiming any reversionary interest; there are no distinctions, as in Mewar, of Kalapatta or Chor-Utar estates, that is, those for life, or resumable at pleasure, of which there was in Mewar a large class. A great moral crime is the sole corrective of this political error; and it was to prevent the destruction of families by following the supreme law of sub-infeudation that the first law of nature and of God is violated, infanticide not being confined to female victims. Mr. Elphinstone, in his report on Cutch, confirmed this, adding that it accounts for the number of single heirs-male in families.—*Tod's Travels*, p. 488.

KALA-PRIYA-NATH is a Hindu deity not known to the pandits of the present day.

Malanka takes no notice of the name. Jagad-dhara is content to say it is that of a divinity worshipped in that country. In the Varaha Purana, Kala-Priya is said to be a form of the sun worshipped to the south of the Yamuna; and Kala-Priya-Nath, his lord or god, implies a linga, the construction of which is attributed to the sun. The more usual word in these compounds is Iswara, as Someswara, Rameswara, Visweswara, etc.; but Nath is the term more especially employed by a particular sect, that of the Yogi or Pasupata, the oldest sect probably now existing amongst the Hindus, and with whose tenets and practices Bhava Bhuti appears to have been thoroughly acquainted.—*Hind. Th.* ii. p. 10.

KALAR. SINGH. Saline soil.

KALASA. HIND. A water jar. On the first night of the Dasahara festival at Parvati, a kalasa or water jar is cleansed and consecrated by the officiating Brahmans—this vessel being considered as a symbol of the goddess—for the principal object of worship during the Dasahara, and bears three curious signs, according to the three principal castes of Brahmans; these are hieroglyphic figures, denoting the character and attributes of Durga, and so truly are their forms Egyptian that many learned writers have engaged, from their coincidence, to prove the identity of the Hindu ceremonies of the Dasahara with those which celebrate the inundations of the Nile. Kalasi puja is the placing a water jar in a chamber as a type of, or receptacle for, Durga or other Hindu divinity, and worshipping it. Kalasisthapana, setting up a water jar as an object of worship, a part of the Hindu marriage ceremony, in which offerings are made to the planets in different vessels.—*Postans' Western India*, ii. 165, 166; *W.*

KALA SANKALITA, memoirs on the eras of S. India, collected by Colonel John de Warren, Madras 1825. See Yojana.

KALASI, an ornamental top of a wall or building.

KALA-SUTRA. MAHR. A puppet showman, a rope dancer, juggler, musician, dancer, athlete.

KALAT or Khelat, chief town of the territories of the khan of Khelat in Baluchistan; situated on the northern spur of a limestone hill, called the Shah Mirdan; lat. 28° 53' N., and long. 66° 28' E. It is about 6800 feet above sea-level. The suburbs of Khelat, one on the west and the other on the east side, are extensive, and the Babi portion of the community reside there. The town of Khelat is inhabited by Brahui, Hindus, Dehwar, and Babi. The Brahui form the great bulk of the inhabitants, but the cultivation is chiefly carried on by the Dehwar communities. See Baluchistan.

KALAT-i-GHILZAI, a fort in Afghanistan, on the right bank of the Tarnak river, 144 miles from Ghazni, 89 miles from Kandahar, and 229 miles from Kābul. It was occupied by a British detachment in November 1841, and on the 20th May 1842 they successfully repulsed an attack of the Ghilzai, estimated at 5500 strong. Only two small villages are near it. The Tokhi clan of the Turan branch of the Ghilzai are the chief occupants of Kalat-i-Ghilzai. They number 12,000 families.—*MacGregor*, pp. 485, 486, 713.

KALAWANT. HIND. A professional musician and singer. Kalawantin, the female.

KALA YAVANA, a king from the far west

who aided Jarasandha in his successful attack on Mathura. His soul is supposed to have animated Aurangzeb.—*Grouse*, p. 621.

KALDANI. The Kaldani people, according to their own account, were converted to Christianity by St. Thomas and two of the seventy disciples. By means of a rigidly enforced system of exclusion, they have preserved their freedom as a republic; their religious tenets and simple liturgy have also remained nearly unchanged since the gospel was introduced into their secluded valleys. These Kaldi or Chaldeans are a Christian sect dwelling in the Hakkari district of Kurdistan. Every village has a priest and simple church, and both men and women assemble every Sunday to worship and take the sacrament. Fasts are frequent, and the priests do not take meat. Constantly prepared for or engaged in war, they are ferocious towards their enemies, and even towards peaceable strangers. They have been confounded with the Nestorians. The Kaldani country stretches eastward of the district of Amadiyah, between Lake Van and the Taurus. In the interior are terraces cultivated with rice or other grains, with a succession of deep, dark, wooded valleys, between the high and rugged alpine ranges of Julamerik, the Jawur Tagh, and other chains, which rise to the uplands, situated beyond the backbone of Kurdistan.—*MacGregor*.

KALESAR, the finest submontane forest tract in the Eastern Panjab Himalaya, is the remnant of a once far more extensive tract of sal at Kalesar, in the Ambala district. The forest is on the extreme north-east corner of the district, in a fork of the Siwalik Hills, on the right bank of the Jumna, opposite the Khara head of the Eastern Jumna Canal, and about three miles above the head of the Western Jumna Canal at Haturkhund.

KALGHA. HIND. A crest, a plume, a crest of feathers, an aigrette. Khod, crest for a helmet. Kalghi plumes are made of the black feather of a kind of heron called onkar, peculiar to Kashmir, also of the monal. The royal plume of three feathers is of Moghul origin. The Moghul emperors of India, when they took the field, wore a plume of three black feathers as a symbol of command.

KALHANA, a pandit, who lived about A.D. 1148, author of the Raja Tarangini, a history of Kashmir.—*D.*

KALHORA, a dynasty of Sind, whose rule first began about A.D. 1740. The aristocracy of Sind, as in most oriental lands, was purely one of rank conferred by office, and in Sind consisted either of Sindi or of Jat.

The Kalhora and Talpur tribes furnished the last dynasties, and though the one deduced its origin from the Abbassides of Persia, and the other advanced pretensions to descent from the prophet, both were alike Baluch.

Yar Muhammad, Kalhora, assisted by the Rind Baluch, overthrew the Puar Rajputs, who held dominion in Sind. He directed that a number of clubs should be suspended in front of his tomb, as a memorial of the ease with which the conquest was effected. The clubs were still hanging in 1847 in front of his tomb at Khodabad.

The Talpur have their name from the town (poora) of palms (tal or tar), and are said to amount to one-fourth of the population of Lohri

or Little Sind, which misnomer they affixed to the dominion of Hyderabad. There are none of the Talpur in the 'hul. They emigrated from Chot to Sind about A.D. 1760, and, after attaining power, ruled from A.D. 1799 to 1843, when they were overthrown by the British. The family have four principal branches,—the Shahwani, the Shahadani, the Khanani, and the Munikhaui. A minor branch is the Jumidani. The Talpur are of the Shiah sect, and claim to be Syuds.—*Burton's Scinde*, p. 235. See Kalora.

KALI. In Hindu cosmogony, the last and worst of the four ages of the world,—Krita or Satya, Dwapara, Treta, and Kali, which make a Maha Yoga, or great age. The Kali Yoga is the present age of the world, and is supposed to have begun on Friday the 18th February, B.C. 3102. It is to last 432,000 years, forming a period of progressive iniquity and deterioration, and ending in the general dissolution of existing forms.—IV.

KALI. ARAB. Barilla; the common Kali salsola, *Linna.*, grows in great plenty along the Arabic Gulf, and in the isles. The maritime plants from the ashes of which soda is obtained by lixiviation; and from the name of this plant, with the Arabic article al, is derived that of a class of substances possessing peculiar properties, which are called alkalies. Kali was also formerly employed to designate the alkali potash.—*Eng. Cyc.*; *Niebuhr*.

KALI, a branch of the Sardha or Gogra, separating Kamaon from Nepal.

KALI, a goddess of the Hindus, whom their mythology recognises as a form of Parvati, and called also Maha-Kali, Durga, Bhawani, and Devi. Kali is the consort of Siva, in his destroying character of Time. As such, she is painted of a black or dark-blue complexion. In pictures, she is shown (as the personification of Eternity) trampling on the body of Siva (Time). In one hand she holds the exterminating sword, in another a human head; a third points downward, indicating, according to some, the destruction which surrounds her, and the other is raised upwards, in allusion to the figure of regeneration of nature by a new creation. Whatever her gestures may import, the image of this goddess is truly horrid, as are the devotional rites performed in her honour. Her wild, dishevelled hair reaching to her feet, her necklace of human heads, the wildness of her countenance, the tongue protruded from her distorted mouth, her cincture of blood-stained hands, and her position on the body of Siva, altogether convey in blended colours so powerful a personification of the dark character which she is pretended to portray, that, whatever may be thought of their tastes, we cannot deny to the Hindus full credit for the possession of most extraordinary and fertile powers of imagination. Kali is the goddess of cemeteries, under which form she is described dancing with the infant Siva in her arms, surrounded by ghosts and goblins (likewise dancing) in a cemetery amongst the dead; her images, under this form, are worshipped by the Hindus as a propitiation against the destructive ravages of the cholera. To this ferocious goddess sanguinary sacrifices are made. The July (1859) No. of the *Calcutta Review* (p. 423) remarks that 'in Bengal, in the worship of the bloody Kali, all castes mingle together, and, after a libation of ardent spirits to

the goddess, drink spirits and eat flesh, as their fathers did in the Vedic times, said to be practised to this day in the foul and secret rites of the Tantra, too abominable for Christian ears.' A festival held in honour of Kali is called also Kalipuja, as the Dasera in honour of the same deity, under the name of Durga, is called also Durgapuja and Durgotsava. Human sacrifices were chiefly offered to Bhawani in her character of Kali, and no religious rite can be more minutely ordered and detailed than this is in the *Kalika Purana*, the sanguinary chapter of which has been translated by Mr. Blaquiére, and given in the fifth volume of the *Asiatic Researches*, Art. xxiii., and the ceremonies, the implements, prayers, etc., used on these horrid occasions are minutely described and recited. In this article, premising that Siva is supposed to address his sons the Bhairava, initiating them in these terrible mysteries, occurs the passage, 'The flesh of the antelope and the rhinoceros give my beloved (i.e. the goddess Kali) delight for 500 years. By a human sacrifice, attended by the forms laid down, Devi is pleased 1000 years; and by a sacrifice of three men, 100,000 years. By human flesh, Camachya, Chandica, and Bhairava, who assume my shape, are pleased 1000 years. An oblation of blood which has been rendered pure by holy tests, equal to ambrosia; the head and flesh also afford much delight to the goddess Chandica. Blood drawn from the offerer's own body is looked upon as a proper oblation to the goddess Chandica. Let the sacrificer repeat the word Kali twice, then the words Devi-Bajreswari, then Lauha Dandayai, Namah! which words may be rendered—Hail, Kali! Kali! Hail, Devi! goddess of thunder! Hail, iron-sceptred goddess! Let him then take the axe in his hand and again make the same by the *Calatriya* text.' Different mantra are used, in reference to the description of the victim to be immolated; females are not to be immolated, except on very particular occasions; the human female never. Human sacrifices are nevertheless most pointedly prohibited in very ancient books. In the *Brahma Purana*, however, Nera Medha, or man-sacrifice, is expressly forbidden; and in the fifth book of the *Bhagavat* Sir William Jones pointed out the following emphatical words: 'Whatever men in this world sacrifice human victims, and whatever women eat the flesh of male cattle, those men and those women shall the animals here slain torment in the mansions of Yama; and, like slaughtering giants, having cleaved their limbs with axes, shall quaff their blood.' Parvati, in the *Mahratta* countries pronounced Parbat or Parvat, is used as a name for a hill; one is near Poona, commonly called Parvati, on which is a temple of the goddess. In Durga we trace the origin of the names of hill forts in Mysore and other countries of the Dekhan, such as Chittuldroog, Rai Droog, Duri Droog, etc. The bright half of the month Aswini, the first of the Hindu lunar year, seems peculiarly devoted to Durga. The first nine nights, called Navaratri, are, with appropriate names, allotted to her decoration; the fifth is for the preparation of her dress; on the sixth she is awakened; on the seventh she is invited to a bower formed of the leaves of nine plants, of which the Bilwa is the chief. The seventh to the ninth are the great days; on the last of

which the victims immolated to her honour must be slain, as particularly directed in the Kalika Purana. The sacrificed beasts must be killed by one blow, with a broadsword or sharp axe. The next day the goddess is reverently dismissed, and her image is cast into the river, which finishes the festival called Durgotsava and Dasera. On the fifteenth day, at the full moon, her devotees pass the night in sports and merriment, and games of various sorts; it is unlucky to sleep, for on this night the fiend Nicumbha led his army against Durga, and Lakshmi descended, promising wealth to those who were awake. On this night Kuvera and Indra are also worshipped. The goddess Bhawani is supposed to have inspired Sivaji to murder Afzal Khan, the general of the king of Bijapur. At a conference, Sivaji caught Afzal Khan with a wag-nak, and finally despatched him with the beautiful Genoese blade called Bhawani, which he always wore. That sword, down to the time of the British supremacy, had a little temple for itself in the palace of Sivaji's descendants, and it was annually worshipped by them and their household, not as a mere act of veneration for their ancestor's trusty sword, but because it was the chosen instrument of a great sacrifice; and the attendant who watched it used to say that no doubt some of the spirit of Bhawani must still remain in it. Many towns and rivers are named after Bhawani. Kali Koil, temples of Kali, are scattered over the Carnatic, and by tradition a human sacrifice was made at the foundation of each of them.—*Taylor; Cole. Myth. Hind.; Ward.*

KALIAN, a city of great commercial and political importance, mentioned by Arrian, author of the *Periplus*, in the 2d century, as Kalliana, which had been a famous emporium in the time of Saraganos the elder, and by Cosmas Indicopleustes in the 6th century as the seat of a Christian bishopric, under the name of Kalliana. The name of Kaliyana also occurs several times in the Kanheri cave inscriptions, which date from the 1st and 2d centuries of the Christian era.—*Orme; Tod's Travels*, p. 168; *Cunningham, Ancient Geog. of India*, p. 554.

KALIANI, a fortress in the Dekhan, west of Beder, on the borders of the Canarese, Teling, and Mahratta nations. The Chalukya dynasty of Kalliani disputed the sovereignty of the Dekhan with the Chola dynasty, who held the Ceded Districts. The Chalukya rulers of Kalliani were overthrown by Basava, their minister, who established the Lingaet or Jangama religion. The Kalinga Chalukya capital was at Rajamundry, and they ruled throughout the Northern Circars. Sasanam or grants on copperplates and also sculptured monuments exist, showing several alternations of superiority between them and the Gajapati rulers of Orissa.

KALIAR, a caste of camel-owners and cattle-breeders in Shahpur.

KALI BAORI, a petty state in the Bhil Agency, under the Central India Agency and the Government of India. The chief or Bhumia receives £137 and £12 zamindari, on condition of guarding the pargana of Dharmpur, and being answerable for all robberies. He also receives £15 from Sindia, and is answerable for robberies in 17 villages in Bikanir.

KALI CHAKRAM, an ancient gold coin

in the Tamil country, with an image of Kali on it.—*W.*

KALI-CHITRASWARI. Chitpur, in Bengal, on the Hoogly, is so called from the Kali-chitraswari in that village, one of those old images to which many a human sacrifice has been offered under the regime of the Brahmans. It is said of her that a party of boatmen were rowing up the river to the sound of a melodious strain. Heightened by the stillness of the night, the plaintive carol came in a rich harmony to the ears of the goddess. She then sat facing the east, but, turning to hear the song of the boatmen as they passed by her ghat, she had her face ever since turned towards the river.—*Tr. of Hind.* i. p. 2.

KALID, a celebrated general of the early years of the Hijra. See Jew.

KALIDASA, a great dramatist and epic poet of Northern India, and, according to Hindu tradition, the father of the erotic lyric. He lived about the beginning of the 6th century A.D. He is mentioned with Bharavi, another A.D. poet, in an inscription dated 507 Saka era, or A.D. 585-586. But his era has been supposed by Wilson to have been during the reign of a Vikramaditya. Dr. Bhanu Daji supposed it to be that of Harsha Vikramaditya, in the middle of the 6th century; Monier Williams thinks he wrote in the middle of the 3d century; Lassen places him half a century later, and some believe that more than one person bore this name as a literary title.

His most celebrated dramas are *Sakuntala*, *Vikramurvasi*, and *Megha-duta*, but the *Kumara Sambhava*, the *Raghu Vansa*, the *Malavi Kagnimitra*, the *Ritu Sanhara*, *Nalodaya*, and *Mudra Rakshasa* are also attributed to him.

*Sakuntala* was made known to the west in 1789 by Sir William Jones. This drama relates how a Kshatriya prince, Dushyanta, prevailed on a Brahman's daughter to yield to him, under a promise of marriage, and he gave her his ring as a pledge of his troth. He then went to his own city, leaving the girl behind. She soon found that she was to become a mother, and she then set out to her husband, but lost the ring on the road, and he refused to recognise her until it was found. *Vikramurvasi*, or the Hero and the Nymph, celebrates Vikramasena, son of Indra and Urvasi, a celestial songstress. His *Megha-duta*, or Cloud Messenger, has 116 stanzas. In it an exile sends a message by a wind-borne cloud to his love, and the countries beneath its long aerial route are made to pass like a panorama before the reader's eye. The *Kumara Sambhava* recounts the birth of the war god. It contains passages of much beauty of style and grace of thought. It has been translated into English verse by Mr. Ralph T. H. Griffith.

The *Raghu Vansa* is an epic poem which celebrates the Solar line of Raghu, king of Ayodhya, but more particularly the ancestry and the life of his descendant Rama, who was the boast and ornament of the race. Rama's story occupies a considerable place in many of the Puranas, and is the sole object of the *Ramayana* by Valmiki; also in the *Bhatti Kavya* and the *Raghava Pandaviya*, all in Sanskrit, and in Hindi the *Ramayana* of Tulsi Das and the *Rama Chandraka* of Kesava Das. Portions of it also are in the Tamil and Telugu.



Malavika and Agnimitra recounts the loves of those two. Mudra Rakshasa relates a contest between Rama and his sons Lava and Kusha. The Nalodaya is in four cantos, and tells the adventures of Nala and Damayanti. The long poetical descriptions of his dramatic works have led to the supposition that these plays were written for reading rather than representation; but such was not the case, as the MSS. which have come down to us contain full directions as to the proceedings on the stage. Wit is scarcely cared for by the Hindu, whose great delight is to portray the delicate loves of innocent and bashful youths. In this art none has excelled Kalidasa. No poet is so celebrated and highly esteemed in India; to none have so many poems, epic, lyric, and dramatic, been ascribed. His play Sakuntala is considered the gem of oriental literature, and received the rapturous applause of Goethe. Professor Wilson's list of the Hindu Theatre contains the names of 60 pieces. Of these not more than six belong to the classical age, and two of these are the works of the famous Kalidasa. The most interesting, though it has not the beauties of the Sakuntala, is the Mrichikata or Toy Cart, and it is the only play from any part of India which has been acted on a European stage.

The Kumara Sambhava of Kalidasa, his Raghu Vansa, also the Neshadhi of Sri Harsha, the Magha or Sisupala Badha and the Kiratarjuniya by Bharavi, are five of the six recognised excellent compositions in Sanskrit.—*Imp. Gaz.*; *Taylor*; *Wheeler's Hist. of India*, i. p. 50; *Ward*, iv. p. 1390.

KALIGHAT, a village situated on the bank of the old bed of the Ganges, a few miles south of Calcutta, lat. 22° 31' 30" N., long. 88° 23' E. It contains a temple in honour of Kali. Her dead body was carried over the world by her husband Siva, until the corpse was cut in pieces by Vishnu with his sacred disc (sūdasana chakra), and the 52 places where the different parts of the body fell became sacred as places of pilgrimage. One of her fingers is said to have fallen at this spot. The temple was built about the 15th century by a member of the Sabarna Chaudhari family, who allotted 194 acres of land for its maintenance. A Brahman named Chandibar was the first priest appointed to manage the affairs of the shrine; and his descendants, who have taken the title of Haldai, are the present proprietors. They have amassed great wealth, not so much from the endowments as from the daily offerings made by pilgrims. The principal religious festival of the year is on the second day of the Durga-puja, when the temple is visited by crowds of pilgrims from all parts of the district.

A Kalighat is described by Ward as a landing-place on the left bank of the Hoogly at Calcutta, near a temple of Kali, and which gives its name to Calcutta. At Kalighat stands the temple of Kali, the energy of Siva in his destructive character of Kal, or Time. To this temple the collected crowds, from miles round the Indian metropolis, pour, like a living stream, and, till recently, exhibiting the most painful self-inflicted tortures, piercing their tongues and sides, and sticking in the wounds heavy pieces of iron, arrows, canes, living snakes, etc. etc., with which they danced with indecent gestures, to the obscene songs of the surrounding multitude. Mr. Ward says that in one year a

man thrust his finger through the tongue of another, and they thus proceeded dancing with much indecency together through the streets; and that another had his breast, arms, and other parts stuck entirely full of pins, as thick as nails or packing-needles.—*Ward's Hindoos*; *Imp. Gaz.*

KALIKA PURANA, one of the 18 Upa Puranas, a Sanskrit work, in 98 chapters, containing 9000 stanzas, descriptive of the worship of Kali, bride of Siva, in one or other of her forms as Girija Devi, Bhadra Kali, Kali, Maha Maya.—*Garrett*.

KALIKA - VARTTA. General Cunningham says the city of Klisoboras has not yet been identified, but he feels satisfied that it must be Vrindavana, six miles to the north of Mathura. Vrindavana means the grove of basil trees, which is famed over all India as the scene of Krishna's sports with the milkmaids. But the earlier name of the place was Kalika-vartta or Kalika's whirlpool, because the serpent Kalika was fabled to have taken up his abode just above the town, in a kadamba tree, overhanging the Jumna. Here he was attacked by Krishna, and the rapid convolutions of his tail in his dying struggles are said to have caused the eddy which is now known by his name. The Latin name of Klisobora is also written Carisobora and Cyrisoborka in different MSS., from which he infers that the original spelling was Kalisoborka, or, by a slight change of two letters, Kalikoborta or Kalikabarta. In the Prem Sagar this whirlpool of the Jumna is attributed to the poison that was vomited forth by the serpent Kali against Krishna, when he was swimming in the river. In the 18th century, raja Chet Singh of Benares is said to have poured all the milk of the two cities of Mathura and Vrindavana down the hollow kadamba tree, and as the waters of the Jumna were not even tinged, the serpent Kalika's miraculous powers of milk-drinking were established more firmly than ever.

KALIK-KA-TAWA. HIND. A girdle, an iron plate on which wheat cakes are toasted or the kalik (soot) collected.

KALI-KUTKI. HIND. Picrorhiza kurroo, in most books on Indian medicine kali-kutki, is termed Helleborus niger, but it is, in the druggists' shops, exactly similar to Kaur, the produce of the Picrorhiza, while the Asarun, which even in the native name attests its resemblance to the Asarum Europæum, is probably a species of valerian.—*Powell*, i. p. 318.

KALILA-wa-DAMNA, an ethical work, which had its origin in the Sanskrit Hitopadesa, which was brought by Barzuyeh from India to the court of Nushirwan, king of Persia, was translated into Arabic during the khalifat of Mamun, afterwards into Persian by Abu-'l-Maali with the title of Anwar-i-Suhaili, and revised by Hasan Kashafi, who was also the author of the Persian Commentary on the Koran. Professor Max Muller says (chap. iv. p. 108), Abdallah-ibn-al-Mokaffah, a Persian, after the fall of the Omeyyades, became a convert to Muhammadanism, and rose to high office at the court of the khalifs. During the reign of al-Mansur, he wrote the Kalila-wa-Damna, a famous collection of fables, which he says were translations from the Pehlavi of Barzuyeh. Being in possession of important secrets of the state, he became dangerous in the eyes of al-Mansur, and was foully murdered A.D. 760. The Arabic

version was known as *Kalila-wa-Damna*, after the names of two jackals who play conspicuous parts in the first story of the collection, and the Arabian translator ascribed the work to the sage Bedpai. This version became a prime favourite with the story-loving Arabs, and thus came into contact with Europe. Greek, Hebrew, and Latin translations of it were made, from the 11th to the end of the 13th century, and the Fables of Bedpai soon became famous over all Europe, and were done into Spanish, German, Italian, French, and English, whilst a Persian version, the *Anwar-i-Subaili*, is a standard book. The second Latin version bore the title *Alter Æsopus*, or the New Æsop. The collection of moral tales commonly known as Æsop's Fables is the work of a Byzantine monk of the 14th century, named Planudes; and thus the Latin version of *Kalila and Damna* had been done half a century before Æsop's Fables came into the world. Many of Planudes' tales have been traced to Indian sources, and enable us to assert that Æsop's Fables, as we now have them, are not Greek at all, but are the descendants of Indian folk-stories of very great antiquity.

**KALIN.** HIND. Woollen pile carpet.

**KALI NADI.** Two rivers of this name in Hindustan, the East and the West. East Kali Nadi is a river in Muzaffarnagar and Meerut. The West Kali Nadi, of Saharunpur, the Muzaffarnagar districts, and N.W. Provinces, rises 16 miles south of the Siwalik Hills, at an elevation of about 1000 feet above sea-level.—*Imp. Gaz.*

**KALINDI**, a distributary of the Jamuna, a river in the Twenty-four Parganas district of Bengal. It branches off from the parent stream at Basantpur. The Kalindi is a fine deep river, averaging 300 feet in breadth.—*Imp. Gaz.*

**KALINDI**, in Hindu mythology, daughter of the king of the Asura. Another Kalindi was daughter of the Sun, one of the wives of Krishna. Another Kalindi, widow of king Asit, and mother of Sagara.

**KALINGA** is the *Calingæ proximi mari* of Pliny. The ancient kingdoms of the Peninsula of India were the Pandiya, Chola, and Kalinga, and, B.C. 75, an expedition left the ancient Kalinga kingdom, and formed a colony in Java.

The Kalinga Chalukya dynasty ruled at Rajamundry and in the Northern Circars. The town of Kalingapatnam alone remains to indicate the rule of that dynasty; but the term Kling or Kalen is used in Burma to designate the people of the west of Burma, and the Hindu religion of the Javanese seems to have come from them.

The Gajapati was a sovereign race that ruled in Orissa. The name means Lord of the Elephant. In the Northern Circars, Chicacole and Rajamundry were the capitals of the Andhra sovereigns, who ruled anterior to the Christian era. A more exact knowledge of these and of the early Buddhist princes of Vegi or Vengi Desam, who reigned at Dara Nagara on the Kistna, near Amaravati, and at Vengipuram, are important desiderata.

An early name for the capital of Kalinga was Sinhapura, so called after its founder Sinhabahu, the father of Vijaya, the first recorded sovereign of Ceylon. In the inscriptions of the Kalachuri or Haihaya dynasty of Chedi, the rajas assume the titles of lords of Kalanjrapura, and of Tri Kalinga. Kalinjar is the well-known hill fort in

Bundelkhand, and Tri Kalinga, or the Three Kalingas, must be the three kingdoms of Dhanaka or Amaravati (on the Kistna), Andhra or Warangal, and Kalinga or Rajamahendri (Rajamundry).

The Kalinga Chalukya dynasty ruled at Rajamundry and throughout the N. Circars. Extant sasanams and sculptured remains exhibit several alternations of superiority between them and the Gajapati of Orissa. The Ganapati or Kakateya dynasty ruled at Warangal, now in the Nizam's territory. It was once the capital of great part of the N. Circars. Of the Reddi rulers of Condavir little is known.

The succession of the Buddhist rulers by the Chalukya of Rajamundry, the subsequent sway of the Ganapati, Vema Reddi, and Rayel of Bijanagar, together with their contests and the various relations between them, are little known.

The Kalinga of Pliny certainly included Orissa, but latterly it seems to have been confined to the Telugu-speaking country; and in the time of Hiwen Thsang (A.D. 630) it was distinguished on the south and west from Andhra, and on the north from Odra or Orissa. The language of the country is Telugu. The pandits derive this name from Tri-linga, 'the country of the three linga temples.' These were at Amaravati, Andhra, and Kalinga. Taranatha, the Tibetan historian, speaks of Kalinga as one division of the country of Telinga.

The Kalinga are mentioned by Pliny as occupying the eastern coast of India, below the Mandei and Malli, and the famous Mount Maleus. This mountain may perhaps be identified with the high range at the head of the Kishikulya river in Ganjam, which is still called Mahendra Malé, or the Mahendra Mountain.

**KALINGULA.** TAM. A sluice, a weir, or waterway, constructed in the bunds or dams of tanks to permit the escape of surplus water, and thus guard against the accumulating waters overflowing the softer parts of the dam. Chadr (carpet) is the Hindi name for this.

**KALINJAR**, town and celebrated hill fort in Banda district, North-Western Provinces. The Mahabharata mentions it as a famous city, and states that whoever bathes in its Lake of the Gods is as meritorious as he who bestows one thousand cows in charity. Muhammadan historians mention the king of Kalinjar as an ally of Jaipal, raja of Lahore, in his unsuccessful invasion of Ghazni, A.D. 978. A raja of Kalinjar was also present at the battle of Peshawur, fought by Anand Pal in A.D. 1008, against Mahmud in his fourth expedition. In A.D. 1202, Kutub-ud-Din, the viceroy of Muhammad Ghor, took Kalinjar. In 1554, when besieged by Sher Shah, a live shell rebounded from the walls into the battery where the sultan stood, set fire to a quantity of gunpowder, and Sher Shah died the following day. Before his death, however, he ordered an assault, which took place immediately, with success.—*Imp. Gaz.*

**KALI PURUJ.** MAHR. A dark race of aborigines in the eastern and southern taluks of the Surat district. They are quiet and inoffensive.

**KALI SIND**, a river of Central India, rises in lat. 22° 36' N., and long. 76° 19' E., on the south side of the Vindhya mountains. After a course of about 225 miles, it falls into the Chambal. There are four rivers called Sind in India,—first, the Sind or Indus, the Little Sind, the



Kali Sind or Black River, and the Sind rising at Latoti, on the plateau west and above Seronge.

**KALIYA DAMANA.** SANSK. Subduing a snake. Kaliya is from Kala, to move. Kaliya was a serpent king with five heads, who dwelt in a deep pool of the Yamuna. On Krishna stepping into it, Kaliya seized him, but he placed his foot on the middle of Kaliya's head and overcame him.

**KALI YOGA** or Kali Yug, the iron or fourth age of the Hindus, begins, according to some, 3101 years before Christ. It is estimated by Bunsen to have commenced B.C. 986 or 866, by others is supposed to have begun on Friday, 18th February B.C. 3102; and the Hindus say it is to last altogether 432,000 years, when all existing forms having become delineated are to be dissolved; of 432,000 years, 3101 had expired on the 14th March A.D. 1. The Kali Yoga is the present age of the world. The actual period of the world's existence, according to the astronomical calculation of the Hindus, commenced 3102 years before Christ, on the 20th February, at 27 minutes 30 seconds past two o'clock.

**KALI ZIRA.** HIND.

Shamiz, . . . ARAB. | Zira-siah, . . . PERS.  
Iab-sindi, . . . EGYPT. | Sih-dana, . . .

These terms are applied to the seeds or fruits of several plants, *Cuminum cyminum*, *Nigella Indica*, *Vernonia anthelmintica*, or *Serratula anthelmintica*, also *Aplotaxis candicans*, and *Carum carui*.

**KALKA.** The country of the Kalka is ancient Mongolia. The Kalka live under tents along the banks of the rivers which water their country, that of Kalka-pira, though one of the smallest, and at present one of the least frequented, has given its name to the whole nation. The small and picturesque lake of Ikeougoun lies in the mountains to the north of Sanghindalai, and is held in great veneration by the Kalka. They erect a small wooden temple on the shore, and offer up milk, butter, and the fat of the animals, which they burn on the little altars. The large rock in the lake is with them a sacred stone, on which some rude figures are traced. The yourt of these people are constructed like those of the Kirghiz, and covered with felt. The Mongol are divided into several aimak or tribes. The largest is that of Kalka.

**KALLAR**, a race in the southern part of the Peninsula of India, in the Trichinopoly, Madura, and Tanjore districts. They are known in Orme and older writers as the Collery. They and the Maravar take Dever as a tribal name. Kallar in Tamil means thief. In very early times the Kallar had petty princes of their own,—and still have one at Pudukottah,—and they were employed as soldiers by the more powerful kings of the south, and in predatory excursions against neighbouring sovereigns. For these services lands were assigned them. All ancient Tamil writers, when discoursing about land, divide it into five distinct different kinds, namely, Kuransee, Palei, Mullei, Maruthum, and Neythel; and the same writers distinctly state the castes and classes of people residing on each, but not one of these writers mentions the Kallar. The celebrated Jain, Mantala Puraden, in his Dictionary, mentions Kallar as a synonym for robber, not as the name of a caste. The tradition among the Kallar is that they and the Maravar are from the same stock. The legend is as follows:—When the gods

churned the ocean, amongst other things brought to the surface was a most beautiful virgin, named Ahalya. After some discussion, it was agreed that the virgin should be given to him that performed the greatest austerity. The sage Gautama won the prize, but the god Indra was enamoured of the beauty, and, availing himself of an opportunity, he seduced her, and, she gave birth to three sons, the Maravar, the Kallar, and the Akumbadiar. In Hindu mythology Indra means the sun, and Ahalya the night. Scholars will discover here the old fable of Acheron and Nox.

**KALLAR.** HIND. Saline soil, unculturable from reh, saline efflorescence, salt, or other reason detrimental to cultivation. It is also a saline earth yielding saltpetre; also earth impregnated with reh, but also means a soil which remedies the reh, used by dhobis for washing.

**KALLAS.** HIND. The ball at the top of any pyramidal structure.

**KALLI-MEDU.** TAM. Lit. Cactus eminence, is the Point Calimere of the English; the Kalligikon of Ptolemy, one of the names given by Ptolemy to the promontory of Koru, or Kallimedu, opposite Ceylon, Point Calimere.

**KALLIYUN**, a Persian pipe, in which the smoke is drawn through water. They are of two sorts,—the Kurnyee and Dastah, or snake and hand Kallyun; the one having a long pliant snake, similar to the hookah of India, made of leather, and the other being, as its name denotes, held in the hand, and smoked through a short tube, often made of gold or silver, and beautifully enamelled.

**KALLU** or Kalyamu, TEL.; Tari, HIND.; Kalla, TAM. Palm wine, the fermented sap of different kinds of palm trees. Toddy, ANGLO-HIND., is Tari, from Tar, the palmyra palm. Sendi is from the date palm, tar-ka-jhar, and Nareli is from the cocoanut palm, narel-ka-jhar.

**KALM.** ARAB. A pen, a reed, a writing character. Kalm-trash, a penknife. In grafting trees, a shoot of a tree.

**KALMUK**, a branch of Eleuth, call themselves Olot, the peculiar people, or Durban Oirod, the four allies, meaning the Dzangar, Turgut, Choshod, and Turbet. A Kalmuk kingdom was founded in 1671, but it lasted less than a century, and then fell under the Chinese rule. The name is sometimes derived from the Turkish word Khalimak, those left behind, sometimes from the Mongol Ghol-aimak, fire horde, and again from Kalmuk, fiery people. Some hordes have swarmed out across the southern border of the Gobi. After the fall of the Yuen dynasty, a swarm of Kalmuk, made up of Dzangar, Turgut, and Choshod, migrated to Koko Nor. They have continued their migratory habits up to the most recent times. They reached European Russia in 1616, and a portion of them wandered back to China in 1771 amid untold perils and hardships. Many of the inhabitants of Turkestan described to Lieut. Burnes their mode of travel. The migrants, reported at 100,000 families, advanced with their herds and flocks, occupying in the breadth of the advancing column a journey of no less than three days, forced its way through all opposition to the Dasht-i-Kipchak, north of the Jaxartes or Syr Darya, and reached the primeval seat of their ancestors at Yarkand and Ecla. The Muhammadans of Bokhara captured about 1600, and

made them slaves. The Kalmuk and the Uzbak are said to have sprung from one tribe, and this change of habitations has now mixed it with the Kazak, a great tribe that once lay to the eastward of it; and Kalmuk, Kazak, and Kirghiz are now mingled together. See Kazak.

KALNEH, an ancient town on the Khaibar river. M. de Bressé, President, Royal Academy, Paris, supposed that Kalneh stood on the side of Ctesiphon.—*Mignan's Travels*, p. 73.

KALOBIT, a climbing plant of Borneo, which the natives rend into long strips for rough cordage. The juice of this plant is intensely bitter, but the water which distilled itself slowly from the cut end was quite pure and tasteless.—*Burbridge*.

KALORA, a dynastic title of former rulers in Sind. The Kalora, a tribe of wandering religious mendicants, who for nearly three centuries had been settled in Sind; and about A.D. 1450, Adam Shah, a Baluch of this tribe, obtained fame as a devout man, and from him the dynasty arose. They received a jaghir from Aurangzeb in 1705, and were made naibs of Tatta in 1735. Their country was transferred to Persia by the treaty with Nadir Shah. The dynasty ended in 1788 by the succession of the Talpur.—*Burnes; Postans' Pers. Narrative*, pp. 164, 165.

KALPA. SANSK. The bright half of a day of Brahma. A creation or formation, a cycle of years. In Hindu theogony, at the end of every Kalpa (creation), all things are re-absorbed in the deity, who, in the interval of another creation, reposes himself on the serpent Sesha (duration), who is also termed Ananta (endless). In Hindu astronomy, a Kalpa is an age of time; a day of Brahma, 4320 millions of years. Amongst the Buddhists of Ceylon, a Kalpa is the period of a mundane revolution.—*Wilson; Warren, Kala Sanhita; Hardy's East. Mon.* p. 437.

KAL PASHI or Kalpasi. TAM. Identified by Ainslie with the Lichen rotundatus of Rottler? It is the Pathar-ka-phul, HIND., or rock flower, and Henna-ul-koresh, ARAB. Its value as a diuretic is especially when applied as a poultice over the kidneys.

KALPA STHANA. SANSK. Toxicology.

KALPA SUTRA. SANSK. Aphorisms of high authority regarding the performance of sacrifices enjoined by the Vedas. Written by human authors, and therefore not Sruti or revealed. It is from Kalpa, time, and Sutra, a thread. The Kalpa Sutra includes 45 Angama, 11 Anga, 12 Upanga, 10 Prakrinaka, 8 Cheda (sections or fragments), and 4 Mula Sutra. Their 14 ancient Purva were lost.

KALPA-VRIKSHA, the tuba or ash tree, in Hindu mythology, the Tree of the Gods which bestows everything desirable; it is the same with the Lakshmi-vriksha, and the same with the Parijata tree. Among the Buddhists, also, a magical tree, that gave whatever was desired; perhaps also same as the Kalpadrum or wishing tree. The Shajrat-ul-Kudus or blessed tree, is a tree of Arabia.—*Hardy's East. Mon.* p. 437.

KALTAR. MAHR. An estimate of the produce of the fields, made while the grain is standing (ubha), or when cut but unthrashed (ogbla).

KALTHEE. MAHR. A grass which grows on salt wastes; its roots are ground and used as flour.

KALTIS, a gold coinage of India mentioned by the author of the Periplus.

KALU and Ak-rohat, two passes in the Hindu Kush, 13,400 feet above the sea, near Bamian. Bamian is on the high road from India to Bactria, lying at right angles to the path, and between the two passes.

KALU RAYA and Dakshin Raya are worshipped in S. Bengal as forest deities. They are represented as mitred trunkless heads set up along with earthen figures of tigers and crocodiles. Goats and ducks are offered in sacrifice.

KALYA-DAIL, a famous ghat at Brindaban, where Kalya-nag, the black serpent, infested the waters of the Jumna.—*Tr. of Hind.* ii. p. 63.

KAL-YAMUN was the foe of Krishna, from whom he fled to Dwaraka, and thence acquired the name of Rinchor, or flier from the battle-field. Modern Hindus have come to regard this as an honourable title.

KALYAN, chief town, port, and municipality of the Tanna district of Bombay, situated at the junction of the north-east and south-east lines of the Great Indian Peninsula Railway, 33 miles north-east of Bombay.—*Imp. Gaz.*

KAM, HIND., from the Sanskrit Karmma, work, business, affair; largely used in combination, as Kam-gar, Kam-kaj, Kam-dar, a servant, work in general, a man of business.

KAMA, amongst the Hindu deities, takes the place of Cupid. Ananga is a poetical epithet, literally incorporeal; from a, privative, and Anga, a body. Endeavouring to influence Siva with love for his wife Parvati, he discharged an arrow at him, but Siva, enraged, reduced him to ashes by a beam of fire darted from his central eye. Hence his name Ananga. According to the Tattiriya Brahmana, he is the son of Dharma, justice, by Sraddha, faith. Kama was scarcely created before he thought proper to make Brahma enamoured of his own daughter.

In the Tamil country this Hindu deity is usually called Manmatha, or heart agitator; Manasija, or heart-born; Ananga, or the bodiless. This Hindu deity appears to be the same with the Grecian Eros and the Roman Cupido; but the Indian description of his person and arms, his family, attendants, and attributes, has peculiar beauties. He is represented as a beautiful youth, sometimes conversing with his mother and consort in the midst of his gardens and temples; sometimes riding by moonlight on a parrot or lory, and attended by dancing girls or nymphs, the foremost of whom bears his standard, which is a fish on a red ground. His favourite place of resort is a tract of country around Agra, and principally the plains of Muttra, where Krishna also and the nine Gopi, who are clearly the Apollo and Muses of the Greeks, usually spent the night in music and dancing. His bow of sugar-cane or flowers, with a string formed of bees, and his five arrows, each pointed with an Indian blossom of a heating quality, are equally new and beautiful. He has at least twenty-three names, most of which are introduced in a hymn by Sir W. Jones; that of Kam or Kama signifies desire, a sense which it also bears in ancient and modern Persian. And it is possible that the words Dipuc and Cupid, which have the same signification, may have the same origin, since we know that the old Etruscans, from whom great part of the Roman language and religion was derived, and whose system had a near affinity with that of the Persians and Indians,

used to write their lines alternately forwards and backwards, as furrows are made by the plough.

The Rig Veda (x. 129) says that desire 'first arose in It, which was the primal germ of mind.' Greek mythology connected Eros, the god of love, with the creation of the universe, something in the same way.

A curious hymn in the Atharava Veda exalts Kama into a supreme god and creator; another part makes Kama to be desire, then the power which gratifies desire, also identifies Kama with Agni.

The Indian Maya, or, as the word is explained by some Hindu scholars, the first inclination of the godhead to diversify himself by erecting worlds, is feigned to be the mother of universal nature and of all the inferior gods. But the word Maya, or delusion, in the Vedanta philosophy, signifies the system of perceptions, whether of secondary or primary qualities, which the deity was believed, by Epicharmus, Plato, and many truly pious people, to raise by his omnipresent spirit in the minds of his creatures, but which had not, in their opinion, any existence independent of mind. Maya or Ada Maya is a name of Lakshmi. She is thus the general attracting power; the mother of all, the sakti or energy of Vishnu, the personification of spirit; she, as attraction, unites all matter, producing love in animated nature, and in physics, the harmonization of atoms. Kama or Love is her offspring, and is united in marriage to Reti or Affection, the inseparable attendant on the tender passion; and in friendship to Vasant'ha (commonly pronounced Bassanth) or Spring, denoting Love's season, but literally in regard to the time when many animals are impregnated and vegetables burst into existence, and metaphorically touching the early portion of man's passage through life. There is an allegory of Kama being an avatara or son of Krishna, by Rukmeni, other names of Vishnu and Lakshmi, and this is a further instance of the correspondence of that goddess with the Roman Venus, the mother of Cupid. His riding or dancing by moonlight allude to the love-inspiring serenity of the time; such nights, about Agra and in the southern parts of India, affording, after the heat and tumult of the day, a delicious quiet feeling of happiness not easily communicated nor conceivable by the mere experience of the unsettled cloudy skies of northern latitudes. The banner of Kama, a fish on a red ground, and his vahan or vehicle, a parrot or lory, have doubtless their allusions, the former possibly to the stimulating nature of that species of food, stirring the blood to aid Kamdeo's ends; and perhaps the ensanguined colouring and extreme beauty of the lory, and, like the fish (and the dove of western mythology), its supposed aphrodisiac tendency as food may have had a share in guiding a selection of attributes for the ardent deity. The soft affection and fabled constancy of the dove may have weighed with the Greeks, although constancy may not, perhaps, be, in strictness, a striking characteristic of love.

This universal deity through all ages and all climes is the object of the hero's, the blockhead's, and the wise man's invocation; has been represented as Anteros with his leaden arrow, as the beauteous Eros with his golden dart, as the Egyptian Horus with the wings of the Etesian winds, as the Hindu-adored Kamdeo with bee-

strung bow and flower-tipped arrow, as the son of Jupiter, of Mars and Venus; of Porus, the god of counsel, and Penia, the goddess of poverty; of Coelus and Terra, of Zephyrus and Flora; as the son of Brahma, of Vishnu or Krishna, and of Maya or illusion.

As with all Hindu deities, Kama's genealogy is traced upwards to the sun, who is Brahm. Lakshmi, in a divine and mortal view, both as Maya and Rukmeni, is his mother; she is Vishnu's wife and sakti or energy. Vishnu, or Krishna, Kama's father, is the sun, the source, literally and figuratively, of warmth and union, affection and love.

The Makara which Kama bears on his banner is an aquatic monster something like the sign of the zodiac Capricornus.

'What potent god, from Agra's orient bow'rs,  
Floats through the lucid air, whilst living flowers  
With sunny twine the vocal arbours breathe?

Hail power unknown!  
Know'st thou not me?  
Yes, son of Maya, yes, I know  
Thy bloomy shafts and cany bow,  
Cheeks with youthful glory beaming,  
Locks in braids ethereal streaming,  
Thy scaly standard, thy mysterious arms,  
And all thy pains and all thy charms.  
God of each lovely sight, each lovely sound,  
Soul-kindling, world-inflaming, starry crown'd,  
Eternal Kama! Or doth Smara bright,  
Or proud Ananga give thee more delight?  
What'er thy seat, what'er thy name,  
Seas, earth, and air thy reign proclaim;  
Wreathy smiles and roselike pleasures,  
Are thy richest, sweetest treasures.  
All animals to thee their tribute bring,  
And hail thee universal king.  
Thy consort mild, Affection ever true,  
Graces thy side, her vest of glowing hue,  
And in her train twelve blooming girls advance,  
Through golden strings, and knit the mirthful dance;  
Thy dreaded implements they bear,  
And wave them in the scented air,  
Each with pearls her neck adorning,  
Brighter than the tears of morning;  
Thy crimson ensign, which before them flies,  
Doors with new stars the sapphire skies.  
God of the flow'ry shafts and flow'ry bow,  
Delight of all above and all below!  
Thy lov'd companion, constant from his birth,  
I've'n clep'd Bessent, and gay Spring on earth,  
Weaves thy green robe and flaunting bow'rs,  
And from thy clouds draws balmy show'rs,  
He with fresh arrows fills thy quiver  
(Sweet the gift and sweet the giver!),  
And bids the many-plumed warbling throng  
Burst the pent blossoms with their song.  
He bends the luscious cane, and twists the string  
With bees, how sweet! but ah, how keen their sting!  
He with five flow'rets tips thy ruthless darts,  
Which thro' five senses pierce enraptur'd hearts:  
Strong Champa, rich in od'rous gold,  
Warm Amer, nur'd in heav'nly mould,  
Dry Nagkeser, in silver smiling,  
Hot Kiticum our sense beguiling;  
And last, to kindle fierce the scorching flame,  
Loveshaft, which gods bright Bela name.'

The Champa, *Michelia champaca*, is of two sorts, white and yellow, small, and in its foliage like an expanded rosebud. Gardeners make and expose in the shops chaplets and long strings of the blossoms, with which the Hindu women decorate their hair and wear round their necks; its potency is, however, so great, that nerves unaccustomed to it can scarcely bear its odour within doors. Another flower, commonly called mogri, is of the same description, and may, perhaps, be one of these named in the classic hymn. The fragrance

## KAMA.

of the Champa is so very strong that bees refuse to extract honey from it, a circumstance that could not escape the keen eye of the Hindu poets, and they accordingly feign the Champa to be sadly mortified at this neglect. They have, however, afforded it consolation, dedicating it to Krishna, the black deity, as they, contrary to some European poetical naturalists, consider the union of yellow and black peculiarly beautiful. The Champa is further consoled by the preference it has obtained in bedecking the glossy locks of black-haired damsels, also in the following stanza, literally translated from the Sanskrit:—'That thou art not honoured by the ill-disposed bee, why, O Champa! dost thou so heavily lament? The locks of lotus-eyed damsels, resembling the fresh dark clouds adorning the sky, let these embellish thee.'

The Amer, mentioned in the extract from the hymn, is also called Amra and Amla, and is said by some to be the mango flower. Dry Nagkeser is also called Kesara; it is a handsome flower, with yellow and white petals. The Bela is a beautiful species of jasmine. The last days of spring are dedicated to Kamdeva, the Hindu god of love. There is no city in the east where the adorations of the sex to Kamdeva are more fervent than in Udaipur, 'the city of the rising sun.' On the 13th and 14th of Cheyt they sing hymns handed down by the sacred bards: 'Hail, god of the flowery bow! hail, warrior with a fish on thy banner! hail, powerful divinity, who causeth the firmness of the sage to forsake him! Glory to Madana, to Kama, the god of gods; to him by whom Brahma, Vishnu, Siva, and Indra are filled with rapture.—*Tod's Rajasthan*, i. p. 255; *As. Miscel.* ii.; *Sir W. Jones' Hymn to Kamdeo*, xiii. p. 237; *As. Res.* i. p. 221; *Moor*, p. 437; *Hind. Theat.* ii. p. 84.

KAMA, amongst the Singhalese Buddhists, evil desire, the cleaving to sensuous objects. Kama-deva, the Hindu god Kama, from Sanskrit Kama, desire, and Div, to play.

KAMA-DHENU, a cow, called also Surabhi, Savala, Kama-dub, produced at the churning of the ocean; she belonged to the sage Vasishtha; this name means the cow which grants desires.

KAMAKSHI or Lust Eye, the sakti of Ekambeswara; she is a form of Durga.

KAMA-KUMBHA, SANSK., or vase of desire, the Hindu cornucopia, a common emblem on Buddhist coins and sculptures. There is amongst the Hindus a festival sacred to the sage Agastya, who presides over the star Canopus, when the sun enters Virgo (Kaniya). The Kamacumpa is then personified under the epithet Kumbhayoni, and the votary is instructed to pour water into a sea-shell, in which, having placed white flowers and unground rice, turning his face to the south, he offers it with this invocation: 'Hail, Kumbhayoni, born in the sight of Mitra and Varuna (the sun and water divinities), bright as the blossom of the kusa (grass), who sprang from Agni (fire) and Maruta.'

KAMALAKARA, author of the *Nirnaya Sindhu*, a work on Hindu religious ceremonies and law.—*Dowson*.

KAMALAPURAM or Camlapoor, town in Bellary district, Madras, lat. 15° 17' N., long. 76° 30' 30" E.; population (1871), 5145.—*Imp. Gaz.*

KAMALAR, TAM.; Kansala, TEL.; and Pan-

## KAMATHI.

chala, the artisan castes. They are mostly of the Saiva sect; they comprise the goldsmith, copper-smith, blacksmith, carpenter, and stone-mason.

KAMAL-ud-DIN ABDUR RAZZAK bin-JALAL-ud-DIN ISHAK-as-SAMARKANDI. He was born at Herat on the 12th Shaban A.H. 816 (6th November 1413 A.D.). His father Ishak was Kazi and Imam at the court of Shah Rukh. On his father's death, A.H. 841 (A.D. 1437), he wrote a comment on Azd-ud-Din Yahya's treatise upon Arabic propositions. He was sent by Shah Rukh to the king of Bijanagar, and after various adventures returned to Khorasan. He was also sent on an embassy to Ghilan. After the death of Shah Rukh, he served Mirza Abdul Latif, Mirza Abdullah, and Mirza Abul Knaim. He died in the month Jamadi-ul-Akhir 887 (August 1482). The full title of his book is *Matla-as-Sadain wa Majma-ul-Bahrain*; the rising of the two fortunate planets (Jupiter and Venus) and the junction of the two seas.—*Elliot, Hist. of Ind.*

KAMANCHA. HIND. A violin with three strings, two of silk and one of wire. The instrument is rested on the ground.

KAMAND of the ancient Persians appears to be the lasso of the modern South Americans, and was employed to snare persons as well as wild cattle.

KAMANDALA. SANSK. The drinking vessel of the Hindu and Jaina ascetics; often a gourd.—*Burgess*.

KAMANGAR, wrestlers and bow-makers, from Kamān, a bow. Manufacturers of bows and arrows. Some of them practise the surgical art in the setting of fractured and dislocated limbs. They are found in several districts, but are a small community.—*Rev. M. A. Sherring*, p. 319.

KAMARAN, an island in the Red Sea, midway between the ports of Lohain and Hodaida. It is about 11 miles long, and from 2 to 4 miles broad, and 1 mile distant from the mainland. Its occupants are engaged in the pearl and turtle fisheries, and it has on it a Turkish stronghold. There is a small harbour, into which a spring runs. It was once intended to occupy the island before Aden was taken, when Mocha, which has no harbour, was the only available point for supplies, there being none on Perim, which would have been otherwise preferred.

KAMAR KHEL, a small Afridi clan, with about 1470 fighting men, mostly scattered about the hills south of the Dwatawi pass to Tira Maidan.—*N.W.F.* i. p. 95.

KAMARTHI. HIND. A person who carries the water of the Ganges to distant places in vessels cased in basket-work.

KAMARUPA, the north-eastern part of Bharatavarsha (Bengal), also in W. Assam, a place of pilgrimage, celebrated for its temples to Kamakshi, the modern Kamrup.

KAMAT. MAHR. A distinction among the Senaw, usually added as a surname, as Kam-Kamat.

KAMATHI, generally written and pronounced Kompti or Compti, a caste of Sudra. Those in the Mahratta districts are distinguished as Telinga and Karnata-Kamathi, from their country. At Poona they are employed as rice-cleaners, grinders of corn, and cutters of sticks, tent-pitchers, and artillerymen; in Telingana they are petty retail dealers or chandlers. The Kamathi of Canara is

a pioneer, a labourer, one who works with a pickaxe or spade. In Mysore they are chiefly employed in road-making and in repairing public works. In general, they seem to be common labourers, and are probably the same as the Ganges water-carriers of Hindustan.—*Wilson*. See *Kamarthi*.

**KAMAVISDAR.** Under the Mahratta government, the chief revenue officer of a district.

**KAMAWARU** or *Gumpe Cumlu*. TEL. A caste of Teling husbandmen who permit no strangers to enter their houses.

**KAMBACHEN**, a pass in Nepal, in lat. 27° 38' N., and long. 88° E. Its crest is 15,770 feet above the sea. It has a broad shelf of snow between rocky eminences. It was ascended by Dr. Hooker, December 1848. The distance to which the voice was carried was very remarkable; he could hear distinctly every word spoken at from 300 to 400 yards off.

**KAMBALI.** A tribe of this name was met with on the north of the Lopsha mountain, and was supposed to belong to the Gobi race. The young girls of the village of Lombi associated with the party. Young people have unrestrained intercourse, but when married the couple are faithful.—*Vennukof in Journ. Royal Geog. Soc.* xxxvi. p. 272, for 1866.

**KAMBALJU**, a product of an umbelliferous plant used by Burmese ladies as a cosmetic for the face.—*Cut. M. E.*, 1857.

**KAMBAR**, author of the Tamil *Ramāyanam*, a popular epic poem written in a metre called the *Viruttam*. It is sung in every Tamil village, in bazars and houses, on festive occasions, by wandering *Kavirayar*, native minstrels. It is the folk-song of S. India, but it is not intelligible to ordinary people, and a running comment is kept up by the singer or an assistant. *Kambar* is the most fertile and brilliant of Tamil versifiers. The author of the *Chintamani* alone can dispute with him for the palm of supremacy. Dr. Caldwell reckons that he lived in the 11th century A.D. He was brought up by a wealthy farmer at *Vennu* *Nellur*. His fame as a poet having reached the ears of *Rajendra Chola*, he was invited to his court, and honoured with the title of the king of poets. Several poets undertook to prepare a Tamil version of the *Ramāyana*. When recited in the presence of *Kulotunga Chola*, who had succeeded to the throne, *Kambar's* translation was preferred. Among other works written by *Kambar* are the *Sarasvati Autati*, *Erelapatu*, and *Kangsi Puranam*. Some others are attributed to him, but their authorship is doubtful. It is said that *Kambar's* son was put to death for carrying on an intrigue with the king's daughter, and that *Kambar* himself was obliged to flee. In his old age he lost his poetical powers, and was obliged to support himself by manual labour. He is said to have listened with rapture to the recital of his own compositions.

**KAMBARANI**, a Baluch tribe. *Kambar* in the Baluch language means Abyssinian. The tribe emigrated under a leader called *Kambar*, hence it is that the chief clan is called *Kambarani*. They own, however, two distinct families, namely, the aborigines of *Mekran*, whom some call the *Cutch Baluchi*, and those Arabs who emigrated from Arabia with *Hajjaj*, the son of *Yusuf*, and settled in the conquered provinces of

*Mekran* and *Baluchistan*, while the rest of the invading army marched into *Sind*.—*Burton's Scinde*, p. 410; *Masson's Journeys*, ii. p. 45.

**KAMBAR KHEL**, a section of the *Afridi* in the maiden of *Tira*. They have two great divisions, with ten subdivisions.—*H. A., N.W.F.*

**KAMBATTAM. TAM.** The old Tamil name for a mint.

**KAMBO** is a long cloth thrown over the right shoulder, and so fastened round the waist as to leave a place for the lambs and kids that are too young to walk.—*Burton's Scinde*, p. 410.

**KAMBOH**, a tribe of *Muhammadans* in the *Panjab* in disesteem. A proverb goes, 'If there occur a scarcity of men, take few of the *Afghan*, the *Kamboh*, and the low *Kashmiri*. From the *Afghan* comes treachery, the *Kamboh* practises fraud, and from the *Kashmiri* comes only grief and sorrow.'

**KAMBOJA**, a people of ancient *Arachosia*, or north-eastern province of *Persia*.

**KAMBOJIA**, a small territory lying between *Siam* and *Cochin-China*, containing about 500,000 people, of whom four-fifths are the native *Kho*. It contains the four provinces, *Potsat*, *Kampong Suai*, *Kampong*, and *Kampong Son*. *Kambodia*, *Kamboja*, or *Cambodia* was anciently called *Kam-phu-cha*; its modern name is *Khmer*. Its commerce is in rice, ivory, silk, and cardamoms. The whole of the coast, from *Kamas* in *Cambodia* quite up to what is called by the *Siamese* *Lem Sam-me-san*, the *Cape Liant* of Europeans, is an uninterrupted archipelago of beautiful islands. The only part of the continent of *Asia*, the *Malay Peninsula* excepted, in which the *Malays* have settled and to which their language has extended, is *Cambodia*. In that country they seem to have established a little independent principality called *Champa*, well known both in *Malay* and *Javanese* story.

The river *Mei-kong* of *Cambodia* is one of the largest in *Asia*, navigable for boats even before it enters the kingdom of *Laos*. It falls into the sea by three mouths; the largest is said to have from 14 to 18 feet water on the bar at its mouth at high-water spring-tides. Besides the *Annam* race, the inhabitants of the present dominions of *Cochin-China* consist of several other races. The principal of these are the *Kambojans*, whose name in their own language is *Kamner* or *Khmer*, but who are called by the *Siamese*, *Kammen*; by the *Cochin-Chinese*, *Komen*; by the *Chinese*, *Tang-po-cha*; and by the *Malays*, *Kamboja*. The *Kambojans* speak a language distinct from those of all their neighbours; but in physical form, manners, laws, religion, and state of civilisation, they bear a closer resemblance to the *Siamese* than to any other people.

In *Cambodia* is the great temple of *Na-khonnvat*. It seems to have been built in the 10th century. It is 600 feet at the base, and in the centre 180 feet high. Every angle of the roof, every entablature, and every cornice, bears the seven-headed serpent. *Ujong* is the capital of *Cambodia*.—*Crawford's Embassy*; *Bowering's Siam*; *Lubbock's Origin of Civil*, p. 243.

**KAMBYSES**, one of the ancient kings of *Persia*, of the *Kayanian* dynasty, and father of *Cyrus*. He conquered *Egypt* B.C. 525 to B.C. 522. He took *Memphis* by storm, and he visited the tomb of *Menes*.—*Bunsen, Egypt*.

**KAMERI.** This appellation of the Indian cuckoo is derived from Kama, the god of love. The bird of Kama, says Colonel Tod, from an unbrageous pipal, poured forth his monotonous but pleasing notes amidst the stillness of a lovely scene, where the last tints of sunset illuminated the dark hues of the surrounding woods. At another place he says, the cuckoo accompanied us as far south as Chirasan. The Kol race call this bird Suk'hi, or ease-giving,—perhaps as expressive as Kameri, the bird of love.

**KAMESWARI,** styled Kamikhya, situated within the town of Gohatty, originally a Buddhist temple, is now a Hindu temple dedicated to the Yoni. The Yoni is here represented by a trikonakar jantra, or triangular stone, known in Buddhist mythology as Prajna Devi, the universal mother. Kamikhya temple is situated on a hill rising about 700 feet from the river Brahmaputra, just below Pragjyotisha or Gohatty. It is said that the number of young girls attached to this temple was in early times 5000. There are still some hundreds.—*Dutton, Ethnol.* p. 80.

**KA-MI,** Ku-mi, Ki-mi, Ku-mwi, or Klu-mi, all signifying man, is a tribe in Arakan on the Koladyn river, who assert that they once dwelt on the hills now held by the Khyen. Their name seems the same as that of the Klu-mi of Chittagong. The Ka-mi probably arrived in the hills bordering the Koladyn river, in the middle of the 18th century, expelling the Mru or Myu. See Khani.

**KAMI, JAP.** seems to be a generic appendage to the names of the men of a certain rank in Japan, just as in Britain all noblemen between the ranks of marquis and baron are styled lord. Kami means noble,—not princely. The governor of Nagasaki and Hakodate style themselves Kami, but it is doubted if they have the right to do so. It is like a Frenchman using a 'de,' or a German a 'von,' to ennoble himself. In former days a Kami was one of the Japanese pantheon, but as a title it was at least either hereditary or only given to very great worthies; but now all the ministers, governors, and princes have usurped the title.—*Hodgson's Nagasaki*, p. 156; *Oliphant*.

**KAMIA,** an agricultural labourer of some low caste; in South Behar he is sometimes considered as a predial slave, either for a term or for ever; in the S.W. Provinces he is usually a bondsman or bond-slave who has sold his services for life, and may be transferred or sold himself; his children are free. One kind, the Bandhak-Kamia, is a slave only until he can repay the money advanced to him for his services.—*Wilson's Glos.*

**KA-MI-DA-NA.** JAP. A Sinto shrine, altar.

**KAMI-DANDA.** SANSK. ? Vigne gives this as literally almsgiving, applied in Kashmir to a Hindu woman, who, having lost her husband and being unable to re-marry, is devoted to the service of the gods.—*Vigne*.

**KAMIN,** in the N.W. Provinces, is the term applied to the artificers and servants of a village. In the Panjab, they are persons who are kept employed in cultivation without being actual hired labourers like the Mulazim.—*Elliot; Powell; Wilson*.

**KA - MI - NO - MI - TSI.** The original national religion of Japan is called Sinsyn, from the words Sin, the gods, and Syn, faith; and its votaries are denominated Sintu. Dr. von Siebold,

however, says that the proper native name of this religion is Ka-mi-no-mi-tsi, signifying 'the way of the Kami,' or gods; that the Chinese translated this compound word into Shin-tao, and that the Japanese adopted the Chinese term, and, according to the genius of their language, softened it into Sin-tu. According to Siebold, the Sintu have some vague notion of the immortality of the soul, of a future state of existence, of rewards and punishments, of a paradise, and of a hell.—*MacFarlane's Japan*, p. 207.

**KAMJANG,** a Shan race in Saddiya.

**KAMKAR,** a caste employed chiefly by Hindus as servants in Benares, Allahabad, Azimgarh, and Gorakhpur. In the last-named district they numbered, at the census of 1865, upwards of 14,000 persons.—*Sherring's Hindus*.

**KAMLA KARRI MAHR.** Amongst the Mahratta, the headbook for the marriage ceremonial of the Sudra Hindus.

**KAMLI HIND.** Small blanket, used as a wrapper, in one piece. Coats are made of the finer sorts, and look very well; much resembling camel in appearance. The stuff is made of sheep and goat hair; in warm climates the covering of sheep can scarcely be called wool.—*E. M. Hindu Infanticide*, p. 176.

**KAMMALAR TAM.** In the singular, Kammalan, artificers, divided into five classes, —stone-cutters, carpenters, blacksmiths, goldsmiths, and tinsmiths; all wear the sacred cord. They take the titles of Acharya, teacher, priest; also, of Puthen or Pather. See Kamsalar; Kansalar.

**KAMMYA - BAN,** near Govardhan, is the famous scene of the incidents of the Vana purva of the Mahabharata, is really a classic spot for the reminiscences of the Pandava brothers. Here they were visited by their great friend Krishna, and beguiled by holy sages with the consolations of their philosophy. None of its ancient features is retained by the place, but while its name lives in the verse of the poet, the pilgrim will bend his steps to Kammya-ban.—*Tr. of Hind.* ii. p. 115.

**KA-MOI or Moi,** on the opposite side of the Mei-kong, occupy the broad expansion of the Annam chain towards Kamboja, and appear to extend northwards along these mountains, marching with the Lan on the westward. They are said to be black savages, with Negro features. The Kambojan style them Kha-men. They are the Kho-men of Leyden and the Kha-men of Gutzlaff.

**KAMOTSAVA,** a festival in honour of Kama on the 13th and 14th of the month Chaitra. It has merged, in some places, into the Holi, and so lost sight of.—*W.*

**KAMPA,** that portion of Tibet lying between the southern bank of the Tsan-pu river and the snowy ridges which separate Tibet from Bhutan.

**KAMPILYA,** one of the five sons of Haryasha, called the Panchala. The Panchala country was north-west of Delhi, between the Himalaya and the Chambal.

**KAMPILYA,** the city of king Drupada, in the country of the Panchala, where the awayanvava of Draupadi was held. It is in the doab of the old Ganges, in the modern Kampila.

**KAMPONG.** MALAY. A house enclosure or grounds; the Anglo-Indian compound.

**KAMPOT,** the principal harbour of Kamboja.

**KAMRAN.** Timur's titles, in the height of



his power, were Sultan, Kamran, Amir, Kutb-ud-Din, Timur, Kur-khan, Sahib-i-Karan. Sultan means 'lord'; Kamran, 'successful'; Amir, 'commander'; Kutb-ud-Din, 'polar star of the faith'; Timur, 'it shall shake'; Kur-khan, 'of the lineage of sovereign princes'; and Sahib-i-Karan, 'master or lord of the grand conjunctions.' The easterners believe that in all the great conjunctions of the planets, there is a great revolution in the world. Thus Abraham, Moses, Zoroaster, Christ, and Mahomed each came into the world in a grand conjunction. Kayomurs, Solomon, Alexander, Chengiz, and Timur were each in their turn Sahib-i-Karan, or 'masters of the conjunctions,' and of all the great events during their respective reigns. — *D'Herbelot; Markham's Embassy*, p. 47.

**KAMRBAND.** HIND. A girdle, sash, or scarf, etc., tied round the waist.

**KAMR-BASTAH.** PERS. Literally, with the loins girt; it signifies on duty, with the body and the mind ready; from Kamr, the waist, and Bastan, to fasten.

**KAMR-KHASA** (of Poshawur), a hunter's or soldier's belt, holding knife, flint and steel, powder-horn, shot-flask, etc.

**KAMRUP**, a British district in the central portion of Assam. It lies between lat. 25° 50' and 26° 53' N., and between long. 90° 40' and 92° 2' E. Its great river is the Brahmaputra, which is navigable by steamers all the year through. Its aboriginal tribes are the Ahom, Cachari, Chandali, Dom, Mikir, Rabha, Saranya. The Cachari, Rabha, Saranya, and Mikir are all wild tribes of Indo-Chinese origin, whose common affinities it would be difficult to trace; they unite in repudiating the caste regulations and the ceremonial purity of living enjoined by Hinduism. In 1872, the Chandalas numbered 10,222; the Doms, 9566; the Ahoms, who constituted the dominant race as late as the beginning of the 19th century, at the 1881 census numbered 179,314.

On the northern frontier of Kamrup there are five Doars, and on the north of Durrung, two. Their names are—Ghurkolah, Baksha or Banska, Chappaguri, Chapakhamar, Bijni, Buri Guma, Kulling.

Under the Assam Government, the Kamrup Doars had entirely fallen under the Bhutan authorities, and the Bhutan supremacy continued after the acquisition of Assam by the British Government. But the Durrung Doars were held alternately four months by the British Government and eight months by the Buteahs each year. In 1841, in consequence of aggressions, the whole of these Doars were annexed to British territory, and Rs. 10,000 a year paid as compensation to the chiefs of Kamrup, similarly with the Buteahs of Durrung, and Rs. 5000 a year paid for the Koreapara Doar.

To the east of the Jowang country are the independent clans of the Ruprye and Shirgaih Buteahs, whose custom it was to enter the Char Doar and Now Doar, which have been held by the British Government since the occupation of Assam, and to levy black-mail. But the black-mail was eventually commuted to an annual payment of money.

**KAMSALAR**, or goldsmith caste, perform marriage of their daughters both before and after the age of puberty. See Kammalar.

**KAMSIN.** ARAB. A dust storm of N. Africa.

**KAMTHI** or **Kamptee**, a large town and cantonment in Nagpur district, Central Provinces, in lat. 21° 13' 30" N., and long. 79° 14' 30" E., on the right bank of the Kanhan river, immediately below the junction of that river with the Pench and the Kolar. The open place near the church is 996 feet above the sea. It is 9 miles from Nagpur. — *Imp. Gaz.* v.

**KAMTSCHATKA**, on the extreme north-east of Asia, contiguous to Siberia, is inhabited by different nations. Some who live about the middle pay a contribution to the Russians. — *Hist. of Japan*, i. p. 21.

**KAMUL**, Komul, or Kamil, the Hami of the Chinese, is the station at which the routes eastward from the north and the south sides of the Tian Shan converge, and from which travellers generally start to cross the desert before entering China. The people of Kamil were all Buddhists in Marco Polo's time. In 1419, Shah Rukh's envoys found there the mosque and Buddhist temple side by side. — *Polo*, ii. p. 36; *Benedict Goes in Yule, Cathay*, ii. p. 394.

**KAMUNING**, MAL. (Canninum, Roxb., *Chalcas paniculata*, Lour.), is a light-coloured wood, close and finely grained, takes an exquisite polish, and is used for the sheaths of krisses. There is also a red-grained sort, in less estimation. The tree is very beautiful, resembling in its leaves the larger myrtle, with a white flower.

**KAMUS.** ARAB. The ocean; mid-sea; the name of an Arabic dictionary compiled by Firozbadi in the 14th century, contemporary with Timur, who presented him with 5000 ducats as a reward for his learning and industry. It was translated into Latin by Giggens, and published at Milan A.D. 1632.

**KAN** or **Kanam.** TAM. A forest, a thicket.

**KAN.** The sun-god, according to Diodorus, is the Minos of the Egyptians. The hieroglyphics at Turin represent him with the head of an ibis or eagle, with an altar before him, on which a shade places his offerings, viz. a goose, cakes of bread, and flowers of the lotus, and awaits in humble attitude his doom.

**KANA.** According to Hindu law, a person blind of one eye is incompetent to succeed. Kana is the nickname given to a person labouring under this personal defect, which term is merely an anagram of Anka, the eye. The loss of one eye does not deprive an occupant of his rights, of which there was a curious example in the siege of the imperial city of Delhi, which gave rise to the remark, that the three greatest men therein had only the complement of one man amongst them. The emperor had been deprived of both eyes by the brutality of Gholam Kadir; the besieging chief Holkar was kana, and so was the defender, Sir D. Ochterlony. That Holkar's name has become synonymous with kana, and many a horse, dog, and man, blind of an eye, was called after this celebrated Mahratta leader. The Hindus attach a degree of moral obliquity to every individual kana and appear to make no distinction between the natural and the acquired defect; though to all men they apply another and more dignified appellation. Sukracharya, the Jupiter of the Hindu astro-mythology, came by his misfortune in no creditable way,—for, although the guru or pirtual head of the Hindu

gods, he set as bad a moral example to them as did the classical Jupiter to the tenants of the Greek and Roman pantheon.—*Tod's Rajasthan*, ii. p. 269.

KANADA is spoken of in the Padma Purana as a devout ascetic. He was the founder of the Vnisehika school of philosophy.—*Ward*, iv. 10.

KANAIT, an agricultural local tribe, holding most of the land on the Simla Hills. They are inferior in position to Rajputs, more perhaps of the level of the Kurmi and Lodhi, but they are often educated, and are generally ministers to the Rajput chiefs. Their women are very nice looking, and all the tribe who are not (in the upper hills) in contact with Tartars are quite Aryan, though not very large. In certain places is a partial and local practice of polyandry among them, but it is not the general custom of the tribe.—*Campbell*, pp. 88, 97, 123.

KANAKA - DANDAM. SANSK. A golden sceptre, one of the insignia of royalty of the Chalukya dynasty when ruling at Kalyan.

KANAKAN. MAL. Predial slaves in Malabar, also designated Kanaka charma. According to one account, they are a subdivision of the Palayar.

KANAKKAN. MAL., TAM. An accountant.

KANAM. TAM. A titular equivalent of Iyer, but added after that title.

KANARAK, in the Puri district of Orissa, on the sea-shore of the Bay of Bengal, 19 miles north-west of Puri town, in lat. 19° 53' 25" N., and long. 86° 8' 16" E. Its temple, now in ruins, forms one of the most exquisite memorials of sun-worship in India; it was built between A.D. 1237 and 1282. Sculptures in high relief, but of an indecent character, cover the exterior walls. The nymphs are beautifully-shaped women; the elephants move along at the true elephant trot, and kneel down in the stone exactly as they do in life. Club-men, griffins, warriors on prancing horses, colossal figures of grotesque and varied shape, stand about in silent groups. Each of the four doorways, on the north, south, east, and west, has two lintels of bluish chlorite slate, very hard, and exquisitely polished. On these lintels rest massive beams of iron, supporting the wall above. The eastern entrance was, till some years ago, surmounted, as in other Orissa temples, by a chlorite slab, on which the emblems of the seven days of the week, with the ascending and descending nodes, are carved. The beauty of this elaborate piece proved a more fatal enemy than time, and tempted English antiquaries to try to remove it by sea to the museum at Calcutta.—*Imp. Gaz.*

KANARI caves in the island of Salsette. See Caves; Karli.

KANARY ISLANDS, in the Pitt passage, are an extensive chain of flat, woody, uninhabited islands, stretching along the N. coast of Mysore.

KANASI or Kans. HIND. A sort of bell-metal, of which plate and utensils are made.

KANAT and Karez are subterranean conduits and trenches or artificial water-courses above ground. The best of these in Shiraz is the Karez which Rukn-ud-Dowla Hasan-ibn-Buiah, a prince of the Dilemite race, first caused to be made; this Karez is denominated the water or stream of Ruknabad.—*Ouseley's Travels*, ii. p. 7.

KANAUJ, a district or province in Hindustan, known also as Kanya Kubja. It takes its name from Kanauj, an ancient city in Farrakhabad district,

North-Western Provinces, in lat. 27° 2' 30" N., and long. 79° 58' E. Kanouj for many hundred years was the Hindu capital of Northern India, but the existing remains are few and unimportant. In A.D. 1016, when Mahmud of Ghazni approached Kanouj, the historian relates that 'he there saw a city which raised its head to the skies, and which in strength and structure might justly boast to have no equal.' Just one century earlier, or in A.D. 915, Kanouj is mentioned by Masudi as the capital of one of the kings of India; and about A.D. 900, Abu Zaid, on the authority of Ibn Wahab, calls 'Kaduje a great city in the kingdom of Gozar.' At a still earlier date, in A.D. 634, we have the account of the Chinese pilgrim Hiwen Tshang, who describes Kanouj as being 20 li, or 3½ miles in length, and 4 or 5 li, or ½ of a mile in breadth. The city was surrounded by strong walls and deep ditches, and was washed by the Ganges along its eastern face.

At the time of Hiwen Tshang's visit, Kanouj was the capital of Raja Harsha Vardhana, the most powerful sovereign in Northern India. The Bais Rajputs claim descent from the famous Salivahan, whose capital is said to have been Dawndia Khara, on the north bank of the Ganges. Their close proximity to Kanouj is in favour of the sovereignty which they claim for their ancestors over the whole of the Gangetic Doab from Delhi to Allahabad. The more important architectural remains are the shrine of raja Ajai-pal, supposed to have lived in the 9th or 10th century; the Jama Masjid; the tombs of Bala Pir and of his son Shaikh Mehndi.

The modern town of Kanouj occupies only the north end of the site of the old city, including the whole of what is now called the Kilah or citadel. The stream which flows under Kanouj, from Sangrampur to Mhendhi Ghat, although now chiefly filled with the waters of the Kali Nadi, was originally the main channel of the Ganges.—*Cunningham's Ancient Geog. of India*, pp. 376, 379; *Imp. Gaz.*

KANAUJIA or Canoujia. HIND. A designation of various tribes in Hindustan, implying a notion of their having come originally from Kanouj or Kanya Kubja. It is especially applied to a large and influential tribe of Brahmans. Five chief subdivisions of them are reckoned, all numerous and well known,—Kanaujia proper, Sarwaria, Sandaudha, Jijhotia, Bhunhar,—who are again divided into 16 classes, named either from their reputed founders, who were celebrated sages, as Garga, Gautama, and others, or from their former acquirements, as Dobe, Tewari or Trivedi, Chaube, or as learned in two, three, or four Vedas, or from their having been teachers, as Bhattachari and Upadhyaya, or from other circumstances, as Pande, Dikshit, Bajpeyi, etc.

The Kanaujia proper are found principally in the Central Doab, extending into Budelkhand on the one hand, and on the other into Oudh, and are divided into 6 or 6½ families, thence termed Khat (for that six) Kol, or, severally Gotes (from the Sanskrit Gotra, a race), as the Sandel gote, Upaman gote, Bharadwaj gote, Katyayana or Viwamitra gote, Kasyapa gote, and Sakrint gote.

They correspond in rank to the Kulin Brahmans of Bengal, and although taking wives from the other tribes, allow their daughters to marry only into one of the Khat-Kul.



The Sarwaria class is also called Saryu or Sarju-paria, living beyond the Saryu or Gagra river, or chiefly in Gorakhpur. The Sanandhas are met with principally in Rohilkhand and the Upper and Central Doab, extending westwards to Gwalior. The Dijhotias are settled to the south-west. The Bunhars are found with the Sarwaris in Oudh, and spread to the hills of Bundelkhand. The term Kanauja is applied, however, to other than Brahmanical tribes, and we have Kanauja Kurmis, or agricultural castes, and even Kanauja Thugs.—*Wilson's Glossary*.

KANAWAR, between lat. 31° and 32° N., and long. 78° E., a province in the Himalaya. The western as well as the eastern chain separate the great Hindu family of India from the Bhot of Tibet. Some mixed races are found to the south of each chain, as the Lahuli and Kanawari in the west, and the Ghurka and Bhutani in the east. In the upper valleys of the Sutlej, in Spiti and Kanawar, are mixed races exhibiting much Tibetan blood, and in religion apparently more Buddhist than Hindu. The Tibetan colony at Mohasu, just above Simla, are powerful, ruddy-looking people, entirely unlike Indians; their women are industrious, but very unattractive. Kanawar produces great quantities of fruit, and from many other places men may be met travelling downwards with kiltas or long baskets full of apples of very pleasing appearance, large and well coloured, but though sweet, their flavour is deficient.—*Powell; Campbell*, p. 146. See KANAWAR; Polyandry.

KANAWAZ. HIND. A fabric of plain shot silk, that is, with a thread say of green one way and of red the other, the same as the daryai dhupehand of the Panjab, only better. It is made in Bokhara and Persia.

KANCHANI. HIND. A dancing girl by caste and profession, a common woman. Kanchani, a sect among the Gosains who gain their livelihood by dancing and singing. They wear the red cloth as devotees, and observe most of the ceremonies of the Gosains. They marry. At death, their bodies are either buried or thrown into a river.—*Sherring's Hindu Tribes*.

KANCHAK. TURK. A dagger; the Khanjar of Persia and Hindustan.

KANCHARAVITA KARU, a mendicant belonging to the five classes of artificers.

KANCHARI, MAHR.; Kanchkar, HIND., a caste working in glass and crystal, a coppersmith, a tinsmith.

KANCHI or Conjeveram, a holy city, 45 miles west of Madras. It is one of the seven holy cities of India. It has two great Hindu temples, one of the Saiva and one of the Vaishnava sect. The former is poor and neglected, having in recent years been plundered by dacoits. Conjeveram pagoda was taken by Clive on the 29th August 1751, and again in December, and again in 1752. Conjeveram was at one time the capital of the Chola kingdom, one of the most ancient and prolonged of all the Indian dynasties, which held sway in parts of the south of India from the 8th to the 17th centuries, when Shah-ji, the father of Sivaji, totally annihilated every vestige of their once great power. During the pilgrim Hiwen Thsang's stay at Kanchipura, about 300 Buddhist monks arrived from Ceylon, which they had quitted on account of political disturbances

consequent on the death of the king. Hiwen Thsang must have arrived in Kanchipura about the 30th of July A.D. 639, and, according to Turnour's list of the kings of Ceylon, raja Buna Mugalan was put to death in A.D. 639. From the information furnished by these monks, the pilgrim drew up his account of Seng Kin-lo or Ceylon, which he was prevented from visiting by the disturbed state of the country. From Malayakuta he returned to Dravida (Conjeveram), and then proceeded to the north-west for 2000 li or 333 miles, to Kong-kien-na-pu-lo or Konkana-pura.—*Cunningham's Ancient India*, p. 548.

KANCHINJINGA, a mountain in the Sikkim Himalaya, in lat. 27° 42' 5" N., and long. 88° 11' 26" E., and 28,176 feet above the sea. It is the second loftiest mountain in the world. Its west peak is in lat. 27° 42' 1" N., and long. 88° 8' E., and the top of the peak is 28,156 feet above the sea. This peak is exceeded in height, as yet, by the Gaurisankar in Nepal, and the Dapsang peak in the Kara-korum chain. The latter, marked by the G. T. S., K. 2, in lat. 35° 41' N., and long. 76° 48' E. Gr., attains a height of 28,287 feet. Kanchinjinga forms a central and predominant object in the Sikkim panorama of the Snowy Range. Kanchinjinga presents itself from Falut under a vertical angle of 4° 51' 10", and even the lowest point of the junction between Kabru and Kanchinjinga (the curve seen just below the eastern peak) has still in the panorama an angular height of 3° 36'. Kanchinjinga is an immense mountain peak.—*Jo. As. So. Beng.*, 1860; *Hermann; Schlagentweit*.

KANCHUKI. HIND. A eunuch. Kanchukini, a female attendant.

KANCHULI. HIND. A corset or bodice worn by Rajput women.

KANCHULIYA, a sect of Saiva Hindus, worshippers of the sakti, who are said in their rites to have a community of women without regard to consanguinity, and take measures to prevent individual selections.

KANDAHAR, a town in Afghanistan, situated in lat. 31° 37' N., and long. 65° 30' E., between the Arghandab and Tarnak river, 89 miles south-west of Khilat-i-Ghilzai, 233 miles south-west of Ghazni, 318 south-west of Kabul, and 380 south-east of Herat. It is said to have been founded by Lohrasp, a Persian king who flourished in times of very remote antiquity, and to whom also the founding of Herat is attributed. It is asserted by others to have been built by Secunder Zai-ul-Kurnin, Alexander the Great; and the traditions of the Persians here agree with the conjectures of European geographers, who fix on this site for one of the cities called Alexandria. The people of Kandahar are supposed to be the ancient warlike Gandhara, a cognate race with the Kshatriya, who fought in the army of Xerxes, B.C. 480, armed with bows of bamboo and short spears.

Kandahar is said to have been called so from the Gandhara (Greck, Gandaridæ) who migrated to the westward from the Gandhara of the Indus in the fourth century. The early campaigns of the Arabs against Kandahar are given at length in the work of Biladeri, in M. Renaud's *Fragmentes of Arab History*, published at Paris about 1843. It was taken by Yakub-bin-Leis A.D. 865, founder of the Sofarides dynasty, who were driven out by the Sassanides, thereafter fell to Mahmud, then to

the Ghori, the Seljuk, the Turkoman A.D. 1153, and in succession to the Ghori again, to the Kharasmians, to Jahangir Khan (A.D. 1222), to Timur (1389), and to Bāber, the Persians, and the Uzbek.

From the remotest times Kandahar must have been a town of much importance in Asia, as its geographical position sufficiently indicates, it being the central point on which the roads from Herat, Seistan, Gour, India, and Kābul unite, and is the commercial mart of these localities. Kandahar was retaken from the Moghuls by the Persians in 1642, during the reign of Shah Abbas the Second.

The ancient city stood till the reign of the Ghilji, when Shah Hussain founded a new one under the name of Husainabad. Nadir Shah attempted again to alter the site of the town, and built Nadirabad; at last Ahmad Shah, Sadozai, founded the present city, to which he gave the name of Ahmad Shah and the title of Ashraf-ul-Balad, or the noble of cities; by that name and title it is yet mentioned in public papers, and in the language of the court; but the old name of Kandahar still prevails among the people, though it has lost its rhyming addition of Dar-ul-Karar, or the abode of quiet, or the city of stabilities. Ahmad Shah himself marked out the limits of the present city, and laid down the regular plan which is still so remarkable in its execution. He surrounded it with a wall, and proposed to have added a ditch; but the Daurani are said to have objected to his fortifications, and to have declared that their ditch was the Chaman of Bistan, a meadow near Bistan, in the most western part of Persian Khorasan. Kandahar was the capital of the Daurani empire in Ahmad Shah's time, but his son Timur changed the seat of government to Kābul. The new town is surrounded by a ditch, flanked with a citadel, but the place is commanded on several points by rocky hills, the last slopes of which come up to the ditch of the fortification to be buried amongst gardens, orchards, and plantations of beautiful shrubs, through which flow streams of the clearest water. The citadel is situated on the north of the town, and contains a very good residence.

It has been thrice occupied by the British,—in 1839-42, and again in 1878-79, and again in 1880, and on the first occasion the fortifications were put into a good state by them. They also built large barracks on a great space, situated outside the Herat gate. The town is divided into many mahalla or divisions, which belong to the numerous tribes and nations that form the inhabitants of the city.

Some Persian authors considered Kandahar as an Indian, others as a Persian town; the Afghans themselves include it in Khorasan, to which province they assign the Indus (called also the Attock and the Sind) as the limit. According to them, India commences only on the eastern side, and to the south of this river, from the point in which it receives the Sutlej. The Panjab, comprehending Kashmir and the country of the Sikh, and Zāblestan, comprehending Ghazni and Kābul, form another country. The inhabitants of India they call Hindi, and those of Hindustan, Hindustani.

The population of Kandahar is one-fourth of the tribe of Barakzai, one-eighth of the tribe

of Ghilji, one-eighth of various other tribes, Afghan, Daurani, half Parsivan, and Hindu. One large quarter of the town, however, the N.E., is entirely inhabited by the Berdurani tribe.

The province of Kandahar is everywhere subject to intense heat. In the fortress of Girishk, on the banks of the Helmand, in the month of August, the centigrade thermometer stood at 48° or 49° in the shade. This principality is bounded on the south by the deserts of moving sand of the Seistan, and is on this side open to violent winds, surcharged with exceedingly fine sand, which is very injurious to animal life.

At the foot of the old town of Kandahar is one of the most celebrated relics of antiquity belonging to the eastern world, the water-pot of Fo or Buddha. It was carried to Kandahar by the tribes who fled in the 4th century from Gandhara on the Indus to escape an invasion of the Yu-chi, who made the irruption from Chinese Tartary with the express purpose of obtaining the pot. It is the holiest relic of the Buddhist world, and still retains among the Muhammadans of Kandahar a sacred and miraculous character. It is called the Kashgul-i-Ali, or Ali's pot. It is formed of stone, and may contain about twenty gallons. A celebrated grotto, known by the name of Ghar-i-Jamshid, is situated 16 miles S.W. of the city, in the range of the Panj Bai Hills, which overlook the left bank of the Arghandab river. The whole of its roof is beautifully marked as if it were artificially carved.—*Elphinstone's Caubul; Ferrier's Journ.; Hist. of Afghanistan; Masson's Journey; Mohun Lal's Tr.; MacGregor.*

**KANDARI.** KARN. A large kuri or fish creel, with the addition of an upper lip extended forwards and upwards at the angle of 45°. It is put in a natural run in a river, between boulders of rock, and made big enough to fill the whole passage, all minor ways being blocked with huge stones. The long protruding lip comes well out into the air, and prevents fishes from leaping over or being carried over the whole contrivance when coming down the rapids.

**KANDELAI** or Gan Talana, a tank near Trincomalee, constructed by Maha Seu, between A.D. 275-301.

**KANDELIA RHEEDII.** IV. and A. Rhizophora candell, *Lin., Rox.* (Jeru-kandel, MALEAL.

A shrub growing in Malabar, in the Sunderbans, in the deltas of the Ganges, Godavery, and Irawadi, and in Tenasserim. Its bark is employed in medicine.—*Voigt.*

**KANDESH**, a province in the Bombay Presidency, traversed by the Tapti river in its mid course. Adjunta, in Kunderesh, is celebrated for its numerous caves, excavated out of the mountain. The period of this gigantic labour seems to have been towards the decline of Buddhism in the Peninsula of India, before or about the 8th century. See Khandesh.

**KANDH**, written also Kond, Khond, and Ku, a race in the N.E. part of the Peninsula, in the Tributary Mahals lying between the eastern borders of Gondwana and the sea, up to lat. 22° N., and south to Bastar. In 1835, when engaged in suppressing a rebellion in Gumsur, the British officers became aware that this race practised human sacrifice and female infanticide on a scale and with a cruelty which had never been sur-

passed by the most savage of nations, and from that period strenuous efforts of very able officers have been directed to the repression of these most appalling crimes. Major Macpherson reported, in April 1842, that in many villages he did not find a single female child. They killed their own girls, and purchased wives from other parts of the country. The custom was not universal. It was practised in what was called the middle Kandh region, but even there some tracts were honourably excepted, as Digi and Bodo Ghoro.

The Kandhs are strictly an agricultural people. They are divided into two sects. One worship Bura, and hold human sacrifice in abhorrence. The other devote themselves to Tari, the earth-goddess, and periodical human sacrifices were made in her honour. The procurers employed were usually the Pan or Panwa, a low tribe diffused amongst the population of all the Tributary Mahals, under different denominations, as Pan or Panwa, Chik, Ganda, Panka.

Colonel Dalton, the most recent writer, tells us that the Kandh call the victims Toki or Keddi, another term, Meriah, is Uriya. Persons of any race or age and of either sex were acceptable, if purchased, or the children of purchased Meriahs. Numbers were bought and held in readiness, and were well treated and fed. Male and female Meriahs were encouraged to cohabit, and other persons might have intercourse with female Meriahs, and in this manner numbers of children were produced, who were all treated as dedicated to destruction. If a Meriah had intercourse with the daughter of a Kandh, it was considered a distinction.

Ten or twelve days before the sacrifice, the hair of the victim selected, till then unshaved, was cut off, and the villagers, having bathed, went to the sacred grove with the priest, who there invoked the goddess and implored her favour. The rites varied among the tribes. The ceremonies lasted three days, and it was a time of unbridled licence, drunken feasting, and mad dances. The forms of the sacrifice differed slightly in the villages. On the second morning, the victim, who had been kept fasting from the preceding evening, was carefully washed and dressed, and led forth from the village in procession, with music and dancing, to the Meriah grove. The victim was bound to a post in the middle of the grove, in a sitting posture, by the priest. He was then anointed with oil, ghi, and turmeric, adorned with flowers, and worshipped, and there was great contention amongst the bystanders to obtain some relic, even a portion of the unguent with which he had been anointed. He was then left all night, during which the licentious feasting of the previous night was resumed. As the victim must not die in bonds, the arms and legs were broken, or stupefaction by opium was produced.

The priest now offered up prayers to the earth-goddess. At noon of the third day, the priest took the branch of a green tree, cleft several feet down the centre. They forced the victim within the rift, fitting it in some districts to his throat, and forcibly closed by cords twisted round the open extremity of the stake. He then wounded the victim slightly with his axe, and on this the crowd threw itself on the sacrifice, and, leaving untouched the head and intestines, stripped the

flesh from the bones, and fled with them to their fields. The remains were next day burned on a funeral pile, with a further sacrifice of a sheep, and the ashes scattered over the fields, or made into a paste, with which the floors of the houses and granaries were smeared. Subsequently a bullock was given to the father or procurer of the victim, and another was sacrificed and eaten at the feast, which terminated the rite; but one year after the human sacrifice, the goddess Tari Penna was reminded of it by an offering of a pig. Major Macpherson mentions that the Meriah in some districts was put to death slowly by fire, the great object being to draw from the victim as many tears as possible, in the belief that Tari would proportionately increase the supply of rain.

In July 1838, Lieutenant Hill, of the Survey Department, described the practice of human sacrifice as existing in the Kandh Mahal of Gumsur, in Daspala, Boad, and Sohnpur, just south of the Mahanadi, and in Chinna Kimeddy, Pedda Kimeddy, Jeypore, and Bastar. The Bastar raja had the credit of having himself organized the most extensive sacrifice that had ever been heard of, on which occasion 27 adult males had been immolated; in fact, it was not supposed that any Kandh Mahal was free from the stain.

The number, however, it was said, had diminished from hundreds to ten or a dozen yearly; but this improvement was not general, and the Kandhs of Boad had promised acquiescence in the wishes of Government, but as a final sacrifice they offered Tari, before they gave it up, a sacrifice comprising 125 victims. On the 1st April 1848, Colonel Campbell reported that, with one or two exceptions, all the influential men of Boad had pledged themselves by the most solemn oaths (sworn on a tiger skin and on some earth) thenceforth to abandon human sacrifices, and in earnest of their sincerity 235 Meriahs were given up.

Chinna Kimeddy was found to be divided into seven districts, each under a Hindu chief or Pater, subdivided into Mutahs (groups of villages or parganas) and villages, each under a Kandh headman called Maji. The country is described as in steppes. Throughout this hilly region human sacrifice and female infanticide generally prevailed, the only exceptions being in the districts of Sarangad, Chandraghari, and Degi of Kosadah. The annual season for the sacrifice was about to commence when the agent marched into this country, but 206 Meriahs were given up.

In Jeypore, human sacrifices had been annually offered to Maniksoro, the god of war, as well as to the earth-goddess. The victim was tied to a post by his long hair, assistants to the officiating priest holding out his arms and legs so that the body was supported over a narrow grave, with the face downwards. The priest, standing on the right side, prayed for success in battle and preservation, and as he prayed he at intervals backed at the neck of the victim, whom he addressed in consolatory words, assuring him that he would soon have the honour of being devoured by the great god Maniksoro for their benefit, and that his obsequies would be performed decorously, and reminding him that they had bought him for this special purpose from his parents. He was then decapitated, the body falling into the

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grave, and the bleeding head remained suspended from the post till the birds devoured it.

Colonel Campbell, in Jeypore, succeeded in rescuing 77 Meriah males and 117 females. After the suppression of human sacrifices in the Mahals of Jeypore, it was found that the practice existed in the low country amongst relatively civilised and educated men. The victims were generally of the Tura class, purchased from their parents. At the town of Muleagherry, 100 of these children reserved for sacrifice were found and were surrendered.

Of the numerous Meriahs recovered from the Kandhs, a large proportion were young girls, who, becoming wards of Government, were brought up with care, and were more or less educated. It was deemed good policy to give some of these damsels in marriage to Kandh bachelors of respectability; but Colonel Campbell ascertained that these married wards had no female children, and, on being closely questioned, they admitted that at their husbands' bidding they had destroyed them. Captain McNeill found that in the districts of Putiadeso, Sorabisi, Korkapatah, Jhumka, and Ryaghada, infanticide, both male and female, prevailed to an appalling extent. Colonel Dalton says that many of the Bura worshippers practised female infanticide.

The Kandh have serfs, and follow the practice of blood revenge. Over each village an elder presides called an Abbaye, and a number of adjacent villages form a district under a district Abbaye. In each village there is a house assigned to the bachelors as their dormitory and club, and another for the maidens. In Boad, the girls' dormitories are under charge of an elderly matron, who sleeps inside and locks the door. At one of the Kandh festivals, held in November, all the lads and lasses assemble for a spree, and a bachelor has then the privilege of making off with any unmarried girl whom he can induce to go with him, subject to a subsequent arrangement with the parents of the maiden.

Kandhs are as fond of dancing as the Oraons, and, like them, have a dancing-place in every village, surrounded by stones or wooden seats, and shaded by venerable trees. The dancers pay particular attention to their dress and to the arrangement of their hair. The hair, which is worn very long, is drawn forward and rolled up till it looks like a horn projecting from between the eyes. Around this is wrapped a piece of red cloth, and feathers inserted of favourite birds. The clothing of the women is nearly as limited as that of the males. The bosom is invariably exposed, and a kilt-like cloth round the loins, scarcely reaching to the middle of the thigh, is the sole garment.—Colonel Dalton, *Ethnology of Bengal*, p. 290; *Imp. Gaz.*

KANDHAR, an isolated rock in the plain between the Kandhar confluence of the Parbati and Chambal, and the famous Rin-t'humbor. Sagarji held the fortress and the lands of Kandhar. His descendants formed an extensive clan called Sagarawut, who continued to hold Kandhar till the time of Sawai Jai Singh of Amber, whose situation as one of the great satraps of the Moghul court enabled him to wrest it from Sagarji's issue, upon their refusal to intermarry with the house of Amber. Mahabat Khan, the most intrepid of Jahangir's generals, was an apostate

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Sagarawut. They established many chieftainships in Central India, as Omri Bhadora, Gumesgange, Digdoli.—*Toll's Rajasthan*, i. pp. 331, 355.

KANDH - MALS, a tract of country in Boad Tributary State, Orissa, now under a loose form of British administration. The country consists of a broken plateau, intersected by ridges of low hills, the last refuge of the aboriginal Kandh (Khond) race. The tract contains 826 villages, 10,811 houses, and a total population in 1872 of 51,810 persons, the aboriginal tribes being 35,798, almost all of them Khandas, others being Pan (6204), Gola, Sud, and Suri.

KANDI, a measure of weight; its value ranges in various places from 8 to 20 maunds, viz. :—

Bombay	Maunds.	Lbs.	Malabar,	Maunds.	Lbs.
and Poona,	8 to 20	560	land customs,	...	480
Malealam,	...	28	Madras,	...	500
Anjengo,	...	500	Bombay,	...	20
Malabar, sea	...	500	Surat,	...	20
customs,	...	560	Travancore,	...	20
					640

KANDLA. HIND. The cylindrical silver ingot, the basis of works in wire drawing, also a square thin rod of iron, used in gun barrel making; the drawer of silver ingots in their first stage of being made into wire.

KANDOBA, a male deity of Jejuri in the Bombay Dekhan between Sassoor and Satara, also called Kandeh Rao. He is represented as an armed horseman, and is regarded as an incarnation of Siva. About the beginning of December, on the 6th of Margashirsh, a great festival and fair are held, to which pilgrims come from a great distance. Baandar and champa flowers are sacred to Kandoba, and exorcists shout Elkot and give bhandar. Kandoba, next to Wittoba, is the most popular object of worship among the Mahrattas. The god Byroba, the local deity of herdsmen, is as largely worshipped in the Dekhan as is Kandoba, the deified hero of shepherds. The chief objects of Mahratta worship are certain incarnations or images of deified mortals, known as Etoba or Wittoba and Kandoba, at Panderpur, Jejuri, and Malligaon, but the village deities receive a large part of their attention in times of sickness or peril. Brahmans state that Siva became incarnate in Kandeh Rao for the purpose of destroying an oppressive giant named Manimal, at a place in the Karnatic called Pehmer. The giant Manimal made a most desperate defence against Kandeh Rao, but was at length slain, whereupon all the oppressed subjects of this giant paid adoration to Kandeh Rao, to the number, as the story goes, of seven krur of people, whence this avatara is called Yehl-khut; Yula in Tamil meaning seven, and Khut or Koot being a Mahratta pronunciation of (1,00,00,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of Kandoba, is at Jejuri, a town of some extent about thirty miles to the south-east of Poona. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance; the temple, walls around, and steps up to it, are well built of fine stone. The muridar, or musical girls attached to it, are said to exceed two hundred in number. A great many Brahmans reside in and about the temple, and many beggars. Kandoba is not an uncommon name with Brahmans and other Hindus, for instance, Lakpat Kandhi Rao.—*Chow-Chow*, p. 262; *Moor*, p. 424. KANDY, in lat. 7° 17' N., long. 80° 49' E., one

of the principal towns in the interior of Ceylon. Bellungallee village, S.W. of Kandy, is 2259 feet; Matina patin, S. of Kandy, is 3201 feet; Peredenia is 1650 feet. Kandy is a table-land with a chief town of same name, and was conquered by the British after the battle of Meyda Maha Nowera, 18th February 1815, where the sovereign Vikrama Raja Singa was taken prisoner and removed to Vellore, where he died. The British entered the Kandyan country, 11th January 1817.

\*The Kandyan race are mountaineers, and, until the middle of the 19th century, followed polyandry. They are inhabitants of the hill country, and are a hardy, robust race, never till recently intermingling with the low countrymen. Their language is made up of three component parts, Elu (or Singhalese pure), the Pali, and the Sanskrit. They possess an extensive literature, and their religion is Buddhism. The low country Singhalese are either Buddhists, Roman Catholics, or Protestants. Among the Kandyans, polyandry was prevalent till declared illegal in 1856, and the wife had the possession of all the brothers. The children call the eldest brother father. A man could bring in another, not a relation, to have joint marital rights with himself; indeed, the first husband can so introduce as many as the wife will consent to receive as husbands. In the Beena marriage, the husband went to reside in the wife's house, and the woman shared the family inheritance with her brothers. The husband, in this marriage, could be dismissed summarily by the family of the wife. In the Deega, a more respectable marriage, the wife leaves her own house for that of her husband, forfeiting all claim on the property of her parents, but acquiring some claim on that of her husband; and the wife cannot obtain divorce, unless with the full consent of the husband. Divorces were constantly sought for by women on trivial pretences. A child born within nine months of the divorce must be maintained by the husband. The Kandyans are a larger race of men than the Singhalese of the coast provinces, but are exceedingly indolent and thriftless.

KANERKI. At the close of the first century of the Christian era, when the supposed Ario-Parthian dynasty ceased to reign in Kabul and the Panjab, a new race of Scythian kings appeared, who issued gold and copper money of quite a different device and style from anything before current. These bear a title of Kanerkes, at first with the title of Basileus Basileon, but afterwards with the Indian title of Rao Nano Rao. The number and variety of the Kanerki coins indicate a long dominion of kings of the race. The only characters on their coins are Greek, but these became at last so corrupt as to be quite illegible. On their obverse is the king standing, or in bust to the waist, in a Tartar or Indian dress, with the name and titles in a Greek legend round; while on the reverse are Mithraic representations of the sun or moon with HAIOE, NANAIA, OKPO, MIOPO, MAO, AΘPO, or some other mystical name of these luminaries, also in Greek letters. And on all the Kanerki coins is the same monogram as the Kadphises dynasty used, and which was borrowed apparently from the nameless Soter Megas. This would seem to indicate that the Kanerki

dynasty, though interrupted, as Mr. Prinsep supposes, by the intervention of Ario-Parthians, was yet a continuation of the same tribe and nation as its predecessors of the name of Kadphises. The state religion seems to have been Mithraic, whence derived, not known; but on their coins the Siva bull device is also found on the reverse, the bull's head being to the left,—in the coins of the Kadphises being to the right. Their power seems to have lasted for more than two centuries. The style and device of the Greek, of the gold coins especially, of the coins both of Kadphises and the Kanerki, was carried on till it grew more and more corrupt, and was at last entirely lost through the deterioration of art, under the princes of Hindu race, who succeeded to the more energetic Greeks and Scythians.—*On the Historical Results deducible from recent Discoveries in Afghanistan*, by H. T. Prinsep; *Prinsep's Antiquities*, i. p. 134.

KANG, Chinese bed-places, built of brick to admit of fires being made inside during the cold weather; ranged round the walls, leaving the middle of the room vacant.—*Frere's Antipodes*, p. 312.

KANGANA. HIND. A bracelet, or a string or ribbon, tied round the wrist at marriage. The Kangani is a ceremonial part of a Muhammadan marriage.

KANGANI. TAM. A ganger who brings native labourers from the Madras districts to the coffee estates of Ceylon.

KANGAROO, pouched quadrupeds of Australia, species of the genera *Halmaturus*, *Macropus*, and *Petrogale*. Bennett's kangaroo is *Halmaturus Bennettii*; *H. ruficollis* is the red-necked kangaroo; *H. Derbianus* is the Derbyan kangaroo; the great kangaroo is *Macropus gigas*; the black-faced kangaroo, *M. melanops*, and the red kangaroo, *M. rufus*. *Petrogale xanthopus* is one of six species of the rock kangaroo. The kangaroo rat of Australia is a species of *Hypsiprimum*.

KANG-HI, an emperor of China of the 17th century, who instituted the custom of having read, on the mornings of new and full moon, a homily on the practical duties of life. He published an illustrated cyclopædia of 10,000 books in 300 volumes.

KANG-JAI, in Manipur, hockey on horseback.

KANGKEYAR wrote a Tamil lexicon in Venba metre, called *Urissol Nikandu*, much used in schools.

KANGO. JAP. A seat for one person slung on a bamboo or pole, and carried by coolies.

KANGRA, a town in the Panjab, in lat. 32° 5' 14" N., and long. 76° 17' 46" E. It is the chief town of a district of the same name, lying between lat. 31° 20' and 33° N., and between long. 75° 39' and 78° 35' E.; area (1878), 8988 square miles. It consists almost entirely of immense mountain ranges, whose three parallel lines, with a transverse ridge, form the four main basins, in each of which a great river takes its rise,—the Beas, the Spiti, the Chenab, and the Ravi. The Beas has its origin in the Rotang mountains, north of Kullu, and, after flowing southward for about 50 miles, traverses the state of Mandi, and then drains the whole valley of Kangra proper. The Spiti, rising in the Tibetan valley of the same name, runs due south to join the Sutlej in the native state of Bushahir. The Chenab springs

from the slopes of Lahoul, and runs north of the Central Himalayas into the state of Chamba; while the Ravi, draining the Bangnawal valley, keeps to the south of the same chain, and flows north-westward also into Chamba. The principal castes in it are Brahmans, Rajputs, Girath, and Kanets, almost entirely confined to Kullu. In Spiti and Lahoul, the majority of the population consists of Tibetans, ruled over by Rajput landlords. Their religion is Buddhist, with a Hinduizing tendency. Throughout the rest of the hills, the substratum consists of aborigines.

The fort is in lat.  $32^{\circ} 5' N.$ , long.  $76^{\circ} 18' E.$ , situated on the top of a rock, 150 feet above the Bunganga, near its confluence with the Beas, and 2424 feet above the sea. This eminence is nearly 3 miles in circumference, and is bounded for the most part by precipices nearly perpendicular. The Gaddi are a hill shepherd race about Kangra and elsewhere. The Kangra people are sturdy, honest, and independent. Most of the traders of the snow valleys have some members of their families residing at Daba or Gyani on the Nuna-khar lake. The great body of the hillmen are Rajputs; there are a few villages of Brahmans, their residences are respectable, and occupy the more elevated portion of the village site, the huts of the Dom or Hali being on a low range. The Dom are hereditary bondsmen to the Rajputs. Basgi also dwell there, and are, both men and women, singers at the temples. The men of all castes in the hills are short and of poor physique; they look worn and get deep lined on the face at a comparatively early age. The young women are often extremely pretty, those living in the higher and colder villages having, at fifteen or sixteen, a complexion as fair as many Spaniards or Italians, and with very regular features. But they grow darker as they advance in years, and become very plain.

Kangra has been famed for centuries for the skill of its people in restoring noses by the rhino-plastic operation, instituted by Budyn, a physician at the emperor Akbar, to whom Akbar granted a jaghir at Kangra.

Dharmasala is divided into two stations, the lower and the upper, the one the residence of the civilians and visitors from all parts of the Panjab, and the other occupied by the officers' houses and lines of a regiment.

Dharmasala stands in the bosom of those mighty hills circular in its outline, and commanding a view, unequalled in the world perhaps, of the placid and beautiful valleys of Kangra and the noble hills behind. The houses are built progressing up the hill, so that they are at very different elevations, the lowest being at an elevation of 4000 feet, the highest 7000 feet. Lord Elgin died here. The sanatorium is on one of the spurs running south from the great range of Dhaoli Dhar. This range runs east and west, at a height of from 13,000 feet to 19,000 feet, and forms a great wall on the north; it is due to this range that the climate of Dharmasala is so mild and has such a heavy rainfall. Kangra is the most beautiful district in India, excepting Kashmir. It is a most lovely fertile valley, surrounded by lofty mountains, interspersed with undulating hills, and situated between the rivers Ravi and Sutlej. On one side it has the territories of Kashmir and Chamba, on the other the wild but

romantic hunting fields of Kullu, Spiti, and Ladakh.

The district produces iron ore in the Mundl Futtehpur mines; antimony in Lahoul, galena at Rupi Kullu, copper pyrites at Pelang, gold from the Beas river, rock-salt, talc, iron pyrites, silver ore? sandstone, and kaolin; also mineral waters of Beshisht, Kullu, Munikurn, Jowallee, Amte, Bassa, Bohun, and Kohalla. Sulphur, borax, from Lahoul. Spiti produces sulphuret of antimony, gold, gypsum, alabaster, marble, garnet, oxide of copper, belemnites, fossil molluscs and fishes.

The Kangra district yields wheat, barley, gram, lentil, rape-seed, safflower, mustard, and flax among the spring crops; and rice, maize, millets, buckwheat, cotton, sugar-cane, opium, and tobacco are in the produce of the autumn harvest. Wool, tea, sugar, salt, ghi, honey, beeswax, soap, timber, iron, and slates for roofing are among the staples of the district. The Kangra district has a great export trade in rice, of which the most esteemed kind is the basmati.—*Schl. ; II. f. et Thom. ; Journal, Asiatic Society of Bengal, 1840 ; Ann. Ind. Adm. xii., 1870 ; Dr. W. P. Dickson., 1870 ; Imp. Gaz.*

KANGRI, of Kashmir, is a small earthen pot used as a warming-pan; it is about six inches in diameter, enclosed in basket-work. Live charcoal is placed within, and the people place it beneath their clothes for warmth.—*Drew, The Northern Barrier.*

KANG-SI, a lexicographer of the Chinese language. The Chinese lexicographers hitherto have not done much more than translate the meanings given in Kang-si's Chinese dictionary.—*Meadon's Desultory Notes, p. 26.*

KANGTISI, a range of mountains in High Asia. The general direction of this range is north and south, and it is said to connect the Himalaya and Mongolia as by a cross-bar. It runs to the east of the Manasarowar and Rawan Rud lakes; its highest point is said to exceed in elevation any portion of the Himalaya, and four large rivers have their sources in different parts of the range, viz. the Singh Khawab or Indus; the Langehu Khawab, which runs through Ladakh; the Marchax Khawab, which is known as the Gogra; and the Tamchu Khawab or Yaru, the great river of Eastern Tibet.

KANGUE. Punishment xviii. of the Tcha is that usually called by Europeans the Kangue, and is a common punishment in China for petty offences. It consists of an enormous tablet of wood, with a hole in the middle to receive the neck, and two smaller ones for the hands of the offender, who is sometimes sentenced to wear it for weeks or months together. He is suffered, provided his strength will enable him, to walk about, but the burden is so great, that he is generally glad to seek for a support of it against a wall or a tree. If a servant, or runner of the civil magistrate, take it into his head that he has rested too long, he beats him with a whip made of leathern thongs till he rise.—*Macartney's Embassy.*

KANHAR, a caste about Benares who supply water both to Hindu and Muhammadan families. Some of its members also act as servants in respectable Hindu families. Qu. Kahar, of whom in India 1,840,856.—*Sherring, Hindu Tribes.*

KANHEE, a valley to the west of, and which

runs parallel to, that of Quetta, but extends farther south. Its length is about 30 miles, and breadth 5 or 6. It is bounded on the east by the great Chahal tan range, which separates it from the valley of the Quetta, and on the west by a parallel range of much less height, which towards the north separates it from the valley of Peshin.

**KANHERI.** Near Tulsi Sashti, and a few miles from Thanna, are the Kanheri rock temples, about 100 in number, mostly small. The Kanheri cave on the island of Salsette, in the Bombay harbour, is 88½ feet by 39 feet 10 inches, and was excavated about the 4th century, when Fa Hian was travelling in India. It is a coarse copy of the Karli cave.

**KANHERI**, a barren hill, 18 miles from Bhandardara in the Central Provinces. It yields good hone stones, building stone, and white stone for pottery.

**KANI. TAM.** Property, possession, hereditary right.

**KANI. TEL.** The Cawnee of the Madras Presidency, a land measure in the Karnatic and S.E. parts of the Peninsula. The Madras standard is 24 Manai or grounds, each of 2400 square feet, therefore equal to 57,600 square feet, something more (1·322) than an English acre. There is another computation which makes it not quite an English acre, equal to the same number of square adi, or 57,000 native feet, each = 10·47 inches. — IV.

**KANI-ACHI. TAM.** The term given by Velalars to communal rights of villagers, lands, offices, fees, held in free and hereditary property. When the land fell into the hands of Brahmans, it was called Swastium; when the same property was possessed by Muhamadinans or Christians, it was called Mirasi, which is the term now usually employed. Pasang-karei in Tamil and Sarwad-ayan means the same thing. See Mandalam; Mirasi; Tondai.

**KANI-AMMA**, a goddess of the non-Aryan races in the Peninsula of India. See Hindu.

**KANISHKA**, a king who ruled in Kashmir and N.W. India in the 1st century, about A.D. 40; but his sway extended to both sides of the Himalaya, from Yarkand and Khok and to Agra and Sind. He was the most famous of the Saka conquerors. Under him was held the fourth and last Buddhist council. Its 500 members drew up their commentaries on the Buddhist faith. These commentaries supplied in part materials for the Tibetan or Northern Canon, completed at subsequent periods. The Northern Canon is called by the Chinese Buddhists, the Greater Vehicle of the Law. It includes many later corruptions or developments of the Indian faith, as originally embodied by Asoka in the Lesser Vehicle or Canon of the Southern Buddhists, B.C. 244.

The Buddhist Canon of China, a branch of the Greater Vehicle, was arranged between A.D. 67 and 1285; it includes 1440 distinct works, comprising 5586 books.

The ultimate divergence between the canons is great, both as to the historical aspects of Buddha's life and as to his teaching. The original northern commentaries were written in the Sanskrit language. Kanishka and his Kashmir council became in some degree to the Northern Tibeto-Chinese Buddhists what Asoka and his Patna council (B.C. 244) had been to the Buddhists of Ceylon and the south. Kanishka, Hushka, and Jushka

are three Turushka (Turk) kings, of the Buddhist religion, mentioned in the Raja Tarangini. The names of the first two are also on inscriptions and on coins in Northern India, that of Kanishka at Mathura, Manikyala, Bahawalpur, and Zeda; that of Hushka at Mathura, and on a metal vase found at Wardak in Afghanistan. The Manikyala tope was built by Kanishka, and a Roman coin, B.C. 33, was found in it. Kanishka founded the Saka era A.D. 79. Kanishka established Buddhism in the province between Kabul and the Indus. He erected a great stupa or tope at Peshawur, which Fa Hian (A.D. 400) describes as 470 feet high, but it was in ruins when Hiwen Thsang passed it in A.D. 629-645.

Kanishka's coins have two figures of Buddha, one as the teacher seated, and the other as the teacher standing, in each case with the right hand raised as if in the act of speaking. The word Saka can be read on all the coins.—Fergusson; *Imp. Gaz.*

**KANIYA**, a name of Krishna, who is also known as Nonita. The infantine appellation of Kaniya, when he pastured the kine of Cesana in the woods of Vindra, whence the ceremony of the sons of Hindu princes assuming the crook, and on particular days tending the flocks. As Muralidhara, or the 'flute-holder,' Kaniya is the god of music. When Aurangzeb proscribed Kaniya, and rendered his shrines impure throughout Vrij, rana Raj Singh offered the heads of 100,000 Rajputs for his service, and the god was conducted by the route of Kotah and Rampura to Mewar. An omen decided the spot of his future residence. As he journeyed to gain the capital of the Sesolia, the chariot-wheel sank deep into the earth, and defied extrication; upon which the Sookuni (Augur) interpreted the pleasure of the god, that he desired to dwell there. This circumstance occurred at an inconsiderable village called Siarh, in the fief of Dailwara, one of the sixteen nobles of Mewar. Rejoiced at this decided manifestation of favour, the chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the rana. Nat'h-ji (the god) was removed from his car, and in due time a temple was erected for his reception, when the hamlet of Siarh became the town of Nat'hdwara, which now contains many thousand inhabitants of all denominations, who, reposing under the especial protection of the god, are exempt from every mortal tribunal. The site to the east is shut in by a cluster of hills, and to the westward flows the Banas, which nearly bathes the extreme points of the hills. There are seven celebrated images in Rajputana, viz. Nonita or Nonanda, the juvenile Kaniya, his altar separate, though close to Nat'h-ji. He is also styled Bala-mokund, 'the blessed child,' and is depicted as an infant with a péro, or comfit-ball in his hand. This image, which was one of the penates of a former age, and which, since the destruction of a shrine of Krishna by the Muhammadans, had lain in the Yamuna, attached itself to the sacerdotal zone (zunu) of the high priest Balba, while he was performing his ablutions, who, carrying it home, placed it in a niche of the temple, and worshipped it; and Nonanda yet receives the peculiar homage of the high priest and his family as their household divinity.

Of the second image, Mathura Nath, there is no particular mention; it was at one time at Kaminorh in Mewar, but is now at Kotah. The péro of



Mathura can only be made from the waters of the Yamuna, from whence it is still conveyed to Nonanda at Nathdwara, and with curds forms his evening repast. The *fourth* statue, that of Gokul-Nath or Gokul Chandrama (i.e. the moon of Gokul), had an equally mysterious origin, having been discovered in a deep ravine on the banks of the river; Balba assigned it to his brother-in-law. Gokul is an island on the Jumna, a few miles below Mathura, and celebrated in the early history of the pastoral divinity. The residence of this image of Jeypore does not deprive the little island of its honours as a place of pilgrimage; for 'the god of Gokul' has an altar on the original site. The *fifth*, Yadu-Nath, is the deified ancestor of the whole Yadu race. This image, now at Surat, formerly adorned the shrine of Mahavan near Mathura, which was destroyed by Mahmud. The *sixth*, Vitul-Nath or Pandurang, was found in the Ganges at Benares, Samvat 1572. The *seventh*, Madhan Mohana, 'he who intoxicates with desire,' the seductive lover of Radha and the Gopi, has his rites performed by a woman.

The precise period of Balba Acharya, who collected the seven images of Krishna now in Rajasthan, is not known; but he must have lived about the time of the last of the Lodi kings, at the period of the conquest of India by the Moghuls. Damodra, the pontiff, at the beginning of the 19th century, was his lineal descendant; and whether in addressing him verbally, or by letter, was styled maharaja or great prince. As the supreme head of the Vishnu sect, his person was held to be Ansa, or a portion of the divinity; and it was maintained that so late as the father of the then incumbent, the god manifested himself and conversed with the high priest. What effect the milder rites of the shepherd god has produced on the adorers of Siva cannot be ascertained, but assuredly Eklinga, the tutelary divinity of Mewar, has to complain of being defrauded of half his dues since Kaniya transferred his abode from the Yamuna to the Banas; for the revenues assigned to Kaniya, who, under the epithet of yellow mantle, has a distinguished niche in the domestic chapel of the rana, far exceed those of Siva. Tod says that the priests of Kaniya are called Chobi, from the chob or club with which, on the annual festival, they assault the castle of Kansa, the tyrant usurper of Krishna's birthright, who, like Herod, ordered the slaughter of all the youth of Vrij, that Krishna might not escape.—*Tod's Rajasthan*.

KANJAR, a race amongst the Mahrattas who make baskets and sell strings of cotton and hemp. They are the Yerka vadu of Telingana.

KANJKI, a running footman attached to the court of the Bahawalpur Daudputra.

KANJUR is the Tibetan translation of the Tripitaka.

KANKA. SANSK. A carrion kite? it is revered at Kanka kala or Tirukkazhuk-kunram, a shrine 30 miles S. of Madras, also called Paxitirtha.

KAN-KA-CHUHA. HIND. The large-eared rat of Kaghan, the marmot or arctomys.

KANKAR. HIND. One sort called Rewasa, another Chappar harsaru, consists of irregular and fantastically-shaped pieces of calcareous concrete. In some parts of India it forms the principal material for road-making. From Cal-

cutta northwards, the road was made from kankar; this mineral yields, when burnt, an excellent lime for mortar. Professor Ansted's analysis of it is 72 per cent. carbonate of lime, 15 per cent. silica, 18 per cent. alumina.

KANKROWLEE LAKE, also called Raj Samund, was formed by Rai Singh, rana of Mewar, at a cost of £1,150,000. It was commenced in A.D. 1661, during a period of famine, and was finished in 1668. This great national work is 25 miles N. of Udaipur, the capital, and is situated on the declivity of the plain, about two miles from the base of the Aravalli. The Gumti, a small perennial stream flowing from these mountains, was arrested in its course, and confined by an immense embankment, made to form the lake called after the ruler, Raj Samund, or royal sea. The bund or dam forms an irregular segment of a circle, embracing an extent of nearly three miles, and encircling the waters on every side except the space between the north-west and north-east points. This barrier, which confines a sheet of water of great depth, about 12 miles in circumference, is entirely of white marble, with a flight of steps of the same material, throughout this extent, from the summit to the water's edge; the whole buttressed by an enormous rampart of earth, which had the projector lived, would have been planted with trees to form a promenade. On the south side are the town and fortress built by the rana, and bearing his name, Rajnuggur; and upon the embankment stands the temple of Kankraoli, the shrine of one of the seven forms (sa-roop) of Krishna. The whole is ornamented with sculpture of tolerable execution for the age; and a genealogical sketch of the founder's family is inscribed in conspicuous characters. The £1,150,000 was contributed by the rana, his chiefs, and opulent subjects, to be expended on this work; the material was brought from the adjacent quarries. But, magnificent, costly, and useful as it is, it derives its chief beauty from the benevolent motive to which it owes its birth, during one of those awful visitations of famine which from time to time recur in different parts of India.—*Tod's Rajasthan*, i. p. 389.

KANNAKKA. MALEAL, TAM. Ciphering, arithmetic, accounts.—*W*.

KANNAKKAPILLAI. TAM. An accountant, the conicopoly of the British.

KANNIMAR. HIND. Virgin spirits. See Bhut.

KANOCHAR or Kanochan, HIND. of Kangra, supposed to be a species of barrera; used as an aromatic expectorant.

KANOJ. HIND. Seed of a small tree brought from Pali and Dehli; considered heating and constipating; taken as a condiment, and also given as a medicine in diarrhoea.

KANON, Kot kasun, Rewapee, Patody, and part of the Baroaeh jaghir, form a tract of country called Beeghote, occupied by the Abir and the Chauhan Rajput.

KANPHATTA JOGI, a class of Hindu mendicants, so called because of their custom of slitting their ears and wearing a small cylindrical object in the incision. The Kanphatta worship Gorakhnath. They eat flesh, drink spirits, and partake of food in houses of all castes. They are found only in the temples of Bhairava, but they use the sacred texts both of Siva and Bhairava.



The splitting of the ears is part of the ceremony of initiation. The novitiate is kept closely confined in a house for forty days, when he is brought out and is made a perfect disciple. They wear gorua-vastra, or reddish ochre-coloured cloth, and a head-dress of black ribbons, like the Sutharasin, a sect of Nanak Shahi. They carry a fan made of peacocks' feathers, with which they make passes over the credulous, for the purpose of exorcising evil spirits and of keeping imps and goblins at a distance.—*Sherring's Hindu Tribes*.

KANS, HIND., SANSK.; KANSYA, BENG.; KANSAMU, TEL. Mixed metal, bell metal.—*W*.

KANSA, the king of Mathura, was the son of Ugra Sena, and cousin of Devaki, the mother of Krishna. He had been foretold that Krishna, a son of Devaki, would kill him, for which reason he caused all her children to be destroyed; but Krishna was preserved, and he ultimately killed Kansa.—*Dowson*.

KANSALA. In the south of India the five artisan classes are called Kammalan, Kamalar, Komsalar, or Kansalar; and Professor Wilson thinks the last word may be derived from the Sanskrit and Hindi Kans, Bengali Kansya, a mixed metal. They form the five left-hand castes of Madras, where the Kansala is the goldsmith, the other four being the Kanchari or brazier, Kamuri or blacksmith, Kadlangai or carpenter, Kasi or stone-mason. These internarry and eat together, and all wear the zonar. The distinction of right and left hand castes is peculiar to the south of India. It is supposed by Professor Wilson to be of modern origin, and to have been introduced at Conjeveram as a part of civil policy to divide the people and modify their power. But Sir Walter Elliot is of opinion that the separation into right and left hand castes had its origin in the violent conversion of the ancient races from Buddhism to Hinduism, and he had been shown a figure of Buddha which the artisan caste worship. At present many worship Viswakarma, but the bulk seem to worship Siva; they bury their dead in a sitting posture, with the head of the dead close to the surface; and their dislike to the Brahmans is intense. They claim, indeed, to be superior to the Brahmans, and Dr. Hunter regards them as Brahmans who have been overlain by more recent arrivals. It is amongst the Tamilian people that the right and left hand sections appear.

KAN-SU, a province of N.W. China, with Tibet and Mongolia on its west and north, and skirted on its north by the Hoang-ho. Chief town, Lan-Chau.

KANTA BHAJA, a Hindu sect, founded about the beginning of the 19th century by Rama Saran Pala, a Goala, and inhabitant of Ghospara, a village near Sukh Sagor in Bengal. They believe in the divinity of the guru as an incarnation of Krishna, and worship him as the creator.

KANTARI. MAHR. A turner, a cabinet-maker, workers with a lathe in wood or ivory.

KANTIRAI VARAHA. KARN. A coin of account in Mysore, value Rs. 2-14-8, equal to 10 gold fanams, each of 6 grains.—*W*.

KANUM, a town in Bashahir State, Panjab, the principal place in the subdivision of Kunawar, lat. 31° 40' N., long. 78° 30' E.; situated in a mountain glen, near the valley of the Sutlej (Satlaj), about 9300 feet above sea-level. Thorn-

ton states that the houses rise above one another in tiers, the roof of each tier forming the roadway for the next. Contains a celebrated Buddhist temple with an extensive Tibetan library.—*Imp. Gaz.*

KANUN. ARAB. A kind of harp, the *kanun* of the Greeks. Its strings, 50 or 60 in number, rest upon two bridges, and are touched by both hands, without using any plectrum or bow. It is laid on the knees of the player, who has two plectra attached to the forefingers, each plectrum being placed between the finger and a ring or thimble. There are three chords, of lamb's gut, to each note, and generally 24 treble chords altogether.

KANUN. ARAB. A rule; a law; a psalter. Kanun-go, ARAB.-PERS., in India, recorders and registrars of land revenues in their respective districts. Literally a rule-teller, a name under Mahratta sovereigns applied to a revenue officer of their governments; but his office was hereditary. Act xiii. of 1882 amended the laws relating to the Kanun-go and Patwari of the N.W. Provinces and Oudh.

KANVA, the earliest writer on Telugu grammar, lived at the court of Andhra raya, in whose reign Sanskrit was introduced into the Telugu country.

KANWA, an ancient teacher of the White Yajush Veda, and founder of several schools for the purpose.

KANWA, a dynasty of Indo-Scythian Turushka, mentioned in the Puranas. The dynasty reigned 45 years. The first was B.C. 66. Kanwa, named Vasu-deva, usurped his master's kingdom, Fergusson says B.C. 76 to 31.—*Wilson*; *Thomas' Prinsep's Antiquities*; *Fergus.* 19. See Magadha.

KANYA, the Venetian sequin, from having a figure of the Virgin on one face. Kanya was a name of the mother of Krishna. She was a daughter of Yasoda Kanya, a maiden, a virgin, a girl. Kanyadana, the marriage ceremonial of the giving away of a Hindu bride to the bridegroom by her parents or guardian. Kanya, the astronomical sign Virgo.

KANYA-KUBYA. SANSK. The town of Kanouj. The word means a hunchback maiden, and the name is given in a Hindu legend.

KANYA KUMARI, a name of Durga. In the days of Pliny, her worship extended to Cape Comorin.—*D*.

KAN-YING-PEEN. CHIN. The book of retribution; a moral work often distributed gratuitously by good men.

KAOFU, an ancient name for the region now called Afghanistan. For several centuries, both before and after the Christian era, the Indian language and religion were predominant throughout all Afghanistan, from the Bolan pass in the south, to Bamian and Kaudahar on the west. This large tract was then known by the general name of Kaofu, but was divided into ten different states, of which Kapisa was the chief. The Tributary States were Kabul and Ghazni on the west, Lamghan and Jalalabad in the north, Swat and Peshawur in the east, Bolor in the north-east, and Bannu and Opokien in the south.

That Kandahar then belonged to Persia, is proved by the fact that the begging-pot of Buddha, which Hiwen Tshang (ii. p. 106) mentions as having been removed from Gandhara to Persia,

still lies at Kandahar. The removal must have taken place during the 6th century, after the conquest of Gandhara by the king of Kishin or Kipin. It is called the Kashgul-i-Ali. The Kaofu of the Chinese would therefore have embraced the whole of modern Afghanistan. Kaofu was the appellation of one of the five tribes of the Yuchi or Tochari, who are said to have given their own name to the town which they occupied towards the end of the 2d century before Christ. This statement of the Chinese writers is confirmed by the historians of Alexander, who notice the city of Ortospa, without making any mention of Kabul. The latter name is first given by Ptolemy, who describes Kabura or Ortospa as the capital of the Paropamisadae. General A. Cunningham concludes, therefore, that Ortospa was most probably the original metropolis of the country, which was supplanted by Alexandria during the Greek domination, and restored by the earlier Indo-Scythian princes.—*Cunningham, Ancient Geog. of India*, p. 18.

KAOLIN. CHIN. Porcelain clay.

Kau-ling-t'u, . . . CHIN. | Kiri-matti, . . . SINGH?  
Peh-ngool, . . . . .

This is the aluminous ingredient of Chinese porcelain, named after a hill near Kin-teh-chin, in the Kiang-si pottery district. It is a silicate of alumina. Petun-tsze is the silicious element in Chinese ware.

For a long period it was erroneously supposed that the fine clay necessary for the production of good porcelain, consisting of silica and alumina in variable proportions, and called by the Chinese kaolin, was peculiar to their land, and that consequently no country in Europe could hope to attain eminence in this manufacture. But kaolin abounds in Ceylon, and in the 15th century was exported to China. Porcelain clay is very abundant in S. and E. Asia, produced by the decomposition of felspar. As it occurs in Ceylon, an analysis in 1867 showed pure kaolin 70, silica 26, molybdena and iron oxide 4 = 100. Kaolin is procurable in great abundance in Southern India.

In a report on the geology of the North Arcot district, Mr. Bruce Foote writes: 'The highly felspathic varieties of the granite gneiss are occasionally so greatly decomposed as to appear to offer sources for the collection of kaolin or China clay. But none of the North Arcot localities show rocks sufficiently rich in decomposed felspar to be of much importance. A very serious disadvantage is the difficulty of a suitable water supply. To insure the preparation of kaolin of good colour, which alone commands a high price, a very large supply of perfectly limpid water is a sine qua non. And in a dry climate like that of the Carnatic, this want could only be met by the construction of special reservoirs of large size, in which the water could be allowed to stand for many months after the rainy season, till all the suspended particles of ferruginous clay had settled, and the water itself had become perfectly limpid. If the great cost of providing such supplies of limpid water free from saline matter in an eminently dry country be taken into consideration, together with the fact that the kaoliniferous decomposed rock occurs in greatly smaller quantity, and is generally much less free from ferruginous staining, due to the filtration through the almost universally overlying red soil, the conclusion seems inevitable

that the prospects of establishing profitable China clay works in North Arcot are not very promising.'

KAORWA. This singular tribe of Rajputs is entirely nomadic, and is to be found chiefly in the thul of Dhat, though in no great numbers. They move about with their flocks, encamp wherever they find a spring or pasture for their cattle; and there construct temporary huts of the wide-spreading peelo, by interlacing its living branches, covering the top with leaves, and coating the inside with clay. In so skilful a manner do they thus shelter themselves, that no sign of human habitation is observable from without. The roaming Sahrai was always on the look-out for these sylvan retreats, in which the shepherds deposit their little hoards of grain, raised from the scanty patches around them. The restless disposition of the Kaorwa, who even among their ever-roaming brethren enjoy a species of fame in this respect, is attributed to a curse entailed upon them from remote ages. They rear the camel, cow, buffalo, and goats, which they sell to the charuns and other merchants. They are altogether a singularly peaceable race; and, like all their Rajput brethren, indulge in nal-pani or opium water, which, in Rajputana, is the universal panacea for ills, both moral and physical.—*M. C. B.; Tod's Rajasthan*.

KAOTSCHE. A characteristic feature in Central Asiatic traditions is the derivation of their origin from some animal. According to the testimony of Chinese history, the Goa Gui (Kaotsche), otherwise known as the Telé or Chili people, sprang from a wolf and a beautiful Hun princess. One of the Hun princes had two daughters of such uncommon beauty that he determined not to marry them to any ordinary mortals. Building a high tower in an uninhabited wilderness, he left them in it, exclaiming, 'I pray heaven to take them!' The youngest princess falling a prey to ennui, encouraged the attentions of an old wolf, who for a whole year, night and day, prowled around the tower, and at last made his lair at the foot of it, till the princess, notwithstanding the entreaties of her eldest sister, married the wolf.

The Tugus (called Dulgasses by Père Hyacinthe) professed to derive their origin from a she-wolf, and the Tufans (Tibetans) from a dog. The Chinese assert that Batachi, hereditary chief of the Mongol Khans, was the son of a blue wolf and white hind (*Memoires Relatifs à l'Asie, par Klaproth*, p. 204). In like manner some of the red-skinned tribes of North America pretend to be descended from beavers, tortoises, etc. It is evident, from these instances, that this kind of tradition in Central Asia, and even in America, is extremely ancient, and even seems to be regarded as a descent to be proud of. The tradition of the origin of the ninety-nine Kipchak branches has been preserved among the Uzbaks and Kazaks in such an indelicate shape, that it is doubtful whether it will ever be possible to present it to the general reader.—*Russians in Central Asia; Captain Valikhanoef and M. Venukof*, p. 96: *Smith, M. M. Ch.*

KAULI. PERS. The dancing and singing girls of Persia are termed Kaoli, Malcolm says, a corruption of Kabuli or of Kābul, which denotes the quarter from whence they came.—*Persia*, i. p. 117.

KAP, a subdivision of the Varendra Brahmans of Bengal, inferior to the Kulin tribe of the same name

**KAPADI.** GUJ. A Hindu who has performed pilgrimages to Hinglaj; also a religious mendicant carrying a red flag, and selling rosaries, the sacred thread, and holy water.

**KAPALA-MALA.** SANSK. Wearing a garland of skulls; a name of Siva. Kapala-bhrit, wearing the garland of skulls; a form of Rudra or Siva. Kapalika, in the fifth century of the Christian era, a Hindu sect who wore necklaces of bone and skulls.—*Dowson*. See Chinna Mastaka; Kersiri.

**KAPALE, TEL.;** Kumpili, KARN., a well from which the water is drawn in a bucket by oxen.—*W*.

**KAPALI.** HIND. Devotees who adopt the mantra or sacred text of Kali. They are somewhat similar in their habits to the Aghori, but not so shameless and abominable. They eat flesh and drink spirits, but refrain from eating dead carcasses.—*Sherring's Hindu Castes*, p. 270.

**KAPAS.** MALAY. *Gossypium Indicum*, *Lam*. Cotton plant, raw cotton, cotton wool, cotton raw, cotton as a crop. Kapas is cleaned of seed, and prepared for the market by the ryots themselves. But not unfrequently traders buy up the raw material in large quantities, and pay for its cleaning by hired workmen. In this case the workmen are paid in proportion to the amount of clean cotton produced. For producing a maund of clean cotton the rate is sometimes as low as 6 or 8 annas, and sometimes rises as high as one rupee. The cotton seed or benowur obtained by passing the kapas through the charkhee may be valued at about one rupee per maund. Kapasi is the tomentum of the leaf of *Onoseris lanuginosus* and other plants.

**KAPI** of 1 Kings x. 22, in the form of the Greek *κηπος*, an ape, in the Egyptian texts is *kafu*. Tukhiim is the Hebrew name for peacocks, 2 Chronicles ix. 21.—*Weber*.

**KAPILA** is said to be the writer of the preface to the Sankhya philosophy called the Sankhya Pravachana. His father's name was Vitatha. The Sankhya Karika of Eshwara Krishna is an exposition of the system of Kapila. The Sankhya Pravachana comprises 526 aphorisms in six books; 72 distichs make up the Sankhya Karika. The system of Kapila given in the Sankhya Karika is the only contribution of India to pure philosophy. The exposition is the oldest in existence, and the most authoritative; but it is doubtful how closely it represents the original teaching of Kapila, who lived before the time of Gautama the Buddha, in the 6th century before Christ. The Sankhya Karika has been several times edited and translated. Kapila is purely a philosopher, and the rites of Vedantic religion are an object of scorn to him; yet he allows gods, but only as emanations from nature, eventually to be reabsorbed like all other forms of matter. The object of philosophy with him is to escape from pain and sorrow, which he regards as inherent in the world of matter. Our present physical life is a mere bondage; it is full of pain, it can never be the source of anything but sorrow and degradation. The aim of philosophy is simply to free the soul from this and every other connection with matter for ever. We must seek to cast it away, as men cast off a vile and loathsome garment; and this emancipation must be gained by the soul itself, without the aid, if such can be obtained, of any

external power or influence. The Kapila system generally is a form of materialism, in which, however, the soul exists apart from consciousness and the outer world; but it is uncreative, and exists only as light does. In his system there is no place for virtue or vice, duty or sin. The soul has no purpose outside itself; it is passive, unsympathetic. Virtue and vice are little distinguished except as matters of sensation; and, as pleasure and pain, they are to be avoided, because they imply action, and action is imperfection. Virtue and vice do not belong to the soul or in anywise affect it. The sense of guilt, implying a moral law, which in turn implies a higher power to ordain it, does not exist in Kapila's system. Even acquiring knowledge and thus delivering the soul from bondage is not a duty, nor the neglect of it a sin; it is a matter of individual advantage. The system of Kapila, though it could never have been very widely accepted or understood, presents points of interest to the student of comparative philosophy. Little is known of his life. One account calls his father Vitatha. Ward says (iv. p. 2) that he was author of the Kapila Sanghita, that his father's name was Karmada, and his mother's Deva-huti, and that he was born at Puskarā, and lived at Ganga Sagara.—*Ward*, iv. p. 2.

**KAPILAR** is said to have been a brother of Tiruvalluvar, and one of the 49 Madura professors. A small work, Kapila Akaval, is attributed to him, but it is probably spurious.

**KAPILAVASTU**, the birthplace of the Sakya Buddha, which is known to the Burmese as Kapila-wot, was a small principality situated on the banks of the river Rohini, the modern Rohana, about 100 miles N.E. of Benares. It was ruled over by Suddhodana, chief of the Sakya tribe, and father of Sakya Muni. His mother was Maya, daughter of Supra Buddha, chief of the neighbouring tribe of Kolyan. Both tribes were of pure Aryan descent, and branches of the Suryavansi or line of the Sun. The Rohini flowed between Kapila and Koli, the latter being the native town of Maya Devi, mother of Buddha. The present village of Nagara has been surmised by General Cunningham to be the ancient Kapilavastu, and Gautama is still the title of the Rajput chief. Gautama is the name by which Buddha is known to the Burmese. Pawa, between Kapilavastu and Kasinagara, is the place where Buddha died underneath a sal tree (*Shorea robusta*).—*Cunningham, Ancient Geog. of India*, i. p. 417.

**KAPPAR**, in Baluchistan, near to Baghwan. Its lead mines are in a hill that seems entirely composed of the metal. About 200 workmen are constantly employed, the Merdui, a peculiar race, not Brahui, nor esteemed people of the country. Lead is a most abundant metal in the hills of Central Baluchistan, but it is said to be extracted only on a singular system at these mines.—*Masson's Narrative*, pp. 56, 57.

**KAPU.** TEL. A cultivator, a husbandman; in Telingana, the principal husbandman in a village. In 1881 census returns, the Kapu were 107,341.—*W*.

**KAPURDIGIRI**, a town with Buddhist remains near Peshawur. The Buddhist remains now existing in India are of four distinct classes,—1st, Cave temples, containing topes, sculptures, paintings, and numerous inscriptions; 2d, Vihara

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or monasteries; 3d, Inscriptions on rocks and pillars; 4th, Temples or religious edifices. The Vihara or monasteries are of two kinds,—1st, Cave Vihara, of which several magnificent specimens have been published by Mr. Fergusson; and 2d, Structural Vihara, of which some specimens still remain at Sanchi, but in a very ruinous condition. The inscriptions on the pillars at Dehli and Allahabad, and on the Tirhut pillars at Mathiya and Radhiya, were deciphered and translated in the early part of the 19th century by the remarkable ingenuity of the late James Prinsep. The inscriptions on the rocks at Junagiri in Gujerat, and at Dhauli in Cuttack, were also interpreted by him. A third version of the rock inscriptions (but in the Ariano-Pali character), which was found at Kapurdigiri, near Peshawur, has been carefully collated with the others by Professor Wilson. Many short inscriptions from Gaya, Sanchi, and Birat, as well as from the cave temples of Southern India, have also been published at different times. The rock inscriptions contain the names of Antiochus, Ptolemy, Antigonius, and Magas. The inscriptions in the able work of Major Cunningham are of greater interest, and of much higher importance than all that had before been published. The Kapurdigiri inscription is on a rock, on the side of a rocky and abrupt hill, near a village of that name in the district inhabited by the Yusufzai. The mode of reading it was discovered by Mr. E. Norris. It reads from right to left, is in the Aryan or Bactrian character, and is nearly a transliteration of that of Gernar; and the language, he says, was in use for several centuries throughout that extensive line of country over which the Seleucidae and their successors held dominion, that is to say, from the Paropamisus or Caucasus to the upper part of the Panjab, including all Bactria, Hindu Kush, and Afghanistan.

At least two classes of people seem to have employed the language expressed in this character, the one using the Aryan or Bactrian of Bamian, Kapurdigiri, etc., the other using the Budh or Lat character found on the Gernar rock and on the pillar and in the cave temple inscriptions; and that these two classes of people seem to be the Getæ and Sakæ, the so-called Aryan character being that used by the Getæ, while the so-called Lat character was that of the Sakæ. The Lat character occurs rarely in the southern part of the Peninsula; still it is the only one used on the sculptures at Amaravati, which have been described by the Rev. W. Taylor; and while in charge of the Government Central Museum at Madras, the Editor despatched to England a large collection of its sculptures, which have since been described by Mr. James Fergusson in his *Tree and Serpent Worship*, and are now arranged in the wall of the great stair of the British Museum.

KAPURTHALA, a Native State in the Panjab, lying between lat. 31° 9' and 31° 39' 30" N., and long. 75° 3' 15" and 75° 38' 30" E. Area, 800 square miles. The chiefs are Sikhs of the Jat tribe. The chief of Kapurthala at one time held possessions both in Cis and Trans Sutlej, and also in the Bari Doab. The scattered possessions in the Bari Doab were gained by the sword, and were the first acquisitions made by sirdar Jussa Singh, the founder of the family. In them lies the

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village of Aloos, whence the family spring, and from which the designation Aloowalia is derived. The Trans-Sutlej estates were also acquired by conquest, and from the chief city therein, Kapurthala, the family derives its general designation. Of the Cis-Sutlej possessions, some were conquered, and some were granted by maharaja Ranjit Singh, prior to September 1808. The total value of the Cis-Sutlej possessions was estimated at Rs. 5,65,000. By a treaty of the 25th April 1809, the sirdar of Kapurthala was pledged to furnish supplies to British troops moving through or cantoned in his Cis-Sutlej territory; and by article 5 of the Declaration of the 6th May 1809, he was bound to the British standard with his followers during war. In 1826, the sirdar Futteh Singh fled to the Cis-Sutlej states for the protection of the British Government against the aggressions of Ranjit Singh, and protection was accorded. It was declared that the Aloowalia chief was under British protection in respect to his ancestral possessions east of the Sutlej, but dependent on Lahore for places conferred by the Lahore Government prior to September 1808, viz. Bussai, Narraingarh, and Jugraon. The protection of the British Government, however, extended over both. In the first Sikh war, the troops of Kapurthala fought against the British at Aliwal, and, in consequence of these hostilities and of the failure of the sirdar to furnish supplies from his Cis-Sutlej estates to the British army, the Cis-Sutlej estates were confiscated.

In 1849, sirdar Nilal Singh was created a raja. He died in September 1852, and was succeeded by his son Rundhir Singh. During the mutiny of 1857, and subsequently in Oudh in 1858, the raja Rundhir Singh rendered service to the British. The Government, among other rewards, remitted a year's tribute, and permanently reduced the tribute to its former amount, viz. Rs. 1,81,000. For his services in Oudh the raja received the estates of Baundi and Bithowli in perpetuity, with remission of half the revenue, and he has been guaranteed the right of adoption.

In 1878 its ruler had as titles His Highness, Farzand Dil-bund, Rasukh-ul-Itikad Daulat Englishia, Rajai Rajgan, Jagat Jit Singh Bahadur, Aloowalia, Wali Kapurthala, Baundi, Bathowli, and Acowria.—*Aitchison's Treaties*, etc., p. 373.

KAP-WI, a small rude tribe near the source of the Irawadi. See India.

KAPYANG. The Minak kapayang is an oil held in esteem amongst the natives of Borneo for cooking. It is produced by Pangium edule, which grows to about 40 feet high, and is planted by the Dyak race.—*Low's Sarawak*, p. 47.

KAR, HIND., from SANSK. Karya, act, affair, work of any kind, business; largely combined with other words.

Kar-i-chakand, embroidery.

Kar-i-kalamdani, painted ware of Kashmir.

Kar-i-kharat, turned and lacquered ware.

Kar-i-manakkaash, painted ware.

KARA, in many of the languages of the south and east of Asia, means black; in Mahratta, a prison. Kara, in Carnatica, a blacksmith. Kara-papak or black-caps, a warlike Turkoman race. The Kara-koionuli or black shepherd clan, with the Ak-koionuli or white shepherd clan,

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under the Seljuk dynasty, long ruled over Western Asia. They reside near Alajah Dagh.

**KARA or Kura.** MAHR. A form of oath with Hindus, in which a leaf of tulsi and a cup of Ganges water, placed upon some sacred book, are held by a person on his head whilst he is giving evidence. If no domestic affliction befall him within a few days, his testimony is considered conclusive.—*W.*

**KARA.** MALEAL. A division of a revenue district in Travancore.

**KARA BELA**, also Arma-Bel of Arab authors, the modern town of Bela, the chief town of Las, in Baluchistan, which is built on a strong and rocky site on the northern bank of the Purali river. Coins, trinkets, and funeral jars are found near; and in the neighbouring hills are numerous caves and rock-cut temples, now ascribed to Farhad and fairies, but are the earthly resting abodes of former chiefs and governors. There are also old Muhammadan tombs near. One-third of the houses are occupied by Hindus.—*Elliot's India; Masson's Journeys*, ii. p. 28.

**KARA-CHI** or Kara-tchi, a people in Northern Persia who resemble gypsies in many respects, besides the use of a particular dialect or jargon among themselves. They prefer tents to houses, pilfer eggs, poultry, linen, and other things; tell fortunes by inspecting the palm of the hand, and are nearly, or perhaps altogether, without any religion. A man, with whom Sir W. Ouseley conversed, acknowledged that most of his taifah or tribe had not any certain form of worship or system of faith; but, some Muhammadans being present, he loudly thanked God that he was himself a true believer, a very orthodox disciple of their prophet. The Turkish couriers from Constantinople recognised this man and his companions to be a Chingani or Jingani; and Mustafa, who had been in England, whispered to him that they were the same as the gypsies. Porter tells us that the words mean black race. The men, finely limbed, with countenances sufficiently bold and watchful of what was going forward. The complexion of both sexes appear much darker than the native Persians. Their physiognomy generally seemed to agree with that of most of their brethren and sisters he had met wandering about in various parts of Europe. The men steal, make sieves, hair ropes, etc., from the produce of which they pay an annual tribute to the Government of two tomauns per family or tent. The women, when not occupied in the little domestic affairs of their canvas household, beg and tell fortunes, the latter being generally muttered over a few torn leaves from a Faringi book, or the blade-bone of a sheep, and accompanied with the thread of your life. The general expression of their faces, both in men and women, is that of deep thought, interrupted with rapid turns of observation flashing from their bright and powerful eyes. In some parts they are called Kauli and Susman. Their women, in one respect, differ widely from gypsy females in Europe. Mr. Barrow, in his account of this extraordinary race, has commended the strict chastity of the gypsy women; but the Kara-chi women of Persia are quite independent of any such rigid virtue, and one and all earn money in other ways than by telling fortunes.—*Ouseley's Travels*, iii. 40; *Porter's Travels*, ii. 528.

**KARACHI** or Kurachee, a seaport town of

## KARADAGH MOUNTAIN.

Sind, in lat. 24° 51' 9" N., and long. 67° 4' 15" E., at the extreme northern end of the Indus delta, near the southern base of the Pabb mountains in Baluchistan. It is the chief town in the province of Sind. It was a mere fishing hamlet until occupied by the British about 1840, but in 1881 its population was 8922, extensive commerce, splendid harbour works, and numerous flourishing institutions having sprung up since the introduction of settled administration. The supply of water is mainly derived from wells, tapping a subterranean bed of the Layari. Karachi district stretches from the mouth of the Indus to the Baluchi boundary. It possesses a hilly western region, lying in the subdivisions of Kohistan and Karachi. Large forests of babul and other trees fringe the river banks, the Habb forming the western boundary between Sind and Baluchistan. The Manchhar lake, in the Sehwan subdivision, forms the only considerable sheet of water in any part of Sind. The hot springs of Pir Mangho, situated about six miles north of Karachi town, among some very barren and rocky hills, gush up from a clump of date trees, which covers the extremity of a craggy limestone knoll in a pretty valley enclosed by considerable heights. A swamp close by is famous for its immense number of crocodiles. Hundreds of them bask lazily in the sun by the side of a green, slimy, stagnant pool, or move sluggishly about in search of food. The greater pond is about 300 yards in circumference, and contains many little grassy islands on which the majority of the crocodiles (*Crocodilus palustris*) bask. Some are to be seen asleep on its slimy sides, others half-submerged in the muddy water, while now and then a huge monster raises himself upon his diminutive legs, and, waddling for a few paces, falls flat on its belly. The water in the pool feels cold, although fed from two hot springs, one of which is of so high a temperature that a visitor cannot retain the hand in it; yet animal life exists in it, for where the water bubbled up from its sandy bottom, and in the little lade running to the tank, there is abundance of a species of small black spiral shell, which Mr. Woodward reported to be very like *Melania pyramis*, an allied species of which frequents the river Jordan. The crocodiles dig deep in the sand under the neighbouring date trees, and there deposit their eggs. Quantities of deciduous teeth of various sizes are strewn along the slimy sides of the pond. They seized their food with the side of the mouth, and tossed the head backward, in order that it might fall into the throat. Extensive salt deposits occur in Shahbandar subdivision, on the Sirganda creek, a branch of the Indus accessible for small craft of from 50 to 60 tons burden. Karachi harbour is the most westerly port of India, and it is the only landlocked harbour between Bombay and the Persian Gulf. Though it is a bar-harbour, it has 17 to 18 feet at high water of ordinary tides, and from 20 to 22½ feet at springs. It is easy of access to large ships, by night or day, even during the monsoons.—*Adams*.

**KARACHIL**, a corruption of the Sanskrit Kuvera-chal, a name of Mount Kailas, where, according to Hindu mythology, lies the city of Kuvera, the Indian Plutus.—*Yule, Cathay*, ii. 411.

**KARADAGH MOUNTAIN** runs up to Derbendi-Bazian, and thence, after running a little way

straight like a wall, it runs a little west, and forms the hill of Tchernala, thence it turns more west, and forms that of Khalkbalan. The Karadagh diminishes in height all the way from the Seghirmeh, which is very high, and towers above all the other mountains in the distance.—*Rich's Kurdistan*, ii. p. 6.

**KARADIYE.** KARN. A silver box in which is held the linga of the Lingawant sect.

**KARA-GHÜZLÜ**, in Persia, the eastern PUNCH. Kara-ghuz is Turkish, meaning black eye. Kara-ghuz and Haji Aivat are the two chief characters in Turkish farces. These two characters resemble in appearance, character, and habits the clown and pantaloone of a Christmas pantomime, with this difference, that they talk as well as act. The character and interest of the piece depend, of course, on the latent wit and drollery of the improvising operator, and to a lesser extent on the nature of the audience. The spectacle is made up of a series of trivial incidents loosely strung together without any underlying plot. There are, however, in the dialogue many obscene jokes, and in the pranks of the two worthies much coarse unveiled indecency.

**KARAGOLA**, a village in Purniah district, Bengal, on the left bank of the Ganges, in lat. 25° 23' 30" N., and long. 87° 30' 51" E., on the route from Calcutta to Darjiling. The south of Purniah supplies blankets and rugs.

**KARAHİ.** HIND. An open, large, shallow iron caldron, vessel, or bowl.

Karahi-lena, HIND., is the ordeal of taking a piece of gold out of a pot of hot oil. If the accused do so without being scalded, he is deemed innocent. Karahi-lena is common in India.—*Burton, Scinde*, pp. 390, 404; *Tod's Rajasthan*, i. p. 71; *Wilson*.

**KARAK**, Kharg, or Karrack, in lat. 29° 15' 2" N., and long. 50° 18' 50" E., an island off the coast of Fars, in the Persian Gulf, 30 miles N.W. from Bushire. It is about 4½ miles long. Its northern extremity is rocky, and about 100 feet high. The people are Arabs, and are fishermen and pilots. The Dutch occupied and fortified it in A.D. 1748, but were driven from it in A.D. 1765 by the pirate Mir Mohanna. The British occupied it in June 1838, but withdrew on the Persians raising the siege of Herat.—*MacGregor*, p. 219.

**KARAKAL**, meaning Black Stone, is a town in the South Canara district, Madras, in lat. 13° 12' 40" N., and long. 75° 1' 50" E., on one of the main lines leading from Mysore to Mangalore. Karakal was formerly a Jain town of some size and importance, and the antiquarian remains are very interesting. Chief among them is a colossal monolithic figure of Buddha or Gautama, locally known as Gumta, after Gumta Raya, once ruler of this country. The figure is placed on a huge black rock, and is within a fraction of 50 feet high.—*Imp. Gaz.*

**KARAKALPAK**, a subdivision of the Turk race, of which the Uzbek, Kazak, and Turkoman are branches. They are settled in the Bokhara and Khiva districts. In the latter they have from 10,000 to 15,000 tents, which are large and strong, and guarded by a breed of large dogs. Their women are famed for their beauty. They are agricultural, but very poor, being heavily taxed. They do not trade, have but few horses, and hardly any sheep. They have several

times rebelled against the Khiva government, and are a wild, unruly race. They have been estimated at from 40,000 to 100,000 families. This race moved from the mouth of the Jaxartes into the khanate of Khiva in the beginning of the 19th century. In appearance and dress they are intermediate between the Kirghiz, Kazak, and Kalbuk. They are tall, vigorous men, with more powerful frames than any of the Central Asian tribes, but clumsy, and with coarse features. They have large head, flat full face, large eyes, flat nose, slightly-projecting cheek-bones, a coarse and slightly-pointed chin. The Karakalpak are considered dull and foolish. They are even less warlike than the Kirghiz; they have seldom appeared as conquerors, and are even less employed as mercenaries. They are largely occupied as cattle-breeders, and they are active, benevolent, and faithful.—*Trotter's Cent. Asia*; *Collett's Central Asia*.

**KARAKASH**, a river which flows from Pungal to Suget in a westerly direction, then takes a sharp turn to the north, and then flows for the most part in an E.N.E. direction. In its valley are very large quarries and mines, from which is dug the yashm or jade-stone, and which are resorted to by people living at great distances.—*Proceedings of the Magnetic Survey of India*, p. 3.

**KARA-KORUM PASS**, the name applied to the point where the principal route between India and Eastern Turkestan traverses the water-parting between the river basins of those two regions. Dr. T. Thomson, of the Bengal Army (19th August 1848), describes it as a rounded ridge connecting two hills, which rise somewhat abruptly to the height of perhaps 1000 feet above the summit of the pass. The name Karakorum has been extended by some geographers to a fancied range occupying the exact line of water-parting between those streams which discharge into the Tarim basin and those which join the Indus; while others have applied the name to the closely-contiguous range usually called Mustagh. Mr. R. B. Shaw has shown the fallacy of the former view; while the appropriateness of the name Mustagh (ice mountain), and the fact that the Kara-korum pass lies some distance northward of this undoubted range, have since induced most geographers to restrict the name Kara-korum to the above pass. Its height above mean sea-level is 18,550 feet; lat. 35° 33' N. Colonel Yule says Kara-korum was the chief place successively of the Khan of Kerait and of the Mongol Khan till Kublai established his residence in China. Bish-balik, i.e. Pentapolis, lay between Kara-korum and Almaliq, and had anciently been the chief seat of the Uigur nation. It is now, according to Klaproth, represented by Urumsai.—*Yule, Cathay*, ii. p. 606; *Imp. Gaz.*

**KARA-KUL**, a small district in the valley of the Samarand river, N.W. of Bokhara, of which it is a division, occupied by Turkoman and Uzbek shepherds. Large supplies of lamb-skins, called Kara-kuli, are sent from it to Tartary, China, Persia, and Turkey. They are highly valued in Persia, and are used for caps, which have a beautiful shape, and are much better than those of the Tartars. The rich men of Persia, who are fond of showy dress, generally kill a pregnant sheep, the skin of the young of which is afterwards taken



## KARA KUM.

off, and covered with cloth and cotton, to prevent the effects of the sun and air. The skin of such a young lamb is delicate, soft, and light. The finest lamb-skin cap is valued in Teheran, and other places in Persia, at thirty rupees. The caravan of Bokhara which frequents Mashed during the course of the year, brings considerable quantities of the skins. The shawls of Kirman and the sugar of Yazd are most important articles of sale in Mashed.—*Burnes; Mohan Lal's Travels*, p. 193.

**KARA KUM**, a sandy desert about 360 miles long, traversed on the route from Merv to Khiva. Its surface is very irregular, with ravines and deep pits and high mounds and ridges, with a few bushes of camel's thorn and wormwood. The cold in winter is very severe, with snow and bitter cold winds.

**KARA-LINGI**, Saiva mendicants, who go naked, and, to mark their triumph over desire, affix an iron ring and chain on the male organ. It was these ascetics who attracted the notice of Bernier and Tavernier and other of the earlier travellers. Since the beginning of the nineteenth century, they have rarely, if ever, been seen by Europeans.—*Wilson*. See Hindu.

**KARAMAN**, the town of Caramania, at the foot of the lofty range of Bedlerindagh, a branch of Mount Taurus.—*Catafago*.

**KARAMNESA RIVER** rises on the eastern ridge of the Kaimur Hills, in the Shahabad district of Bengal, in lat. 24° 34' 30" N., long. 83° 41' 30" E. It is held in the utmost abhorrence by Hindus, and no person of any caste will drink or even touch its waters. The reason of its impurity is said to be that a Brahman having been murdered by Raja Trisanku, of the Solar line, a saint purified him of his sin by collecting water from all the streams in the world, and washing him in their waters, which were collected in the spring from which the Karamnasa now issues. This spot is near the village of Sarodag, and the river soon becomes a rapid streamlet of beautifully clear water, with deep holes, and abounding in fish. At Chhanpathar, in its course through Mirzapur district, the river forms a waterfall 100 feet high, which, after heavy rains, affords a magnificent sight.—*Imp. Gaz.*

**KARA-MUREN**. **MONGOL**. The Black River, called by the Chinese Hoang-ho, or the Yellow River. The embankment of the river is said to date from the twenty-second century B.C. Its regulation has ever been a source of anxiety to the Chinese Government, and there used to be a tax on the Hong merchants at Canton expressly on account of this object. The will of the emperor Kea King, who died in 1820, has the following passage:—'The Yellow River has from the remotest ages been China's sorrow. Whenever the mouth of the stream has been impeded by sand-banks, it has, higher up its banks, created alarm by flooding the country.' This seems to have been eminently the case in 1855 or 1856, when the stream of the Hoang-ho, near the debouchment of the Great Canal, was reduced to a few yards in width, the northern banks having given way far up, and the inundations poured over Shan-tung. On this occasion much of the water was reported to have escaped into the gulf of Peh-chi-li, which the Chinese believe to have been the original exit. During the reign of the last Mongol emperor, a

## KARANG BOLONG.

project was adopted for restoring this channel. The discontent created by this scheme assisted in exciting the movement for the expulsion of the dynasty.—*Davis*, i. pp. 137, 190; *De Guignes*, iv. p. 216; *J. R. G. S.* xxviii. p. 294; *Biot in Jour. As. Ser.* iv., i. and ii. in *Yule, Cathay*, i. p. 125.

**KARANA**. **HIND**. A doer of anything, hence the kurnum or village accountant, and the terminal syllable of such words as kudrikara, a horse-keeper. The Karana is also a mixed caste, following writing and accounts as an occupation. Hence the Anglo-Bengal word Kerani, a clerk, an accountant. It is from the Sanskrit Kri, to do.—*Wilson*. See Kar.

**KARANAM** or Curnum. **KARN**, **TAM**, **TEL**. A village accountant, one of the chief officers of a village community in the Tamil country. The Karanam is usually a Sudra, and takes the title of Pillai; in Telingana, a Brahman.

**KARANG**, a tree worshipped in Chutia Nagpur.

**KARANG**. **MALAY**. A reef, a shoal; several of them off the Sumatra coast.

**KARANG BOLONG**, a district in the Residency of Baglan, division Ambal, on the southerly sea-coast, between the rivers Chinchong Golong and Djetic. 4000 able-bodied men of this district find a livelihood by gathering edible birds' nests, as fishers, and in cultivating sawa. Their bird-nesting is accompanied by various local usages, amongst others are a feast, always on a Thursday, and cleaning the cliff; the next morning (Friday) buffaloes are killed. Two hours afterwards they take some pieces of flesh, tongue, entrails, etc., from the slaughtered animals, and place them on small bowls woven of bamboo, called Sadjen. They are then offered to Bolong Watu Tumpang, and near the watch-houses of the cliffs a he-goat is offered with incense. In the afternoon a wayang is performed in the Bolong, generally a piece of seven acts, while the necessary flowers, fruits, ointments, siri, pinang, etc., required for the offerings, are prepared by the Tukang Kembong, and placed on the bamboo bowls, and in the evening are brought by a servant into the Bolong near the seroot tree. A Javanese named Kaki is buried there, and the natives declare that the tree has sprung from his navel. They likewise make offerings on the burial-place, at the waringin tree, and in the overseer's house. After the wayang players have returned from the Bolong, the devil's bed (Nyai Ratu Kidul, which has existed from time immemorial) is put in order by the Tukang Gedong woman, and ornamented with silk and other cloths. Every Thursday this bed is cleaned, and offerings are made to it. Small lamps are lighted, and small bamboo bowls, with flowers, fruits, etc., are placed with particular marks of honour by the Tukang Gedong before the bed on a small couch made for the purpose. At the same time she says in high Javanese, as if addressing some distinguished person, 'By order of Mijinheer, I here bring wherewithal for you alone to eat.' After this speech the Tukang Gedong herself answers, 'Yes, mother Tukang Gedong, say to father Mijinheer that I return my thanks for the food which he has sent me.' At this ceremony the Tukang Gedong further asks Nyai Ratu Kidul if it be agreeable to her that the birds' nests should be collected, and if it shall take place without mischance, to which Yes is the usual answer.—*Journal of the Indian Archipelago*, No. iii. p. 103.

**KARANI.** BENG. A copyist. See Karana.

**KARANKA.** TAM. In the Tamil provinces a Sudra of the Pillai caste, and in the Telugu a Brahman.—*Wilson*.

**KARANPURA** is the side of a coal-field in the Hazaribagh district, Bengal, between lat. 23° 37' and 23° 57' N., and between long. 84° 51' and 85° 30' E. Area, 472 square miles; greatest length, 42 miles; breadth, 19 miles. It is divided into two tracts by the Damodar river; and iron ores of good quality occur in abundance in the field, and the manufacture of iron forms one of the chief industrial features of Hazaribagh district.—*Imp. Gaz.*

**KARAO**, seemingly from Karana, to cause to do, the term given among the Jat, Gujar, Ahir, and other races and tribes in N.W. Hindustan to concubinage generally, but more especially to marriages of widows with the brother of a deceased husband. This practice is known to the eastward of the Panjab by the name of Oorhai, in the Dekhan of But'hee, and in other provinces by the term Dhureecha; it is followed among several races, but is not very openly confessed even among them, as some degree of discredit is supposed to attach to it. Amongst the Jat, it is only younger brothers who form such connections, elder brothers being prohibited from marrying their younger brothers' widows, but among the Jat of Dehli even this is not prohibited. This practice has been common among several nations of the east. The Jews followed it, and in Egypt it was admitted for a childless widow to cohabit with a brother of the deceased husband. At the time that the laws of Menu were compiled, Karao appears to have been a recognised institution; but, as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten, according to law, on the wife of a man deceased, or impotent, or disordered, after the due authority given to her, is called the lawful son of the wife (Menu, ix. 176). Amongst the Jat, Gujar, and Ahir, children born to Karao are considered legitimate, and are entitled to inheritance accordingly. Children borne by the women previous to Karao, except in the case of fraternal Karao, are known by the name of Kudhelura, and do not inherit the property of the father-in-law. When a Manji Singh dies leaving no male offspring, his brothers, or his nephews of the full blood, assume the right of succession, to which the widow or widows become competitors. According to the Shashtra (if they may be considered applicable to public property and chiefships), the prior title of the widows is held; but, as the Sikhs follow the custom termed karao or chad'r-dala or chad'r-andazi, which obtains in every family with the exception of those of the Bhai, the eldest surviving brother of the deceased places a white robe over, and the nuth or ring in the nose of the widow, which ceremony constitutes her his wife. This practice accords with the Hindu and Mosaic laws (Deuteronomy xxv. 5-10), and acts as a counter-agent to the many evils attendant on female rule. If the free will of the widow were consulted, it is scarcely to be doubted she would prefer the possession of power, and the charms of liberty, to the alternative of sacrificing

her claims to her brother-in-law, and taking her station amongst his rival wives. Judging from the masculine disposition, want of modesty and of delicate feeling, which form the characteristic features of Sikh females, necessity and not choice must have led them to yield to the adoption of a usage which must often be repugnant to their natures, and disgusting to their thoughts. Yajnyawalkya says, 'If a brother die without male issue, let another approach the widow in the proper season.' And Menu ordains, 'Having espoused her in due form, she being clad in a white robe.' The Bhai tribes of Khytlad and other places, although they reject the union by Karawa, yet set aside the claims of a widow in favour of the brothers and nephews of one dying without male issue. The widows of the Bhai tribes receive small jaghirs for their support during life.

**KARA OGILLAN**, ruins about half a mile S.E. of Kifri in Kurdistan, from which Rich excavated a quantity of earthen jars varnished black in the inside, and perfectly resembling those found at Seleucia and Babylon. He obtained also a small earthen lamp like that now used by the villagers. Gold and silver coins are also frequently found here, which the villagers immediately melt down. The jars, or sepulchral urns, refer to the Sassanians. Farther up the torrent, on the N.N.W., are some excavations in the block, called Gabr houses, and others of the same kind are in the hills, ten minutes' ride from the S. extremity of the ruins, consisting of excavated sepulchral chambers, with very low doors, and, in the inside, three places to lay out bodies, but of small dimensions, about five feet long. The plan of these excavations resembled the Achaemenian sepulchres at Naksh-i-Rustam. Farther on, about three miles from the ruins, on the top of a hill, are some vestiges of building, which the people call Kiz Kalasi, or the Girls' Castle. Here urns and bones are found; the place is nearly opposite Oniki Inaam. S.W. of Kifri is an immense mound like the Majallibah of Babylon. Mr. Rich dug about it, and found immense quantities of small pieces of human bones, and fragments of urns, all of which had a black varnish on the inside; but the pottery was of different quality, some coarse and unornamented. The soil, as deep as he could discover by means of a ravine, was impregnated with black unctuous mould, fragments of urns, and small bits of bones. On the centre of the mound is a burial-place of Arabs, and the Muhammadan now confounds his dust with that of the fire-worshipping Persian; for that this was a Sassanian place of exposing the dead, Rich had no doubt from its appearance and character, and the style of the fragments found.—*Rich's Kurdistan*, i. pp. 18-21.

**KARA-SU.** There are several rivers of this name,—that of Diarbakr; one in Armenia; one in Trebizond (Tarabizun). One of the Kara-su is the main branch of the Euphrates that flows near Erzerum. Another Kara-su is one of the numerous streams that fall into the Murad or Euphrates.—*Markham's Embassy*, p. 72.

**KARATAGIN**, a semi-independent Galcha State in the upper part of the valleys of the Surkhhab and its tributaries; its chief town is Garm or Karatagin. Its chieftain, like all the Galcha chieftains, claims descent from Alexander the Great. Population, 100,000, chiefly Tajak. It has 22 small Begships or villages, each averaging 30



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houses. There is a hot spring at Ab-i-garm Kishlak. Gold is washed at Sarim Sali, and salt is found in the Langar Sha mountains. The people trap martens and otters, make firearms, weave woollens and cottons.—*Tr. C. As.*

**KARATEEVO ISLAND**, a name of Cardiva Island, about  $1\frac{1}{2}$  to 4 miles off the Ceylon coast. The N. point is in lat.  $8^{\circ} 31' N.$ , and long.  $79^{\circ} 46' 40'' E.$  It is a mere sandy ridge thrown up by the sea.

**KARAULI** or Kerrowlee is the capital of a state of the same name. It is situated about 70 miles equidistant from Muttra, Gwalior, Agra, Ulwar (Alwar), Jaipur (Jeypore), and Tonk, in lat.  $26^{\circ} 30' N.$ , long.  $77^{\circ} 4' E.$  It is said to derive its name from Kalianji, a temple built by Arjan Deo. The maharaja of Karauli is the head of the Jadu clan of Rajputs, who claim descent from Krishna, and are regarded as Yaduvansi, descendants of the Lunar race. The clan has always remained in or near the country of Brij round Muttra (Mathura), and once held Biana, which was taken from them by the Muhammadans in A.D. 1058.—*Imp. Gaz.*

**KARAVAN-SARAI** or Caravansary or Sarai is a square, enclosed by walls, under which are many rooms or cells for accommodation. The merchandise and cattle are collected in the area. There is a chamber for each person, with strict privacy.

**KARAWA**, a fisher caste near Bentotte in the N. and N.W. of Ceylon. They originally came from Tuticorin. The Parawa are a section of the Karawa.

**KARAWAN** or Keerewan, the stone plover, species of *œdienemus*? *Linn.*, has a shrill voice, somewhat resembling that of the black woodpecker. The Turks and Egyptians keep it in a cage. It is a very voracious bird, catching and devouring rats and mice. It is often mentioned in the Arabian Nights.—*Lane.*

**KARBAJ**, or Phancha. **HIND.** Sacks in which borax is conveyed across the mountains on the backs of sheep and goats.

**KARBALA**, or Mash'had Husain, a town of Asiatic Turkey, in Irak-Arabi, 50 miles S.W. from Baghdad; population, 20,000. The town is built on a plain about 6 miles west of the Euphrates, with which it is connected by a canal said to be more ancient even than the era of Alexander. Husain, son of Ali and Fatima, was killed near, and is buried here. His tomb is adorned with a gilded cupola and a noble mosque. Muhammadans of the Shiah sect resort in pilgrimage. It is 24 miles from Hillah, is at the extremity of a very noble canal drawn from the Euphrates. Its environs are shaded by extensive plantations, and the walls are upwards of two miles in circumference. Fatima, Mahomed's daughter, was slain near it.—*MacGregor.*

**KARBAR**, business, etc. Kardar, an agent. Kargah, a workshop. Karkun, a clerk. Karkhann, an office, a manufactory, an arsenal. Karani, a manager, writer. Karigar, a workman. See Kar.

**KAR-CHEMISH**, the Hittite capital on the Euphrates.

**KARCHI**. **HIND.** An iron plate for parching grain.

**KAR-CHOB**. **HIND.** Heavy gold embroidery for saddle-cloths, cushions, etc.

**KARDAR**, a race occupying the Annamallay Hills in the collectorate of Coimbatore. They are open,

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independent, straightforward men, simple, and obeying their Mopen or chiefs. They are strong-built and active, with woolly hair and something of the African features, and they file their front teeth to a point. The women wear enormous circles of pith in the lobes of their ears, which they distend down to their shoulders. A black monkey is the Kardar's greatest dainty.—*Lieut.-Col. Hamilton in literis.* See Kader.

**KAREJ**. **PERS.** Three kinds of calcareous earth are found in most situations in the western desert between Babylon, Hit, and Ana. The first, called Nura, is a white powder particularly abundant at Hit and Ana. Mixed with ashes, it is used as a coating for the lower parts of walls, in baths and other places liable to damp. The second is also found in powder, mixed with indurated pieces of the same substance and round pebbles; it is called by the Turks Karej, and by the Arabs Jus. It is very plentiful between Hilla and Felujia, is the common cement of the country, and composes the mortar which is found in the ruins of Babylon. The third species, called Borak, is a substance resembling gypsum.—*Rich's Ruins of Babylon*, pp. 64, 65.

**KAREKATTAREARU**. **KARN.** Persons whose occupation is working ornamental borders to blankets.—*Wilson.*

**KAREN** is a Burmese word applied to many of the mountaineers in Pegu and Southern Burma. Some of them are known as the White, Red, and Black Karen, from the colours of their clothes; also Burmese Karen and Talaing Karen, as dwelling amongst these nations. The Shan call them Yang, pronounced in the different parts of Burma as Yen, Yein, Yen-ban, and Yen-seik. The red-clothed Karen call themselves Ka-ya, and some of the Bghai clans, Kay-ay. They describe themselves as having come from the north, and crossed the great sand desert that separates China from Tibet, and believe that formerly they had books. All the Karen family between the mouths of the Tenasserim and sources of the Sitang arrange themselves into the Sgau tribes, the Pwo tribes, and the Bghai tribes. The Karen people are found within the British, Burmese, and Siamese territories, and extend from about lat.  $28^{\circ}$  to  $10^{\circ} N.$  The Karen between Burma and China are independent, with a patriarchal constitution, and reckon themselves by families, not by villages or tribes. They are agricultural. Some of the tribes are Buddhist, but two of them, the Sgau and Pgho, are pagan. Sgau tribes, the Pwo tribes, and the Bghai tribes may be thus arranged:—

Sgau proper.	Bghai-ka-ten.	Pwo proper.
Maune Pgho.	Bghai-mu-htai.	Shoung khie.
Paku.	Bghai ko hta.	Kaya or Ka.
We wa.	Lay may.	Taru or Kho thu.
	Manu manau.	Mopgha.
		Hashu.
		Toung thu.
		Kyen.

The Eastern Bghai, Bghai-mu-htai, or Red Karen, call themselves Ka-ya, their term for man, and are called by the Burmese Kayennee; by the Shan, Yen-laing, or Red Karen, from the colour of their dress, which was originally all red, but a mixture of black garments is now commonly seen. Every man carries a short knife in his belt, many have swords, and those who have not muskets or matchlocks carry from one to three light spears, which are used in war like javelins, and thrown

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from the hand. Every man has a pony, so that in time of war they form a body of light cavalry, when all turn out to service, and the cultivation is then carried on by the women exclusively.

The country inhabited by the Red Karen is the finest in the interior of Burma. They are governed by a Saubwa, and have occupied their present locality for forty generations, having been driven down from the north by the Burmese, and separated at Upper Pagan from the Chinese, with whom they were then associated. Here, on the high table-land, they have lived, a terror to both Burmese and Shan, plundering, kidnapping, and killing, as opportunity offered, and selling the slaves they did not need to the opposite nation, Shan to Burmese, and Burmese to Shan. Dr. Mason found the people, with all the savageness which is imputed to them, by far the most civilised Karen known. They are better clad, provide themselves with better food, are better skilled in the arts, are more vigorous, active, and laborious, than any jungle tribe he met. They make their own knives, axes, swords, spears, hoes, bangles, silver ornaments, and earthenware, bits and bridles, saddles and stirrups. Every foot of land they cultivate is hoed with a heavy hoe of the western form, such as is never seen among either Burmese or Karen, but is used by the Chinese. They have cattle in great abundance, which are trained to carry panniers as donkeys are in Europe, and which bring their produce from the fields to the villages. A considerable portion of the population are slaves; but slavery here exists in its mildest form. There seems to be very little difference between master and slave.

The Karen burn their dead, but rescue from the ashes a portion of the skull, which they suspend from a tree, with the clothes, ornaments, and arms of the deceased. They dance, singing beautiful songs, around these relics, which the elders afterwards convey to the foot of distant mountains, and there inter them. Dr. MacGowan includes amongst them, the Ka-Khyien, Khyien, Kemmi, Karen-ni or Red Karen, the Pwo and Sgau Karen, who possess characteristics so much in common as to justify them in being regarded as divisions or fragments of one nation.

The Karen dialects of the Lower Irawadi and Tenasserim are more closely assimilated with the Yuma languages than with the Burman. Karen has been more assimilated to the Burman phonology, but it has remarkable affinities with the Mon Anam or Mon Lau alliance. Glossarially, it is mainly Tibeto-Ultra-Indian of the earlier form, or that which characterizes the Yuma and Naga Manipuri languages. A few have become Buddhists, and atheists are met with. They have no priesthood. They are, however, addicted to a considerable extent to Nat worship, demonolatry or pneumatolatry. To propitiate the spirits of the rivers, hills, plains, and trees, they sacrifice buffaloes, swine, and fowls. A portion of them worship their ancestors and make offerings to their manes. They commonly burn their dead.

Karen who dwell in the Shan country north of Moby, wear a black dress. In Monai, Leg-ya, and Then-nce, and in the southern part of the last district, their villages are quite numerous. They are much darker than the Shans. The men dress like the Shans, but the women wear a dark-blue skirt gathered at the waist and reaching to the knees,

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with a shorter over-skirt, and a close-fitting jacket tastefully ornamented with seeds trimming. They are Buddhists, and have Kayoungs, in which the youths are educated to read Shan books. They eat beef and buffalo meat, never pork. The Karen believe that every object of nature has its god, as the god of the sun, or the moon, or the earth, or the ocean. They propitiate evil spirits. They say that formerly they sacrificed oxen. They employ wizards to curse their enemies.

KAREZ, a Persian well or a series of wells, connected to each other by an underground aqueduct, and leading the water to the place required, with shafts at intervals to admit of repairs. There are several very valuable karez at Ahmadrnagur in the Dekhan. Pottinger mentions that, but for the karez or aqueducts, the natives of many parts of Baluchistan could not possibly exist. They are met with in great numbers in all the plain country of Persia and Afghanistan. Those of Hezkiab, 2 Kings xviii. 17, seem to be of this kind.

KARG or Kharg. HIND. A sword. Kargashapna, the Scythian adoration of the sword, is continued amongst the Rajput races as the Khandā-worship, part of the ceremonies of the Nou-ratri, or nine days dedicated to the god of war. The Scythians worshipped their god of war under the form of an iron scimitar. The Fresian Frank adhered to this practice. Charlemagne styled his sword Joyeuse. The Khandā is a double-edged scimitar.—*Tod*.

KARHADE, a clan of Brahmans spread in Bombay Island, in Poona, in the Ceded Districts, Gujerat, and Sind; in 1881, about 23,040 in number. They are agricultural, but take Government service. Many are bhikshu or mendicants, and serve in Hindu temples; are Puran readers. They were accused of a tendency to sacrifice human beings.

KARHARBARI, a coal-field in the Hazaribagh district of Bengal, lies between lat. 24° 10' and 24° 14' N., and between long. 86° 16' and 86° 28' E. Area, 11 square miles, of which 8½ miles are coal-bearing. The miners are chiefly Bhuiya, Bauri, and Santal.

KARI. TAM. A bazar, a market-place; the supposed source of the word curry, as, like bazar in Bengal, it means the market supplies. Kariapak, Karia beken, curry leaf; leaf of *Bergera Konigii*.

KARIAIAN. TAM. Meaning landlord; a tribal title of the Idaar or shepherd race, in the southern districts of the Tamil country.

KARIANG, Sawa, Ka, and Chong, are wild, migratory races of Further India, the first and second being the same people who inhabit various portions of the Burman dominions. The Ka, a term which in the Siamese language means slave, but who are called by the Kambojans Pa-nong, inhabit the mountains of Lao, bordering upon Kamboja. The Chong, a more industrious and settled people, inhabit the hilly country on the eastern side of the Gulf of Siam, between the 11th and 12th degrees of north latitude.

KARIKA, the metrical aphorisms of Grammar of Bhartrihari.

KARIKAL, is the name of a French settlement in the delta of the Cauvery, within the limits of Tanjore district, south of Madras, in lat. 10° 55' 10" N., and long. 79° 52' 20" E.; population,

92,516; area, 52 square miles. Six miles south of Tranquebar, and about  $1\frac{1}{2}$  mile from the Arsalar mouth of the Cauvery, the soil is fertile and watered by six small channels from the Cauvery.

**KAR-I-KALMDANI.** HIND. Papier-maché work, also painted wooden articles; the painted ware of Kashmir; also called Kar-i-manakkash or painted ware, pen-case work; a papier-maché work made at Srinuggur, in the form of paper cases, glove-boxes, tea-caddies.

**KARLI**, in the Poona district of Bombay, is situated on the road between Bombay and Poona, in lat.  $18^{\circ} 45' 20''$  N., and long.  $73^{\circ} 31' 16''$  E. The rock-cut chaitya at Karli is the finest, largest, and most complete of all the chaitya caves. The eight figures that originally adorned the porch are chiefs with their wives, and all the figures of Buddha that appear there now are long subsequent additions. The caves are close to the high road from Poona to Bombay, about half-way down, on the right-hand side of the valley as you proceed towards the sea. They are not so extensive as those of Ajunta, but they are purely Buddhist. The largest and most splendid chaitya cave-temple in India, which could be selected for reproduction by art, is the principal excavation at Karli, and it is also interesting as the oldest Indian work of the kind known to exist.

Kondane, Jambrug, and Amhivle are in the lower scarps of the Sahyadri range, near the Karjas station at the foot of the ghat; Bhaja, Bedea, and Karli are in the spurs that strike out from the hills, Karli being near the Lanowli station.—*Fergusson; Burgess.*

**KARM.** HIND. A sort of cabbage eaten by the Kashmiri and at Lahore.

**KARMA.** SANSK. In Hinduism, act, work; an act of piety or religion, as sacrifice, marriage ceremony, funeral obsequies; duty or acts obligatory on a tribe or caste. In Buddhism, actions that control the universe. See Vaishnava.

**KARMA - KANDA.** SANSK. The exoteric doctrines of the Vedas.

**KARMANTARA**, the end of a Hindu funeral ceremony which continues for sixteen days.

**KARMATI** sect is an offshoot of the Ismaili heresy, and is often confounded with it. There were some points of doctrinal difference, but the uninitiated were ignorant of them, and unable to distinguish them; so the two names came to be often used indifferently. Orthodox writers, hating and despising the heretics, were prone to speak of them by some general name; or if they attempted to be more specific, their ignorance frequently led to a confusion and misappropriation of terms. Thus the term Ismailian includes Karmatians, Assassins, and others, and for the Ismailians the wider term Mulahida, heretics, is often used.

The Ismailians do not admit the rightful succession of the Imams recognised by the orthodox. They acknowledge Ali, Hasan, and Husain, but maintain that the line closed with Ismail, son of Jafar Sadik, who was the seventh and last Imam. From him they take the name Ismailian, and from him also they are called 'Sevens.' The teaching of the Ismailians put a metaphorical interpretation on the Koran, which tended to explain away and supersede its doctrines, leaving only a negative religion, and substituting licence for morality. The doctrines of the Ismail-

ians were embraced by a man named Abdullah, son of Maimun, a native of Persia, who devoted his powers not only to the overthrow of Arab ascendancy, but to the subversion of Islam, and, indeed, of all religion. His mode of action was by secret influence and missionary exertion. The culminating doctrine of his teaching was the vanity of all religions, and the indifference of men's actions, the good receiving no recompense, and the bad no chastisement, either in this world or in the next. Among the followers of Abdullah was one named Ahmad, or, as he was afterwards called, Karmat. He rose about the year H. 278 (A.D. 891), and was the founder of the Karmatians. The term Karmata or Karmat belongs to a kind of Arabic writing in which the letters are very small and the lines very close. This style being well suited for secret communications, was adopted by Ahmad, and hence he was called Karmat, and his followers Karmati or Karamata, Anglicé Karmatians. Teaching the doctrine that everything desirable was allowable, he differed from his predecessors by endeavouring to carry out his views by violence, and began an open unrelenting war upon the ruling powers. In H. 290 (A.D. 903) the Karmatians made a fearful inroad into Syria, and in H. 311 (A.D. 923) they plundered Basra and Kufa. In H. 319 (A.D. 931) under a famous leader, Abu Tahir, they took the city of Mecca with terrible slaughter, plundered the temple, and carried away the holy hajr-ul-aswad, or black stone, which they retained for twenty years. Ar Razi, the twentieth khalif, actually agreed to pay them an annual subsidy to secure the safe passage of the pilgrims to Mecca.

The Fatimite throne of Egypt, founded by an Ismailian in H. 297 (A.D. 909-910), in rivalry of the Arabian khalifat, grew rapidly in power, and became a source of great jealousy and trouble to the occupants of the throne of Baghdad. Political rivalry thus combined with religious hatred to make the war between the faithful and the heretics most savage and unrelenting.

From the Ismailians sprang another sect, which forced itself upon the notice of the Crusaders, and introduced a new word, Assassin, into the languages of Europe. This sect was founded by a native of Re, named Hasan Sabah, who was schoolfellow and companion of Nizam-ul-Mulk, the well-known wazir of the Seljuki government, and author of the Majma-ul-Wasaya. The forcible removal of all foes and rivals by the dagger of the assassin, was the profession and the distinctive practice of this abominable sect. Amongst others, Nizam-ul-Mulk, above referred to, fell under their daggers, and the author of the Jahan-kusha had nearly become a victim to Ismailian assassins. In H. 483, Hasan Sabah obtained possession of the strong fortress of Alah-amut or Alamut (the Eagle's Nest), in the province of Rudbar, about eleven parasangs north of Kazwin, and here he and his descendants maintained themselves for nearly two centuries, when the fortress and many others fell under the iron tread of the Mongols. The excesses of the Assassins had impelled Maugu Khan to determine upon the extermination of the whole sect of Ismailians, and under him and his successor Hulaku, their fortresses were taken, and many thousands of their men, women, and children, and babes at the breast, were put to the sword.

The Karmatians appear to have pushed themselves eastwards into the valley of the Indus, and to have sought a country in Sind about H. 375 (A.D. 985), and seem to have been ruling there at the time of Mahmud's return from the fall of Somnath. From Biruni we learn that the Karmatians destroyed the great idol at Multan, and the heretical chief, whom Mahmud of Ghazni drove away from that town, was no doubt a member of this sect, for the name of Karmatian is applied to him by one or two writers, although the more general name of Mulahida is more frequently used.

Mahmud's wazir, Hasnak, was brought to the stake by Masud upon the charge of being a Karmatian. The personal enmity of Masud no doubt precipitated this act; but there is ample proof that the khalif was greatly incensed against the wazir for having received a khilat from the Egyptian khalif, and that he had urged Mahmud so strongly to execute him that the incensed monarch broke out in the indignant words recorded by Baihaki, 'Tell the dotting old khalif that out of regard to the Abbassides I have meddled with all the world. I am hunting for the Karmatians, and wherever one is found he is impaled. If it were proved that Hasnak is a Karmatian, the Commander of the Faithful should soon see what had happened to them. But I have brought him up, and he is to me as my sons and my brothers. If he is a Karmatian, so am I.' When Mahmud departed, and Hasnak's enemy succeeded, the khalif's animosity was soon appeased.

Though Mahmud expelled the Karmatian chief from Multan, the heresy was not suppressed; for in H. 571 (A.D. 1175), Muhammad Ghori once more delivered Multan from the hands of the Karmatians. In H. 634 (A.D. 1237) we find them in some force at Delhi, where they made a concerted assault upon the faithful in the Great Mosque, and slew a considerable number; but they were finally overpowered, 'and every heretic and Karmatian was sent to hell.'

The Druse sect adored Hakim, the Fatimite khalif of Egypt, as a god. In the year A.D. 1082, Muktaua Baha-ud-Din, the chief apostle of Hamza, and the principal compiler of the Druse writings, was in correspondence with the Karmatian schismatics in Sind, his letter being addressed to Shaikh-ibn-Sumar, Raja Bal, in particular. The Karmatians, after successive defeats and subsequent persecution in Arabia, as refugees from Bahrein and Al Hasan, sought protection in Sind, where their progress amongst the Hindus was rapid. The Karmati, one of the Baluch clans, preserves the memory of its heresy. Independent of the general dissemination of Shiah sentiments in the valley of the Indus, which favoured notions of the incorporation of the god-head in man, the old occupants of the soil must, from other causes, have been ready to acquiesce in the wild doctrines of the heretics, who now offered themselves for spiritual teachers, as well as political leaders. Their cursing of Mahomed; their incarnations of the deity; their types and allegories; their philosophy divided into exoteric and esoteric; their religious reticence; their regard for particular numbers, particularly seven and twelve; the various stages of initiation; their abstruse allusions; their mystical interpretations, and their

pantheistic theosophy, — were so much in conformity with sentiments already prevalent amongst these willing disciples, that little persuasion could have been required to induce them to embrace so congenial a system of metaphysical divinity, of which the final degree of initiation, however cautiously and gradually the development was concealed, undoubtedly introduced the disciple into the regions of the most unalloyed atheism. So susceptible, indeed, must the native mind have been of these insidious doctrines, that Hammer-Purgstall and others, who have devoted much attention to these topics, have very reasonably concluded that the doctrines of these secret societies, such as the Karmatian, Ismailian, or Assassin, Druses, Batini, and sundry others, which at various periods have devastated the Muhammadan world, and frequently threatened the extinction of that faith, though originally based upon the errors of the Gnostics, were yet largely indebted to the mystical philosophy and theology of eastern nations, and especially of India, where the tenets of transmigration and of absorption into the deity were even more familiar both to Buddhists and Brahmans than they were to these miserable schismatics.—*Elliot's History of India*, ii. p. 497; *Tr. of Hind.* i. p. 431; *Calcutta Review*.

KARNA, in Hindu mythology, son of Prihi or Kunti. Kunti had received from Dur-vasas a charm by virtue of which she could have a child by any god whom she preferred to invoke. She chose the sun, and the offspring was Karna, who was born equipped with arms and armour. He was thus older than his half-brothers, the Pandava. He became king of Anga, but in the great fight of the Mahabharata he was killed by Arjuna, and the Pandu brothers only then became aware of his relationship to them.—*Dowson*.

KARNA-CHAPARA. The Haft Kaneh, or Satgurh group of caves, is one of the Behar caves in the neighbourhood of Rajagriha, amongst the most ancient caves in India, being about B.C. 200. The others are the Milkmaid's Cave, the Brahman Girl's Cave, the Nagarjun Cave, and in the neighbourhood are the Karna-chapara and Lomas Rishi Caves.

KARNAK and Luxor are famed for their ancient temples. The sacred enclosure of the Karnak temple comprises a square of 2000 feet each way, with 26 temples within the enclosure. On the walls of these stupendous structures we have the history of Egypt from Sesortesen I., who reigned 5000 years ago, down to the Roman Augustus,—these being the earliest and latest names inscribed on the lithotomes of Karnak. The famous hypostyle court is 170 feet long; its width is 329 feet. It is supported by 134 columns. The centre twelve are 62 feet high in the shaft, and 36 feet in circumference. The remaining 122 columns are 42 feet in height and 28 feet in circumference. The lintel stone of the great doorway is within two inches of 41 feet in length. Every part of the walls, the pillars, and the roof, is covered with coloured sculpture.

KARNAL, a town in the Panjab, in lat. 29° 42' 17" N., long. 77° 1' 45" E., and 966 feet above the sea. The district is occupied by the agricultural Jat, who are careful and thrifty cultivators. Here, as in most other districts, they are confined to the once sterile uplands, while the Rajputs and Gujars occupy the fruitful Khadar; the Brah-

## KARNATIC.

mans, most of whom are engaged in tillage, being found most thickly in the Jumna valley.

KARNATIC or Carnatic, a term applied by modern geographers to the low country below the ghats on the Coromandel or eastern coast of the Peninsula of India, also known as the Dravida or Tamil country. But the Karnatika, Kannadi, or Canarese language is spoken in the centre of the Peninsula. It is bordered by the Tamil and the Telugu on the east, is spoken throughout the plateau of Mysore and in the S.W. districts of Hyderabad, in the Dekhan as far north as the village of Murkunda, lying 30 miles west of Beder. Also, it is largely spoken in the ancient Telugu country on the Malabar coast, now long designated as Canara, a name which it acquired from having been subjected for centuries to the rule of Canarese princes. But in Canara, the Malealam, the Konkani, and the Telugu are also spoken, though less extensively than the Canarese. The Canarese character differs slightly from the Telugu, from which it has been borrowed, but the characters used for Tamil, Malealam, and Telugu are quite distinct from each other. The ancient Canarese character, however, entirely differs from that of the modern Telugu, and the Canarese language differs even more widely from the Telugu than it does from the Tamil. There is an ancient dialect of the Canarese language current, as well as modern, the latter differing from the former by the use of different inflexional terminations. The ancient Canarese dialect, however, has no connection with the Sanskrit character to which that name has been given, in which, viz. the Hala Kannada, many very ancient inscriptions in the Mahratta country as well as in Mysore are found. The people who speak the Canarese language may number seven millions. This includes the Coorg people and the Hyderabad country, where Canarese, Mahrati, Gondi, and Telugu are spoken, the Urdu or Hindustani language being merely known to the Muhammadans there, and to the Hindus and Kayasths from Northern India, the resident population using it as a lingua franca. Of the books in the Karnatika language, mention may be made of the Kavya Sarya, KARN., Gems from the Works of ancient Canarese Poets, by Aggalah, a poet of the 12th century; Rudra Bhatta wrote the Jagannatha-Vijaya; the Bharata Sara is by Chandra Sekhara Kavi; the Abhinava Bharata Sara Sangraha was composed by Bijjalanka Raya of Kalyana pura in the 12th century.

KARNA-VEDHA, a Hindu ceremony of boring a child's ears.

KARNAVEN, in the Malealam, the head of a family community or tarwaad living in the form of Marumakatayam, or descensus ab matrice. See Polyandry.

KARNFULI, the river on the banks of which Chittagong is built.

KARNPHUL. HIND. Bunches of silk and tinsel ornaments worn in the ear.

KARNUL, a town on the right bank of the Tumbudra, near the junction with the Hindri, lat.  $15^{\circ} 49' 58''$  N., long.  $78^{\circ} 5' 29''$  E.; population (1871), 25,579. It gives its name to a revenue district, which was ruled by a Pathan family until 1839, in which year, in consequence of the nawab Alif Khan making preparations for war, he was taken prisoner at the battle of Zorapur, dethroned, and removed to Trichinopoly, where

## KARSHA.

he was assassinated by one of his own people. The district has limestones, shales, and quartzite as the prevailing rocks. The limestone makes very good building material, and is used for lithographic purposes. Lead ore is also found. The Catholics of this place originally belonged to the Kapu caste, and their conversion to Christianity has not made any material change in their manners and customs. They eat and drink with Hindus, and in several cases intermarry with them. They have founded a village named Kothala. The wild tribes or Chenchus live on the Nullamallays in small communities called gudems. Each gudem includes several tribes.—*Imp. Gaz.*

KAROH. PERS. A cos, an Indian itinerary measure of India.

KAROND or Kala Handi, a feudatory chiefship attached to the Sumbulpur district, and lying between lat.  $19^{\circ} 5'$  and  $20^{\circ} 30'$  N., and long.  $83^{\circ} 50'$  and  $84^{\circ} 40'$  E.

KARRA. HIND. A bracelet, a metal ring for the wrist, assumed by a Bengali woman on marriage.

KARRACK ISLAND or Khareg, the Icarus of Arrian, was surveyed by Captain Goodfellow, of the Bombay Engineers. It is composed of coralline sandstone and limestone plentifully mixed with fossil tubipora. In the limestone are numerous oysters, cockles, limpets, and other molluscs. It is four miles long and three broad, and has a range of table-topped hills ending in bluffs.—*Kinnear's Geographical Memoir*, p. 18. See Karak.

KARS, a province in Asiatic Russia, lat.  $40^{\circ} 8'$  to  $41^{\circ} 18'$  N., and long.  $42^{\circ} 45'$  to  $43^{\circ} 34'$  E. The capital is in lat.  $40^{\circ} 37' 1''$  N., and long.  $43^{\circ} 9' 2''$  E., and is 6000 feet above the sea. It is of great antiquity. It was taken by Russia in 1828, 1855, and 1877. Kars is the Charsa of Ptolemy, is one of the strongest places in that region, and is the very key of Armenia towards the north. Amurath III. restored the principal fortifications, and a pentagon redoubt was added about the close of the 18th century.—*Porter's Travels*, ii. p. 648.

KARSHA. SANSK. A weight of gold or silver of 180 troy grains.—*W.*

KARSHA, the mountain temple of Karsha of Shekavati, has an inscription in grammatical Sanskrit. It was erected A.D. 961, finished A.D. 973. It mentions the mythology of the Purana. Siva, the Pramahtes, Muni, and Yati are called immortal; Indra, Kama, Nandi, the Naga, Rama, Balarama, Vishnu, Krishna, Sambhu, and Visvakarma. The portico of the temple is graced with the presence of Gaya, the holy Asura. The inscription is at a temple of the Linga (Siva), and Dr. Mill says the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy. The temple was built to commemorate the destruction of the Asura, or demon Tripura, who had expelled Indra and the god from heaven; and, on the mountain, Siva was felicitated by the gods, whence the name Karsha (joy). The princes are but donors and benefactors; the Brahmins are represented as the real builders; their spiritual genealogy is traced; one of them is made an incarnation of Nandi, similar in splendour to the great deity himself, and they are called Lords of the Earth. Indra is called Bharata in the inscriptions. Siva is identified with his phallic emblem, and he is

also called the eight formed one. Nudity, clotted hair, and ashes characterize the Brahman teachers. Ganapati, the son of Siva, is not mentioned; seeming to indicate that his worship was not yet established.—*Beng. As. Soc. iv. p. 367.*

KARSHAGNI is a Hindu expiatory ceremony obtained from the use of the cow-dung for the cremation of the living. On one occasion of its performance, it happened, according to a legend, that a crow, named, from her friendly disposition, Mitra Kaka, was present, and immediately flew and imparted the welcome news that a Hindu who performs the Karshagni goes to heaven. This expiation consists in the victim covering his whole body with a thick coat of cow-dung, which, when dry, is set on fire, and consumes both sin and sinner. Until revealed by the crow, this potent expiation was unknown; and it has since occasionally been resorted to, particularly by the famous Sankaracharya. The friendly crow was punished for her indiscretion; was with all her tribe forbidden to ascend to heaven, and was doomed on earth to live on carrion.—*Wilford.*

KARTA, a title added to the names of petty princes and zamindars of Travancore; also the member of a joint Hindu family who manages the estate.

KARTABHAJA, a class of Bairagi who believe in the unity of God.—*Sherring.*

KARTIKA. SANSK. The eighth lunar month of the Hindu year, October and November, when the sun is in Kartika or Pleiades. During the months Ashvini, Kartik, and Phalgun, Hindus perform four kinds of sacrifices to the Viswadeva and to Varuna. The sacrifices are called Viswadeva, Varuna praghosa, Sakamedha, and Sunasariya. The materials of sacrifice consist of roasted cakes of rice-flour to Viswadeva, with two figures of sheep made of flour, to Varuna, with vegetables to Agni, and the fourth to Indra.

Kartik Ekadasi is the eleventh, in some years the twelfth, day of the light half of the month Kartik, or about the 8th November. On this day Vishnu is supposed to rise from his four months' sleep, and this has reference to the sun being at the winter solstice.

Kartik Purnama occurs about the 11th November, in the full moon of the month Kartik, when Siva is said to have gained a victory over a monster called Tripurnasura, seemingly three cities of the Assyrians; presents of money (dakshina), or of lamps (dip-dan), are made to Brahmans.

Bhratli-dwitaya is the Hindu festival on the second of the Hindu month Kartik, when Hindu sisters entertain brothers, in memory of Yamuna entertaining her brother Yama.—*Wilson's Gloss.*

KARTIKEYA, or Skanda, the Hindu Mars, the second son of Siva, occupies a prominent place among the Saiva sect of the Tamil country. It is said that the gods, persecuted by giants, implored the help of Siva. The lord of Kailasa then assumed six faces, and caused six sparks of fire to dart out of his six central eyes. The sparks were cast into a pond, which the southern Saiva assert is at Tritani, about 50 miles north-west of Madras. The six sparks became six infants, which were nursed by the six mothers, who form the constellation Kartika (the Pleiades). When Parvati took them in her arms, they assumed one united body, having six heads. The warlike son of Siva afterwards slew the giants. In North India, Kartikeya, he who was fostered by the Kartikas, is

his common title. In the Tamil country, Subramaniam, he who is like the diamond, is the usual epithet. He is also called Murugan, he who has perpetual youth, and Arumugan, the six-faced. Skanda is used in the Skanda Purana, and other of his names are Agni-bhu and Ganga-bhu. Skanda is said to have had two wives, Devayanai, daughter of Indra, and Vallinachi, who was brought up by hunters. The month Kartika (part of November and December) is regarded by the Saivites as sacred to the Pleiades and Kartikeya. When the moon enters the third star of the constellation a great feast is held, and lamps are placed in every doorway. There are other legends.

Kartikeya dipa is the name of the Hindu festival celebrated in the month Kartika, in honour of Subbramanyam, when lights are placed at the door and other parts of the house, and fires kindled on hills.

KARTTA. SANSK. Makér, Lord, a name given to the Supreme Being.

KARTTAVIRYA, a king who stole the cow of the gods, and was killed by Parasurama.

KARUMNASSA, a tributary to the Ganges. It rises in the Kymore range, in lat. 24° 38' N., and long. 83° 11' E., and runs N.N.W. into the Ganges, near Ghazipur, after a length of 140 miles.

KARUNAIPPIRAKASA TESIKAR, a zealous Vira-Saiva of Kanjipuram. He wrote a poem on the lingam, Ishdalinga Akaval, and commenced a work called Kalatti Puranam, but he died before it was completed.

KARUND, a town in the south of Persia; the inhabitants are Ali Illahi, worshippers of Ali, whom they consider as God; they eat pork, drink fermented liquors, never pray, never fast in Ramzan, and are cruel and savage in their habits. Although almost always in revolt against Persia, it is scarcely possible to subdue them; therefore feuds are compromised and never thoroughly repressed by force. Col. Rawlinson says the religion of the Ali Illahi sect bears evident marks of Judaism, singularly amalgamated with Sabean, Christian, and Muhammadan legends. The tomb of Baba Yadgar, in the pass of Zardab, is their holy place; and this, at the time of the Arab invasion of Persia, was regarded as the abode of Elias. The Ali Illahi believe in a succession of incarnations of the godhead, amounting to 1001; Benjamin, Moses, Elias, David, Jesus Christ, Ali and his tutor Salman, a joint development, the Imam Husain, and the Haft Tan (the seven bodies) are considered the chief of these incarnations. The Haft Tan were seven pir, or spiritual guides, who lived in the early ages of Muhammadanism, and each, worshipped as the deity, is an object of adoration in some particular part of Kurdistan. Baba Yadgar was one of these. The whole of the incarnations are thus regarded as of one and the same person, the bodily form of the divine manifestation having alone changed; but the most perfect development is supposed to have taken place in the persons of Benjamin, David, and Ali. The Spanish Jew, Benjamin of Tudela, seems to have considered the whole of these Ali Illahi as Jews; and it is possible that in his time their faith may have been less corrupted. Amaria also, where the false Messiah, David Elias, appeared, was certainly in the district of Holwan.—*Journal of Royal Geographical Society, ix. p. 36; Ed. Ferrier, Caravan Journeys, p. 19.*



## KARUN RIVER.

**KARUN RIVER** rises by many springs in the Zardah Koh (mountains) near Korreng; it is a large river from its source. It receives the Ab-i-Bors river a little above Susan. After leaving the mountains, it is a tranquil river, and would be suitable for navigation but for a dam at Shuster, where numerous irrigation channels are drawn from it. It is joined at Band-i-Kir by the river of Dizfal, a large stream, exceeding in size the Tigris or the Euphrates. It discharges into the sea by the khor or channel of Bahmeh Shir, which is 40 miles long, and part of its waters enter the Shat-ul-Arab by an artificial channel. The town of Mohamrah is built on this channel.—*Chesney*, p. 205; *MacGregor*, iv. p. 225.

**KARUR** (Caroor or Karuru), meaning black town, is the Karoora of Ptolemy, *Κάρουρα βασιλείου Κηροβάθρου*; at different periods called Vanji and Garbhapuri. The town is in Coimbatore district of Madras, situated on the left bank of the Amravati river, near its confluence with the Cauvery. Lat. 10° 57' 42" N., and long. 78° 7' 16" E. During the struggles between the rival dynasties of Chera, Chola, and Pandiya, the town changed hands more than once.—*Imp. Gaz.*

**KARWAR** or Carwar, a seaport town in the North Canara district of Bombay, lat. 14° 50' N., and long. 74° 14' E., 50 miles south-east of Goa.

**KARWI**, a town in the Banda district, N.W. Provinces, lat. 25° 12' 10" N., and long. 80° 56' 50" E., situated on the river Paisuni.

**KAS**, a term applied to several regions in the N.W. Himalaya. Kas-Mer is not the country of the Kds, but the Kasia Montes (mer) of Ptolemy, the Kha (mer) Kas or Caucasus. Mer is mountain in Sanskrit, as is Koh in Persian. Kas was the race inhabiting these; and Kas-gar is the Kasia Regio of Ptolemy. Gar is a Sanskrit word still in use for a region, as Cutchwaba-gar, Gujurgar, the region of the tortoise race, the country of the Gujar race.

But Kash, Khas, or Kas, a frequently recurring prefix in India, is supposed by Mr. Campbell to have its origin from the rishi Kasyapa, who gave his name to Kashmir, Kashgar, and to the people originally called Kasha or Kassia.—*Campbell*, p. 58; *Tod's Rajasthan*, i. p. 303.

**KAS**, TAM.; **KASU**, TEL.; **KARN**; corruptly **Cash**. A small copper coin current at Madras up to 1832; the  $\frac{1}{4}$ th part of a rupee, formerly rated at 80 to a fanam. In Tamil, Kas means money, coin.

**KASAI** or Cossye, a river of Bengal which rises in the N.W. of the Manbhium district, in lat. 23° 28' 30" N., and long. 85° 58' 15" E. It flows a very winding S.E. and E. course, through Manbhium and Midnapur, till it falls into the Haldi in the latter district, about 20 miles above the confluence of that river with the Hoogly.—*Imp. Gaz.*

**KASALI** or Kusowlee, cantonment and convalescent depôt in Simla district, Panjab, situated on the crest of a hill overlooking the Kalka valley; distant from Ambala 45 miles north, from Simla 32 miles south-west. Lat. 30° 53' 13" N., and long. 77° 0' 52" E. The land was acquired in 1844 from the Native State of Bija.

**KASBI**, also Kasbin. **HIND.** A dancing girl, a prostitute; literally a professional person.

**KASERA**. **HIND.** Workers in mixed metals, braziers, also melters and casters in moulds. There are in Hindustan various divisions of these

## KASHGAR.

people, and they have a conventional or tribal dialect peculiar to themselves.—*Wilson's Glossary*.

**KASHAN**, a city of Persia, still tolerably flourishing, standing in one of the plains, southward of Isfahan, about half-way between Isfahan and Teheran, and also about half-way between Sultaniah and Yezd, long noted for its brocades and velvets, and also for its scorpions. It was founded by Zobeid. It contains a palace by Abbas the Great, a fine college, and upwards of 30,000 inhabitants, who are chiefly employed in the manufacture of copper utensils, or silk and cotton stuffs.—*Yule, Cathay*, i. p. 51; *Colonel Chesney, Euphrates and Tigris*, p. 213.

**KASHGAR**. The city of Kashgar was founded A.D. 1518 by Mirza Abubakr. Kashgar State, in 1877, was estimated by Sir D. Forsyth to have 145,000 houses, with 1,015,000 inhabitants.

Khotan, . . . . .	129,500	Kara Shahr, . . . . .	56,000
Yarkand, . . . . .	234,000	Turfan, . . . . .	126,000
Yangi Hissur, . . . . .	56,000	Lob, . . . . .	70,000
Kashgar, . . . . .	112,000	Maralbashi, . . . . .	35,000
Ush Turfan, . . . . .	14,000	Sarighkol, . . . . .	17,500
Aksu, . . . . .	84,000	Kirghiz, . . . . .	21,000
Kucha, . . . . .	42,000	Pakhpuluk, . . . . .	14,000
Kurla, . . . . .	14,000		

Kashgar, also called Eastern Turkestan, is known to the Russians as the Yatti-Shahr or seven cities. Its northern boundary is the Tian Shan mountains, its southern is formed by the Kouen Lun and Karakorum mountains; to the east its limit is the shifting sand of the Gobi desert, and the eastern slopes of the Pamir plateau bound it on the west, the enclosed area being about 1000 miles from north to south and 500 from east to west, covering 243,750 square miles, the greater part of which is uninhabited waste. In 1876 it was under a ruler styled Atalik Ghazi. The Chinese have held it, and called the country north of the Tian Shan mountains Tian-shan-peh-lu, or the way north of the Celestial Mountains, and known to the Mongols as Zanghar, whence the Zangaria of European writers. The country to the south was called Tian-shan-nan-lu, or the way south of the Celestial Mountains, or Kashgar, whence the term Kashgaria. The rivers of the valleys converge to form four main streams, the Khotan, the Yarkand, the Kashgar, and the Aksu rivers, used for purposes of irrigation. They unite and form the Tarim river, to the south of Aksu. The desert is a vast undulating plain of sand, sloping gradually to the eastward, through which the rivers flow. The banks are fringed by thickets, in which lurk the tiger, wolf, leopard, and lynx. Eastward the Tarim river spreads over the surface, forming lagoons and marshes, and again flows in a clear channel until it reaches Lake Lob, on the edge of the Gobi desert. The desert sand has already buried the ancient cities of Lob and Katak. Each little state of Kashgar, Khotan, Yarkand, Yangi Hissar, Kashgar, Ush Turfan, Aksu, Kucha, Kurla, Karasbahr, and Turfan has its own peculiarities of dialect and social customs.

Chinese Kashgar is one of the district towns in the province of Nan-lu (southern country), and may be said to have enjoyed, ever since the days of the Ptolemies, great repute for caravans, particularly through its extensive tea trade. Kashgar stands in the same relation to Central Asia that Kiakhta does to Siberia, and Shanghai and Canton to other European nations. This town, moreover, is famed in the east for the glowing charms of its



'chaukens,' young women, with whom the traveller may readily form an alliance for a certain number of years, or for the period of his stay, be it longer or shorter. Owing to these attractions, Kashgar is the resort of Asiatic merchants from all parts of the continent. Here can be met the Tibetan with the Persian, the Hindu with the Volga Tartar, Afghans, Armenians, Jews, gypsies, and runaway Siberian Cossacks.

Kashgar is one of the largest towns of Eastern Turkestan; it contains 16,000 houses, is situated between the rivers Kizyl and Tumen, surrounded by a clay wall six fathoms high, about ten arshines thick at its foundation, and five at the top, and about eight miles (twelve versts) in circumference. It is defended by six towers. The town has two gates, on the eastern and south-western sides; the first is called Suv-Davsä, the second Kum-Davsä (sandy).

Appak-Hodja was much esteemed by the people; the high reputation of the teacher and saint attracted to Kashgar the Musalman youth of the east, who were eager to follow his footsteps in the path of sanctity; and many rulers of Manero-Innahar even were numbered among his scholars. His tomb at Kashgar to this day attracts many pilgrims from various Musalman countries; and the Eastern Turkestanis, who regard him as their own peculiar patron, call upon his name in moments of peril.

Galdan conquered Little Bokhara in 1678, and appointed Appak his viceroy, with Yarkand for his capital. The family of the Kashgar Khan was carried by Galdan into captivity in the Ili region, and settled in the Musalman town of Kuldja.—*Russians in Central Asia, Capt. Valikhanof and M. Venukof*, pp. 51, 149, 168; *below*.

KASHGOL, a Turki nomade tribe of about 12,000 families, whose chief is the Il-Khani of Fars, one of the most influential personages in that province. They arrive in spring on the grazing of Isfahan, where they are met by the wandering Bakhtiari, from their warm pastures of Arabistan, near the head of the Persian Gulf. At the approach of winter both the tribes return to their respective warm-air or wintering lands.

KASHGUL-i-ALI, or Ali's Pot, a sacred Buddhist relic, the water-pot of Fo or Buddha. It was carried to Kandahar by the tribes who fled in the 4th century from Gaudhara on the Indus, to escape an invasion of the Yu-chi, who made an irruption from Chinese Tartary for the express purpose of obtaining it. It is now at the foot of the old town of Kandahar, and is one of the most celebrated relics of antiquity belonging to the eastern world, and still retains amongst the Muhammadans of Kandahar a sacred and miraculous character. It is formed of stone, and may contain about twenty gallons. It is under a tree at the tomb of Mir Wais. The capacity of the bowl is 15 cubic feet, or about 93 gallons, and its weight (10 c.f.  $\times$  170 lbs.) about 15 cwt. Its lip has 24 facets, each about 7 inches wide. In 1879 Major le Messurier (p. 241) moved the bowl out from the tree, and raised it on stones. See Kandahar.

KASHIFI, Husain-bin-Ali-ul-Vaiz, surnamed Kashifi. He translated the fables of Bedpai into Persian prose from the Arabic of Ibn Makaffa, and named them Anwar-i-Sohaili, or Lights of Canopus. Kashifi lived about the middle of the

12th century (1150), in the time of Bahram Shah.

KASHMIR, a Native State in political connection with the Government of India. It extends from lat. 32° 17' to 36° 58' N., and long. 73° 26' to 80° 30' E. Area, 79,784 square miles; population in 1881, about 1,500,000. The State comprises, in addition to the districts of Kashmir proper, Janmu and Punch, the governorships of Ladakh and Gilgit, including the districts of Dardistan, Baltistan, Jeh, Tainil, Sura, Zanskar, Rupsh., and others; but the provinces of Kashmir and Janmu form the more important part of the State. The valley of Kashmir is traversed in its whole length by the river Jhelum, which rises at the east end of the valley, and winds from one side of the plain to the other, at one time washing the base of the northern hills, at another receding to a considerable distance from them. The Jhelum flows with a tranquil stream, and being, for boats of considerable burden, navigable throughout the whole of the level country as far up as Islamabad, is the great highway for the traffic of the country. From all times the valley has been the retreat from the heats of India for the conquering races. Its oldest record is contained in the Raja Taringini, composed in A.D. 1125, giving a historical account from B.C. 1182, and describing the draining of the valley through an opening in the Baramoola mountain. A Kaurava or Naga dynasty seems to have ruled there for about 1266 years, with one of whom, Gonerda, authentic history commences. It was annexed to the Moghul empire under Akbar in A.D. 1586. It has since been ruled over by chiefs of the Daurani and Barakzai tribes of Afghans, but was taken in 1819 by Ranjit Singh of Lahore; and on the 15th March 1846, Gulab Singh, ruler of Janmu, a Dogra Rajput, was invested at Amritsar with the title of maharaja of Kashmir.

The ancient rulers have been the Kashmir Kaurava dynasty, 1266 years, B.C. 3714 to B.C. 1217; Gonerdiya dynasty, 1013 years, B.C. 318 to B.C. 28; Aditya dynasty, 192 years, B.C. 10 to A.D. 135; Gonerdiya dynasty, 592 or 433 years; Naga, 260 years 5 months, A.D. 594 to 1296.

The principal ancient cities of Kashmir are the old capital of Srinagari, the new capital called Pravarasenapura; Khagendrapura and Khunamusha, built before the time of Asoka; Vijipara and Pantasok, which are referred to Asoka himself; Surapura, a restoration of the ancient Kambuva; Kanishkapura, Hushkapura, and Jushkapura, named after the three Indo-Scythian princes by whom they were founded; Parihasapura, built by Lalitaditya; Padmapura, named after Padma, the minister of Raja Vrihaspati; and Avantipura, named after Raja Avantiverma.

The Kashmir temples are Martand, Avantipore, Payech, Bhaniyar, and Waniyat. Martand, 60 feet by 38 feet, is now in ruins. It is 5 miles east of Islamabad, and is built on an elevated plateau that overlooks the valley. Its exact date cannot be determined, but it is somewhere between the years 370 and 500 A.D. It overlooks the finest view in Kashmir. Its enclosing courtyard is 220 feet by 142 feet. The enclosure was erected by Lalitaditya, who reigned A.D. 725 to 761. General Cunningham, however, thinks that the temple was erected by Ranaditya, who reigned A.D. 578 to 594. The courtyard of this, and of

all the Kashmir temples, was constructed to admit of it being filled with water. The principal Naga figures in the niches have three or five headed snake-hoods at the back of their heads. The Avantipore temples were erected by Avantiverma, who was the first king of the Utpala dynasty, and reigned from A.D. 875 to 904. He was a zealous Saiva. The style is rich in detail.

The Kashmirian sacred buildings are distinguished by great elegance of outline, massive boldness in the parts, and good taste in decoration. Lofty pyramidal roofs, trefoiled doorways covered by pyramidal pediments, and great width of intercolumniation, are among the principal features of the Kashmirian temple. The material generally found to have been used is a blue limestone, capable of taking the highest polish, to which circumstance Captain Cunningham refers the beautiful state of preservation in which some of the buildings exist.

The body of Srinuggur, the former capital, is intersected with a labyrinth of canals. To avoid the necessity of crossing the dangerous Wular lake, through which flows the main stream of the Jhelum, a navigable canal was constructed in early times to connect Sopur with Srinuggur.

The Dal or city lake is situated north-east of Srinuggur, and is connected with the Jhelum by a canal called the Tsont-i-kul, or Apple-tree Canal, which enters it opposite the palace. The Anchar is situated to the north of Srinuggur. It is connected with the Dal by means of the Nalli Mar, which flows into the Sind river near Shadipur. The Manasbal, said to be the most beautiful lake in Kashmir, is situated near the right bank of the Jhelum, and is  $1\frac{1}{2}$  miles long,  $\frac{2}{3}$  of a mile wide, and very deep. But the Wular is the largest of all the Kashmir lakes. Its extreme breadth from north to south is  $1\frac{1}{2}$  miles, exclusive of the marches on the south side; extreme breadth, 10 miles; circumference, nearly 30 miles; average depth, 12 feet; deepest part, about 16 feet. The Jhelum flows into the Wular on its east side, near the middle of the lake, leaving it at its south-west corner in a fine open stream about 200 yards wide.

The valley is singularly free from any modern intermixture of foreign races, and, though now professing Muhammadanism, the features of the Kashmir people proclaim them to be one of the highest and purest races in the world. They are of quite high Aryan type, very fair, handsome, with chiselled features, and a strong, athletic figure, but none of them are of martial proclivities.

The Kashmir people, though long since converted to Muhammadanism, have been of the Brahmanical race. The educated class, who maintained their own tenets, and are still very numerous, are known as pandits. They are exceedingly clever, and are a somewhat oppressive bureaucracy, which has ruled Kashmir under every successive Government, and has sent out colonies to seek their livelihood in Northern India.

The industry and mechanical skill of the stout-limbed prolific Kashmiri are as well known as their poverty, their tameness of spirit, and their loose morality. The few unmixed Rajputs possess the personal courage and the pride of race which distinguish them elsewhere.

The languages of Kashmir are divided into 13 separate dialects. Of these, Dogri and Chibhali,

which do not differ much from Hindustani and Panjabi, are spoken in the hills and country of the Punch and Jamu districts. Kashmiri is mostly used in Kashmir proper, and is rather curiously and closely related to the Sanskrit. It is not, however, the court language, and for the purposes of a traveller through Kashmir either Hindustani or Panjabi will serve. Five dialects are included under the term 'Pahari,' a language spoken by the mountaineers in the east of Kashmir. Besides these, there are two dialects of Tibetan, which are spoken in Baltistan, Ladakh, and Champas; and in the north-west three or four varieties of the Dard dialects of Aryan origin.

The Kashmir Brahmins eat meat, and are excluded by the Indian Brahmins, alike from the five Gaur and from the five Dravid, and form a separate Brahmanical class, being more secular than the priestly Brahmins of Hindustan and the Dekhan, than whom they are altogether loose in their observances. The Kashmiri pandits are known all over Northern India as a very clever and energetic race of office-seekers; as a body they excel in acuteness the same number of any other race with whom they come in contact. Almost all the secular pandits use the Persian character freely; they are perfectly versatile, and, serving abroad, will mount a horse, gird on a sword, and assume at a push a semi-military air. The lower classes of Kashmir have long since been converted to Muhammadanism, but they seem to be ethnologically identical with the Brahmins, and tradition asserts that they are of the same race. The Brahmins of Kashmir are regarded by those of Bengal as of an inferior order, and the agricultural Brahmins on the Saraswati banks are similarly looked down upon.

Probably owing to the circumstance that the valley has so often been the resort of pleasure-seekers, the morals of the people are not at a high standard. A satirical Persian couplet runs—

'Dar jahan ast do taifah be pir  
Sunni-i-Balkh, Shiah-i-Kashmir.'

which may be rendered that there is not an honest man among the Sunni of Balkh or the Shiah of Kashmir.

From Kashmir eastwards, all the easily accessible portions of the Himalaya are occupied by Aryan Hindus, as far as the eastern border of Kamaon and the Kali river separating Kamaon from Nepal,—the Tibetans being here confined to the valleys about and beyond the snow. People of Tibetan blood have migrated into Nepal, throughout its whole length, and have formed mixed tribes whose appearance and language is more Tibetan than Indian, but whose religion and manners are Hindu. East of Nepal, in Sikkim and Bhutan, the Hindu element almost disappears, and the Tibetans are altogether dominant.

The hills westward from Kashmir to the Indus are inhabited by Kukka and Bumba, but towards the river itself the Yusufzai and other Afghan tribes prevail; while there are many secluded valleys peopled by the widely-spread Gujar, whose history has yet to be ascertained, and who are the vassals of Arabian ayuds, or of Afghan and Turkoman lords.

In the hills south of Kashmir, and west of the Jhelum to Attock and Kalabagh on the Indus, are found Gakkar, Gujar, Khatir, Awan, Janjuli,

and others, all of whom may be considered to have, from time to time, merged into the Hindu stock in language and feelings. Of these, some, as the Janjuh, and especially the Gakkar, have a local reputation.

Eastward of Kashmir are the Bhot race in Balti and Ladakh. Balti includes Hasora, Rongdo, Rong-yul, Shagar, Iskardo, Bulti, Paykuta, Tolti, Khartaksho, Kiria, Khaybalu, and Chorbat. Ladakh, inhabited by the Bhot-pa, includes Spiti, Zanskar, Purik, Suru, Hembako (Dras), Ladakh proper or Leh, Nubra, Rong, Kupsu, and Hanle. Garhwal is to a large extent Bhot. The language of the Bhutials of Tibet is also that of Bhutan, and is a connecting link between the polysyllabic and monosyllabic tongues.

In the valley of the Upper Indus, that is in Ladakh and Little Tibet, the prevailing race is the Bhot subdivision of the great Tartar variety of the human race. Lower down that classical stream, in Gilgit and Chulass, the remains of the old and secluded Dardu and Dungher races are still to be found; but both in Iskardo and in Gilgit itself there is some mixture of Turkoman tribes from the wilds of Pamir and Kashgar. Generally it may be observed that on the north, the Afghan on one side, and the Turkoman on the other, are gradually pressing upon the old but less energetic Dardu. The best and most recent notice of the tribes is the following, given by Mr. Drew in his Northern Barrier.

*Dogra.*—The maharaja of Kashmir is a Dogra. The Dogra or Dugar race dwell chiefly among the hills surrounding Jamu, 1200 feet above the sea. They are not met with in approaching Kashmir from the Panjab, and extend for about 150 miles, from the river Ravi on the east to the Jhelum on the west, and about 14 miles in depth, from the Daman-i-Koh or skirt of the mountain. The other inhabitants are the Hindu Pahari, the Muhammadan Chibhali, Kashmiri, and Dard, and the Buddhist of Balti, Ladakh, and Champa. The Dogra castes are Brahman, Mian Rajput, Working Rajput, Khatri, Thakur, Jat, Banya, and Karar, small shopkeepers, Nai or barber, Juir or carriers, the Dhiyar, the Megh, and the Dom.

The *Rajputs* are the ruling race, average about 5 feet 4 inches or 5 feet 5 inches, of slim make, with high shoulders, curiously bow-legged, with turn-in toes; they are not muscular, but are active and untiring. They are of a light-brown colour, small features, nose generally hooked. Their character is simple and childlike, tractable, but very particular in caste observances, avaricious, and close-fisted. The Mian Rajput in particular is overbearing, proud, and conceited, and become spoiled by advancement. They do not learn any trade, and to put their hand to the plough would be deemed a disgrace, so they employ others to cultivate their bits of land. They take to military service, and are expert swordsmen. Many of the Working Rajputs also follow arms as a profession, but they have a low social status. The Rajput clans are Chib, Jaral, Pal, etc.

The *Brahmans* are numerous as cultivators; they are in all employments.

The *Kashmiri* are false-tongued, ready with a lie, and given to deceit; they are noisy and quarrelsome, ready to wrangle, but not to fight; on the least exercise or threat of force they cry

like children. They are talkative, cheerful, and humorous.

The *Muhammadan Manji* or boatmen are numerous; they are greedy and cowardly, but have good spirits, an active imagination, are energetic and versatile.

The *Wattal* of Kashmir are a gypsy tribe which supplies dancing girls and prostitutes; the women are among the handsomest of the valley.

The *Guluwan* of Kashmir are horse-grazers.

The *Bamba* dwell along with the *Kukka* in the rugged hill frontier beyond the Jhelum. They are of Brahmanical origin, but profess Muhammadanism. And, on the eastern side of the Jhelum, the hills are shared by other races, and by a numerous body of Sikhs, converts from Brahmins prior to the Sikh religion becoming a political power. They are useful soldiers and servants.

The *Khatri* are the higher class of traders.

The *Thakur* of Jamt are the chief cultivating class. They correspond in their avocations to the Jat of the Panjab, though not related; they are a well-made race, of larger frame than the Rajputs.

The *Banya*, *Karar*, and *Nai* or barber pursue their usual avocations; the *Juir* are water-carriers, like the *Kahar* race of the N.W. Provinces.

The *Dom* and *Megh* are numerous in Jamu, and are employed as sweepers, brickmakers, and charcoal burners. They are small limbed, short in stature, and of a dark colour.

The *Chibhali*, people of Chibhal, the region lying between the Chenab and Jhelum rivers, are converted Dogra. The Chibh tribe lying south of Kashmir have been but little reclaimed from barbarism.

The *Jat* is numerous in Chibhal, and is Muhammadanized.

The *Sudan* take a high place among the Muhammadans, and with others have the title of *Sahu*.

The *Gakkar* are numerous on the right bank of the Jhelum. Those of Rawal Pindi compose the gentry of the hill country in that neighbourhood.

The *Pahari* are a strong, hardy, and active race, of good, powerful frame; they have a straight forehead, good brow, with a nose markedly hooked. Their dress consists of a long or short coat, fastened by a kamrband or waistband; trousers (*pajama*) loose to the knee, fitting close to the leg below. The *Dom* and *Megh* are mixed among them. Many different dialects are current in the region occupied by the *Pahari*.

The *Gaddi* race in Jamu resemble the *Pahari* in physical form. Their head-dress is a hat of peculiar form.

The *Batal* of Kashmir do all the dirtiest work, remove and skin dead cattle, and make leather. The better circumstanced follow Muhammadans in their rules as to food; the poorer eat carrion, are musicians, and the dancing girls of Srinuggur are of the *Batal* race.

The *Dard* are mostly Muhammadan, but some of them between Iskardo and Leh are Buddhist, and are very dirty people. At Rundu, the *Dard* and *Balti* are nearly equal, but at Dras the *Dard* preponderate. The *Bhot* designate the *Dard* *Brok-pa*. *Dard* are a bold and independent race; they resist oppression; though not caring much for

human life, they are not bloodthirsty. They dress in woollen garments. They have several races or tribes, the Ronu, Shin, Yashkun, Kremin, and Dom. The Dom are musicians, like the Dom of the N.W. Provinces, the Mirasi of the Panjab, the Bem of Ladakh, and Batal of Kashmir. The Kremin are carriers, potters, millers. The Yashkun are agricultural. The Shin occur mixed with the Yashkun along the Indus valley; they hold the cow in abhorrence, they do not use cow's milk, nor make or eat butter from it. They will not use cow-dung for fuel; they keep cattle for ploughing, but have as little as possible to do with them.

*Ladakh* is occupied by the Ladakhi or Bhot-pa and the Cham-pa. The Ladakhi has the features of the Mongoloid races; the outer corners of their eyes are drawn out, and the upper eyelids are hung by a fold of the skin above, the nose seems pressed into the face; the mouth large and inexpressive. The men average 5 feet 2 inches, and the women 4 feet 9½ inches. They are an ugly race; they are cheerful, willing, and good tempered, but simple and clumsy, slow, inapt, and truthful. The choga and a cap and boots and gaiters are the sole articles of men's apparel; the women wear a gown. They are Buddhists.

*Bem* is the name of the servile races of Ladakh.

*Champa* are nomades, and inhabit the higher country. They are found in the valley of the Indus above the villages, and in the plains or flat-bottomed valleys of Rupshu, and a few outlying places. In personal appearance and dress they do not differ from the Ladakhi. They are a cheerful, hardy race. They live in tents, occupying a spot for a month or two, and move to fresh pastures.

The *Chanpan Pal* or Pahal of Kashmir are shepherds who tend the flocks of other people.

The Ladakhi are all engaged in agriculture. A loose-grained barley is their most common cereal; it is cultivated up to 15,000 feet, and at 13,700 and 14,000 are villages depending on its cultivation. Wheat is grown up to 12,800 feet. Barley-meal is the common food, and chang, a light beer, is their national drink. Their women share in the work of agriculture. Polyandry, except among the few richer people, is quite general. The elder brother's wife is common to all the brothers, and the children recognise all as father. The woman may also choose another husband from a different family.

The *Kham-ba* of the Kham country, far to the east of Lhassa, are found in the districts of Zaskar and Rupshu. They are professional beggars; along with their wives and children they wander about some parts of India in the cold months, and to the higher parts of Ladakh in summer; live in small tents, which they carry on goats.

Earthquakes are of not uncommon occurrence. In June 1828, the city of Srinuggur was shaken by an earthquake, which destroyed about 1200 houses and 1000 persons. For more than two months afterwards, lesser shocks were daily experienced.

The deodar is abundant, and is extensively employed in the construction of houses, temples, and bridges. The forests also contain *Pinus longifolia* and *P. excelsa*, *Abies Webbiana*, walnut (the quality of the wood for gun-stocks and furniture being little inferior to that of Britain), maple, poplar, willow, yew, and a species of juniper.

The oriental plane or Chunar (*Platanus borientalis*) is probably found nowhere more abundant or luxuriant than in Kashmir, though it is not indigenous. The absence of oaks, rhododendron, *Andromeda*, and *Pinus Gerardina* is remarkable. By order of the Moghul emperors, a grove of chunar and poplar was planted near every Kashmirian village; these were protected by a heavy fine on every tree felled, but the Sikhs destroyed many of them. Fruit of all kinds abounds in Kashmir. There are four varieties of walnut, one of which grows wild in the forest, and the others are cultivated. The former is very tiny, and the scanty kernel is encased in a thick shell. One of the horticultural species is very much superior to the others; it is called Kaghuzee (from Kaghuz, paper), because the shell is as thin as paper, and can easily be broken by the hand. The superiority of this species is attributed to its having been originally engrafted, but though now raised from seed, it does not become deteriorated. The Kashmirian use the walnut as a dye for black and green colours; the former, from the ripe fruit, is a fast or permanent dye, and the latter is furnished from the walnuts which fall to the ground while they are still green. The latter colour is not permanent. From the kernel an oil is extracted, which is used, not only for burning in lamps, but also for culinary purposes. It is said also to be made the medium for extracting the perfume of the jasmine, the yellow rose, and the narcissus.

In Kashmir are two eminences which bear the name of Takht-i-Suliman; one near Kashmir is called Sir-i-Sheo, or Siva's head, by the Hindus, but also Sankarachar; and the hill on the opposite side of the city is called Hari Purbat, or the hill of Vishnu or Hari. On the latter hill is the fort of Kashmir.

Kashmir has been famed for its woven shawls, also for its painted ware (*manakkash*), and its embroidery (*chikand*).

Kashmir yields gold, iron, coal, storax, antimony, borax, sal-ammoniac, sulphur, talc, marble, manganese, rock crystal.—*Cunningham's Ancient Geography of India*; *Captain Knight's Diary of a Pedestrian in Kashmir and Tibet*; *Drew's Northern Barrier*; *Raja Taringini*; *Calcutta Review*, 1871; *Prinsep's Antiquities*; *Mr. (Sir George) Campbell*; *Sir R. Montgomery's Report*; *Reinell's Memoir*; *Dr. Thomson's Trs.*; *Asiatic Researches*; *Vigne's Trs.*; *Wilson's Glossary*; *Baron Hugel's Trs.*; *Imp. Gaz.*

KASHMIR GHAR, a cave situated in the territory of the Baboozai, on a mountain which cannot be ascended but by a steep passage, hewn in a great measure out of the rock. This place is also called Pelley, and is 16 cos from the town of Soukhor.

KASI. HIND. An encaustic tiling-work seen on old buildings.

KASI, the earliest name of Benares, and still in common use, either alone or joined with the later name, as Kasi-Banaras. It is, perhaps, the Kassida or Kassida of Ptolemy. The name is referred to Kasi-rajā, who was one of the early progenitors of the Lunar race. He was succeeded by twenty descendants, all rajās of Kasi, amongst whom was the celebrated Divodāsa.—*Cunningham, Ancient Geog. of India*, p. 438.

KASIA or Khasiya, a race occupying the hill S of the valley of the Brahmaputra, in lat. 25° 20' to 28°

7' N., long. 90° 52' to 92° 11' E., between Cherrapunji and the Shillong mountain. The Kasia are the ablest bodied of the borderers of Assam, and differ very little from the Garo. They are arranged in petty rajaships. Nat-worship seems the cult of the Kasia. They dread snakes. They build their houses on piles. They trap fish. They distil and drink intoxicating liquors, and between Ringhot and Cherra, and in other places, they have bridges of the fibres of the india-rubber tree. The Kasia is distinguished from all the surrounding languages—Indian, Ultra-Indian, and Tibetan—by its direct and prepositional ideology. It is a fragment of the Mon Kambojan formation of languages, and is a remnant of an older formation which preceded the Burma-Tibetan in Northern Ultra-India.

They have the Mongolian type of features in the highest development. Colonel Yule mentions that porters of the Kasia nation used often to carry down from the coal mines of Cherrapunji to the plains, a distance of 11 miles, loads of two maunds or 165 lbs. of coals. Their strength and bulk of leg were such as he had never seen elsewhere. In the upper parts of the Kasia country, monumental stones are scattered on every wayside. These are of several kinds, but the most common is composed of erect oblong pillars, sometimes almost quite unhewn, in other instances carefully squared and planted a few feet apart. The number composing one monument is never under three, and runs as high as thirteen; generally it is odd, but not always so. The highest pillar is in the middle (sometimes crowned with a circular dish), and to right and left they gradually diminish. In front of these is what English antiquaries call a cromlech, a large flat stone resting on short rough pillars. These form the ordinary roadside resting-place of the weary traveller. The blocks are sometimes of great size. The tallest of a thick cluster of pillars in the market-place of Murteng in the Jaintia country, rising through the branches of a huge old tree, measured 27 feet in height above the ground. A flat table-stone or cromlech, near the village of Sailankot, elevated 5 feet from the earth, measured 32 feet by 15, and 2 feet in thickness. In other instances the monument is a square sarcophagus, composed of four large slabs, resting on their edges and well fitted together, and roofed in by a fifth placed horizontally. In Bell's Circassia may be seen a drawing of an ancient monument existing in that country, which is an exact representation of a thousand such in the Khassya Hills, and nearly as exactly a description of them, though referring to relics on the eastern bank of Jordan, may be read in Irby and Maugles' Syrian Travels. The sarcophagus is often found in the form of a large slab accurately circular, resting on the heads of many little rough pillars close planted together, through whose chinks you may descry certain earthen pots, containing the ashes of the family. Belonging to the village of Ringhot, in the valley of Mausmai, deep in the forest, is a great collection of such circular cineraries, so close that one may step from slab to slab for many yards. Rarely may be seen a simple cairn or a pyramid some 20 feet in height, and sometimes one formed in diminishing stories, like the common notion of the tower of Babel, or like the pyramid of Saccara in Egypt. But the last is probably rather a burning place than a

monument, or at least a combination of the two. The upright pillars are merely cenotaphs, and if the Kasia be asked why their fathers went to such expense in erecting them, the invariable answer is, 'To preserve their name.' Yet to few indeed among the thousands can they attach any name. Many of the villages, however, seem to derive their appellations from such erections, as may be seen from the number commencing with mau, which signifies a stone; e.g. *mausmai*, the stone of the oath; *mau-tulu*, the stone of salt; *mau-fiong*, the grassy stone; and others. *Mausmai*, the oath stone, suggests that these pillars were also erected in memory of notable compacts. On asking Umaus the origin of the names, his answer was a striking illustration of many passages in the Old Testament: 'There was war,' said he, 'between Cherra and Mausmai, and when they made peace and swore to it, they erected a stone as a witness (*Sakhi ke wasté* was his expression). Genesis xxxi. 45: 'And Jacob took a stone, and set it up for a pillar.' Genesis xxxi. 47: 'And Laban called it *Jegar-sahadutha*: but Jacob called it *Galeed*' (both signifying the heap of witness). Genesis xxxi. 51, 52: 'And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap is a witness, and this pillar is a witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar to me, to do me harm,' etc. See also Joshua xxiv. 26. The name of *maumlu*, the salt stone, is probably of kindred meaning, as the act of eating salt from a sword-point is said to be the Kasia form of adjuration. These large stones are also frequently formed into picturesque bridges for the passage of brooks. There is at Murteng a bridge of this kind, consisting of one stone, 30 feet in length. It is stated by Pemberton that Kai is the real name of the people, and Kasia the title bestowed on them by the Bengali. But Kasi is the only name which they acknowledge as that of their country and race.—*Latham; Journal of the Indian Archipelago*, 1853; *Yule, Cathay, do. Embassy; Journ. of Beng. As. Soc.; Postans' Personal Observations*, p. 15.

**KASIBEK.** The natives in this neighbourhood are of the Oasi tribe, a people of mixed persuasions, Christian, Muhammadan, and pagan. The village of Kasibek, as well as a few others in its immediate vicinity, are inhabited by Christians professing the same faith and observances as the Georgians.—*Porter's Travels*, i. p. 77.

**KASIM**, an Arab general who invaded Sind during the reign of Dahir, raja of Sind. He was nephew of Walid, the sixth khalif of the house of Ommaya. He conquered Sind about A.D. 711, and sent two of the princesses to Walid. But, on being presented to Walid, the elder burst into tears, and declared she was now unworthy of his notice, having been dishonoured by his nephew before being sent from Sind. The khalif in his anger ordered Kasim to be sewn up in a raw hide, and sent to Damascus; but when he produced the body to the princess, she was so overjoyed at the sight that she exultingly declared Kasim to have been innocent, but that she had now avenged her father's death and the ruin of her family. The two princesses met with a cruel death.—*Brigg's Ferishta; Pottinger's Travels*.

**KASIMBAZAR** or **Cosimbazar**, a decayed town in Murshidabad district, Bengal. Lat. 24° 7' 40"

N., long. 88° 19' E. Formerly the great silk mart of Bengal, is now three miles from the river, and a wilderness. The Dutch, the French, and the English all had factories here in the 18th century. —*Tr. of Hind.* i. p. 69.

**KASINA.** Amongst the Buddhists of Ceylon, an ascetic rite, practised to free the mind from all agitation. Kasina mandala is the circle used in the performance of kasina. By its performance it is supposed a miraculous energy may be received. There are ten descriptions of this rite, viz. :—

Prithavi, earth.	Nila, blue.	Odata, white.
Apo, water.	Pita, golden.	Alaka, light.
Tojo, fire.	Lohita, blood-red.	Akasa, space.
Vayu, wind.		

For each of these forms there are various ceremonies.—*Hardy's Eastern Monachism*, p. 437.

**KASINAGARA**, the town near which Buddha died under a great sal tree.

**KASI RAI** wrote an account of the battle of Paniput, between the Daurani Afghans, confederate Muhammadans, and the Mahrattas under Sadasheo Rao Bhao. It was published in the *Asiatic Researches*, iii. p. 97. He was in the employ of Shuja-ud-Dowla, viceroy of Oudh, and was the agent in the attempts made before the battle to compromise the affairs.

**KASIS** and **Kahi**. \*HIND. Earths containing anhydrous protosulphate of iron in white satin-like crystals, and in the form of a sesqui-sulphate. They are obtained from bituminous shales, and are found extensively mixed with the alum shales at Kalabagh and at Pind Dadan Khan; they form a considerable article of internal trade, being much used for dyeing purposes, and in medicine as a styptic and astringent.—*Powell's Handbook*.

**KASKAS**. HIND. *Andropogon muricatum*. The fibrous roots are made into tatties, which yield an agreeable perfume.

**KASR**. ARAB. A palace. Pl. Kasūr. *Madinat-ul-Kasur*, the town of Luxor, the ancient Thebes. It is now a small village.

**KASR** or **Al-Kasar**, a mound of ruins in the vicinity of Baghdad. This mound of ancient Babylon is supposed to belong to the hanging gardens which were on its western side. There are still to be seen beautiful tiers and buttresses. In one of the corners is a rough stone lion standing over the figure of a man. The mound is irregular in shape, about 700 yards in length and breadth, and in some places about 70 feet above the plain. The ruin, called by the Arabs *Al-Kasr*, is much smaller than the *Majallibah*, but is nearly similar in character. The tower of *Nimrud* is visible from the spot. Here is supposed to have been the site of *Ctesiphon*, and on the opposite shore are similar heaps where *Seleucia* stood. *Tak-ul-Kasra*, or the Arch of *Chosroes*, possesses no remains of extraordinary taste or ornament, but, in the name it bears, speaks of splendour and of power, now eclipsed by a simple tomb standing close to it, to which thousands flock in honour of the memory of a barber. A mile to the north of the *Kasr*, or full five miles distant from *Hilla*, and 950 yards from the river bank, is the ruin, which was described by *Pietro della Valle*, who determined it to have been the tower of *Belus*, an opinion adopted by *Kennell*. The natives call it *Majallibah* or *Mujalibe*, meaning overturned.—*Jackson, Journey from India towards England; Ouseley's Travels; Skinner's Overland*

*Journey; Mignon's Travels; Rich's Ruins of Babylon; Ptolemy.*

**KASRA-i-SHIRIN**, a small village of twenty-eight houses, with a caravansarai-ahabi in good condition. It is situated on the side of a mountain, at the foot of which flows the *Dialla*. General *Ferrier* hazards the opinion that the ruins of *Kasra-i-Shirin* might be those of the city of *Oppidam*, which is placed by ancient authors in the *Zagros* mountains, between *Opis* and *Ecbatana*, and was founded by a colony of *Bceotians*, who followed *Xerxes* into *Persia*.

**KASRANI** are the most northern of the *Baluch* tribes on the *British* frontier. Their hills extend from the *Korah* pass downwards for a distance of about 50 miles; about half the tribe own lands and villages in the plain, a portion lead a wandering life in the front range of hills nearest the plain and the half desert tract at its base, and the remainder live in the hills. They have 22 sections in *Dehra Ghazi Khan* district, of which 12 are in the hills. They are about 3000 strong.

The hill *Kasrani* can muster some 1200 fighting men, of whom 50 are horsemen. They are very thievish, and were in the habit of proceeding through the lands of their brethren in the plain to plunder in the villages near *Dehra Ismail Khan*. The country round *Dehra Futeh Khan* was also harassed by them.

**KASSAR**, a Muhammadan tribe in the *Rawal Pindi* division, N. of the *Salt Range*. They are good cultivators.

**KASSID**. HIND., PERS. A mounted messenger; written *Cossid*.

**KASTHANE**. SINGH. A sword worn on state occasions.

**KASTIRA**. SANSK. Tin. It is this word that gave to the *British Isles* their earliest name, the *Kassiterides*.

**KASUMBO**. MAHR. An infusion of opium and water, much drunk in *Kattyawar*.

**KASVIN**, an ancient Persian town, the capital of the country previous to *Abbas the Great*. It has many schools. It is also written *Kazvin*.

**KASVINI**, the literary name of *Zakaria-bin-Muhammad-bin-Mahmud-ul-Kousi-ul-Kazvini*. He wrote in Arabic the *Ajaib-ul-Makhluqat*, or *The Wonders of Creation*; it treats of natural history, of the qualities of animals, vegetables, and minerals, as also of waters, aerial spirits, fairies, genii, and talismans, but all with a view to confute the Jewish rabbis. His book is much esteemed by Muhammadans, and has been translated into Turkish and Persian. He wrote also the *Ghraib-ul-Maujudat*, the *Asar-ul-Balad*, and *Akhbar-ul-Balad*.—*Hist. of Genghiz Can*, p. 418.

**KASVINI**, author of the *Labbu-t-Tawarikh*, is the name given to *Yahya-bin-Abdul Latif*, surnamed *Kazvini*, because born in *Kazvin*. He was eminent as a theologian and philosopher. In his early career, he was patronized by *Shah Tahmasp Saffavi*, but his enemies subsequently induced the king to give orders to imprison him and his son *Mir Abdul Latif* at *Isfahan*. *Kazvini* was imprisoned, but died after a year and nine months, A.H. 962 (A.D. 1554–55), at the age of 77. His second son, *Ala-ud-Dowla*, known by the title of *Kami*, and the author of the *Nafais-ul-Maasir*, had given information to his father and to the son *Mir Abdul Latif*, and the latter



fled to Gilan and on to India, where Akbar had ascended the throne, and became Akbar's teacher. He died at Sikri A.H. 971. The eldest son of Mir Abdul Latif was Mir Ghiyas-ud-Din Ali, who continued in the service of Akbar and Jahangir, and (A.H. 1023) died at Ajmir, and was buried in a marble tomb within the area of Muin-ud-Din Chishti's mausoleum.—*Elliot*, iv.

KASYAPA, a Hindu philosopher noticed in the Mahabharata, the Sri Bhagavata, and the Padma Purana. He was born at Kedara at the foot of the Himalaya. He taught that God is everlasting. He wrote a law treatise.—*Ward*, iv. p. 34.

KASYAPA, according to the Mahabharata, the Ramayana, and the Puranas, son of Marichi, son of Brahma, was one of the prajapati or progenitors of created things. He married thirteen of the daughters of Daksha, from whom descended the twelve Aditya or sun-gods by Aditi; the Daitya or Titans by Diti and the Dhanava; many classes of animals, etc. His son Vivasvat was father of Menu. Hence this family of men became known as the race of Menu, from whom Brahmans, Kshatriyas, and other men sprang. His eldest son, the Daitya named Hiranya - Kasipu, is famous throughout India for his denial of the omnipresence of Vishnu, which led to the manifestation of the Narasingha or 'man-lion' avatar. He was followed by his still more famous son Prahlada, the ardent worshipper of Vishnu, after whom Multan city was named Prahladapura. His great-grandson Bana, commonly called Bana the Asur, was the unsuccessful antagonist of Krishna, who took possession of the kingdom of Multan. Here Sambha, the son of Krishna, established himself in the grove of Mitra-vana, and by assiduous devotion to Mitra or the sun, was cured of his leprosy. He then erected a golden statue of Mitra in a temple named Adyasthana, or the first shrine; and the worship of the sun thus begun by Sambha has continued at Multan down to the present day.—*Cunningham, Ancient Geog. of India*, p. 232.

KASYAPURA, the modern Multan. According to the traditions of the people, Kasyapa-pura, the Kasperira of Ptolemy, was founded by Kasyapa, who was the father of the twelve Adityas or sun-gods by Aditi, and of the Daityas or Titans by Diti.

KAT. ARAB. A reef; pronounced Gad.

KATAI. HIND. A steel punch, used in perforating a wire-drawer's plate.

KATAI. MAHR. A caste or individual of it, workers in leather.

KATAIA. HIND. Four plants have this as a terminal name,—the Bhat-kataia is used in veterinary practice; the Bang-kataia is not used; but the Gol-kataia is used in native medicine.

KATAM. MALEAL. A league of four nariqa, equal to 5 to 6 miles English.

KATAPANG. MALAY. A black dye is produced from the rinds of the mangostin fruit, and of the Katapang or Terminalia catappa, with sulphate of iron.

KATAR. HIND. A triangular, heavy-bladed dagger, with a peculiar steel handle.

KATAR. PERS., TURK. A string, a train of beasts of burden; from six to ten camels tied one behind the other. The English expression, 'a string of camels,' best expresses the sense of the word.

KATAS, a holy fountain in the Jhelum district of the Panjab, and, after Kuru-kshetra and Jawala Mukhi, it is the most frequented place of Hindu pilgrimage in the province. Lat. 32° 43' 30" N., and long. 72° 59' 30" E. Siva, being inconsolably grieved for the loss of his wife Satī, the daughter of Daksha, rained tears from his eyes, and so produced the two sacred pools of Pushkara, near Ajmir, and Kataksha or Katas in the Sind Sagar Doab. The pool is partly artificial, being formed by the enlargement of a natural basin in the bed of the Ganiya Nala. Below these remain, an enclosure contains the ruined Sat Ghara or seven temples, with another group of twelve in number. The latter resemble in their general style the Kashmir order of architecture, characterized by dentils, trefoil arches, fluted pillars, and pointed roofs.—*Imp. Gaz.*

KATERH, the ancient Rajput name of Rohilkhand, given as a jaghir to Rohillas.—*Campbell*, p. 88.

KATHA or Kahta, HIND., from Kahna, to speak, to relate; a story, a tale, a fable, a recitation or narrative, interspersed with music and singing, of the actions of the gods or of individuals, with allusions to passing events or persons; a public recitation about the gods.—*Wilson*.

KATHÆI of Sargala are stigmatized in the Mahabharata as 'thieving Bahika,' as well as 'wine-bibbers and beef-eaters.' They are also called by a variety of names, as Madra, Bahika, Aratta, and Jarttikka, and not even once by their own proper name, which, as known from Alexander's historians, was Kathæi, and is preserved in the Kathi of the present day. General Cunningham therefore looks upon many of the ethnic appellations which the Greeks have handed down to us as mere nicknames, or abusive epithets applied by the Brahmanical Aryans to their Turanian neighbours. Pliny places the limit of Alexander's career in the territory of the Sudrakas, 'in Sudracis expeditio Alexandri termino,' and the altars on the opposite bank of the Hyphasis or Beas river. On a general review of all the data, General Cunningham thinks that the site of Alexander's altars must be looked for along the line of the present course of the Sutlej. To this point, therefore, the territory of the Sudrakæ or Sudrakas must have extended in the time of Alexander.

KATHAK are professional musicians about Benares. They claim to be of high caste, and wear the janeo or sacred cord. Farther west, the Kathaks do not make a salam in saluting any one, as natives of India commonly do, but give their blessing like the Brahmans.—*Sherring's Hindu Tribes*, p. 273.

KATHARNAVA. SANSK. The Sea of Stories, a compilation in four books; the first two are the originals of the Hindi Baital Pachisi and Singhasan Battisi.—*J.* See Baital Pachisi.

KATHA SARIT SAGARA, the Ocean of the Streams of Narrative, or the Watery Ocean of Stories, reconstructed by Somadeva Bhatta of Kashmir, about the beginning of the 12th century. The lost Vrihat-Katha, 'the large or extended narrative,' was the great collection of Indian tales supposed to have been written in prose by Gunadhya as early as the 6th century. A Sanskrit poem based upon that work, and bearing the same



name, was written by Kshemendra in Kashmir towards the end of the 11th century; but the original has disappeared. Its contents, however, have been to a certain extent made known by the compendium of the *Vrihat-Katha*, made in Sanskrit verse by Sri Somadeva Bhatta of Kashmir in the 12th century. This extensive poem is divided into eighteen books. It is a work abounding with pictures of national manners and feeling, and as offering the oldest extant form of many of the tales which were once popular in Europe, many of them throw a light on some of the obscurest portions of popular literature. Of such a nature is the account of how king Chandamahāsena followed underground an enormous and terrible wild boar, which was a demon, vulnerable only in one spot; and how the king, aided by the demon's daughter, slew the demon and made the daughter his wife. The tale of how Saktideva, after an imprisonment in the belly of a fish, and an escape from a whirlpool into the branches of an overhanging banyan tree, discovered the Golden City, and found three apparently dead maidens in a part of its palace, which he, like Bluebeard's wife, was forbidden to enter. How Śringabhujā wounded a demon-king under the form of a crane, and carried off his charming daughter, and by her aid escaped from his demoniacal father-in-law's pursuit. The tragic story of Sakatāla, an Indian Ugolino, who was confined in a dungeon with his sons, food for one only being supplied to the whole party. The Trojan horse stratagem, adopted by a king, who made a large artificial elephant, filled it with warriors, and by its aid overcame a rival monarch. How Jimutavahana gave himself up to be devoured by the bird Garuda, the enemy of Nagas, or gigantic semi-divine snakes, who interrupted his meal to remark, 'Although I am eating him, he is not at all miserable; on the contrary, the resolute one rejoices.' And, above all, it contains some of the most horrible stories about corpse-eating Rakshasas, Vitasas, and other ghoul-like monsters that the most morbid appetite could possibly demand. Namuchi was as devoted to almsgiving as the hero of the *Vessantara Jataka*, the generous prince who gave away not only all his property, but also his wife and two small children. Having practised asceticism as a drinker of smoke for ten thousand years, and having been rendered by Brahma proof against all ordinary weapons, this charitable Titan made himself extremely annoying to the gods, especially after he had acquired a horse which had the power of restoring to life by a single snuff any of the Titanic brood whom a god had killed. At last Indra appealed to his generosity, and asked for the horse as a gift. Namuchi surrendered it, and Indra killed him with the foam of the Ganges, in which he had placed a thunderbolt. Being born again as a Titan composed all of jewels, he gave the gods more trouble than before. Then the gods took counsel together, and came to him and said to him, 'By all means give us your body for a human sacrifice.' When he heard that, he gave them his own body, although they were his enemies. Also, the account of the loyal sentinel who was ready to sacrifice everything in order to save his lord from death. Viravara, with that aim, cut off the head of his youthful son, who had cheerfully consented. The daughter of Viravara,

who was a mere girl, came up to the head of her slain brother and embraced it and kissed it, and crying out, 'Alas! my brother!' died of a broken heart. Whereupon their mother asked for permission to be burnt along with the bodies of her two children, and when her husband had given his consent, and constructed a pyre, she leapt into that burning pyre, with its hair of flame, as gladly as into a cool lake. After which Viravara resolved to cut off his own head, and would have done so if the goddess Durga had not interfered. The widely-spread tale of the ungrateful wife, who attempted to kill the self-sacrificing husband, who had kept her alive when she was suffering from hunger and thirst in a wilderness, by giving her his own flesh and blood. Somadeva's version of the story is very like that which is contained in the Tibetan *Kah-gyur*. The tenth book contains a number of the fables of Pilpai or Bidpai. The stories and the order in which they succeed agree better with the tales and arrangement of the *Kalila-wa-Damna* than even the *Pancha Tantra*; and it would appear, therefore, that we have in the *Katha Sarit Sagara* an earlier representative of the original collection than even the *Pancha Tantra*, at least as it is now met with. The Twenty-five Tales of a *Vitala* have been made well known by the numerous translations of the *Baital Pachisi* and other eastern recensions of the same story-book. The ninth book contains the legend of Rama and Sita, in which the suspected wife proves her purity by going down with some friendly hermits to a certain lake, and exclaiming, 'Mother Earth, if my mind was never fixed, even in a dream, on any one besides my husband, may I reach the other side of the lake!' Having thus spoken, she entered the lake, and the goddess Earth appeared, and, taking her in her lap, carried her to the other side.

**KATHAY.** China is called by the western Mongol, *Kathay*; by the Manchu Tartar it is called *Nikan Kourn*; and by the Chinese, *Tchoung-koue*; the last name meaning the Central Kingdom. See China.

**KA-THE,** the Burmese name for the state and people of Manipur, called by themselves *Moi-te*.

**KATHI or Cutty. MAHR.** A land measure varying from 8 to 10 cubits.

**KATHIAWAR,** or *Saurashtra*, is the peninsular portion of Gujerat between the parallels of lat. 20° 41' and 23° 8' N., and the meridians of long. 68° 56' and 72° 20' E. It was known to the Greeks and Romans under the name of *Σαυραστρα*. The extreme length of the peninsula is about 220 miles, its greatest breadth about 165 miles, its area about 22,000 square miles, and its estimated population 2,500,000. The Kathiawar peninsula lies between the Gulf of Cambay on the south and the Gulf of Cutch and the Little Runn on the north, and a low isthmus between the Little Runn and the Gulf of Cambay unites Kathiawar to the mainland. In the isthmus is a noted depression, called the Nall. A highland occupies the interior of the peninsula. The highlands are remarkable for isolated mountains, amongst which is Girnar, rising to 3500 feet almost perpendicularly. It occupies the middle of a circular basin, into which admission is gained by four passes at the cardinal points of the compass. The Palitana mountain is another of the detached hills,

1500 feet in height, on which the Jain race have erected numerous temples and images of their tirthankara. Kathiawar is ruled over by 188 separate states, large and small, of which 13 pay no tribute, 96 are tributary to the British Government, 70 to that of the Gaekwar as the representative of the Mahrattas, while, of the latter three classes, 132 pay a tax called Zor-Talabi to the nawab of Junagarh. The old territorial prants or districts are ten, viz. Jhalawar in the north, containing about 50 states; Mucha-Kanta, west of Jhalawar; Hallar, in the north-west, embracing 26 states; Okhamandal, in the extreme west, belonging to Baroda; Baroda or Jaitwar, along the south-west coast, also known as Porbandar; Sorath, in the south; Babriwar, a hilly tract in the south-east; Kathiawar, a large district near the middle; and Und-Sarviya, lying along the Satrunji river; and Gohilwar, in the east, along the shore of the Gulf of Cambay, so named from the Gohil Rajputs, who are the ruling race in it. It comprises the Gogha district, belonging to the Ahmadabad collectorate; Bhownagar, probably the foremost state in Kathiawar; and many others.

The later senapatis became kings of Saurashtra, who placed their lieutenants at Valabhinagar (identified with the buried city of Wala, 18 miles north-west of Bhaunagar). When the Guptas were dethroned by foreign invaders, the Valabhi kings extended their sway over Cutch, Lar-desa (Surat, Broach, Kheda, and parts of Baroda territory), and Malwa (A.D. 480). It was in the reign of Dhruvasena II. (632-640) that the Chinese pilgrim Hiwen Thsang visited Falapi (Valabhi?). In A.D. 770, Wallabhipur fell before an inroad from the north of a race whom Mount-stuart Elphinstone supposes to have been Persians under Nushirwan the Great; supposed by Colonel Tod to have been Scythians, and by another authority to have been Indo-Bactrians.

Kathiawar contains some of the oldest inscriptions in India, as those of Rudra Dama near Junagarh, and the inscriptions of Asoka near Girnar; a number of rock-cut Buddhist caves and temples at Junagarh, mentioned by Hiwen Thsang in the seventh century, and some fine Jain temples on Mount Girnar and Palitana. At Ghumli, a former capital of the Jaitwas, there are extensive ruins.

The principal chiefs are their highnesses the nawab of Junagarh, the jam of Navanagar, and the rawal of Bhownagar; also the rana of Porbandar, the raj of Drangdra, and the thakur of Murvi. Junagarh, the most important, is held by a descendant of Sher Khan Babi, a soldier of fortune, who seized it in the general anarchy which preceded the subversion of the Moghuls. The jam is the head of the Kathiawar branch of the great class of Jharja Rajputs which surged into the country from Sind about the middle of the 15th century, and another stem of which is represented by the rao of Cutch. The rawal is at the head of the Gohil Rajputs, a race driven in from Marwar by the Rahtors in A.D. 1200. He is descended from Mokheraju, a sea rover, who in the 14th century occupied Perim Island at the mouth of the Gulf of Cambay, and whose shade is to the present day propitiated by the passing mariner. The rana of Porbandar, styled Puncheria, represents the Jetwa, one of the four ancient races

still extant in the peninsula. In the days of Mahmud, all the west and north of Kathiawar belonged to the Jetwa Rajputs, but the forays of the Jhala and Jharja have confined them to their present district, the shaggy range of hills called Burda. The Jhala, who own the raj of Hulwad Drangdra as their chief, are supposed to have sprung from an offshoot of Anhilwara, on the extinction of which dynasty they obtained large territorial aggrandizement. The chief of Murvi is a Jharja, and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch.

The fortified post of Jafferabad or Muzaffarabad is held by the descendant of an African rover, the Siddi of Janjira.

The Kathi of Kathiawar proper immigrated into their present site in the eighth century, and are supposed to be of Scythian origin. Their religion is a Hinduism, mixed with a sun-worship. While the Rajputs have a modified primogeniture, the Kathi inherits by equal divisions. They are innately turbulent, and of all the tribes have ever given the greatest trouble. Although it is divided into such numerous chieftainships, and although the Kathi hold but a small portion, yet this Indo-Getic tribe has given its name to the entire peninsula, completely superseding the ancient title of Saurashtra. There was, however, an intermediate term used to designate it before the irruption of the Kathi, a term familiar to the author of *Almagestum*, as well as to the Hindu geographers, and this was Lar-des, from the tribe of Lar, whence the Larica or Larice of the Greeks. The Kathi or Katti tribe are supposed to be the nation which so manfully opposed Alexander, and were then located about Multan. Against these Alexander marched in person, when he nearly lost his life, and left a signal memorial of his vengeance. The genealogists of Rajasthan and Saurashtra concur in assigning to this people a place amongst the thirty-six royal races of India. The Kathi claim descent from the Bala, an additional proof of northern origin, and strengthening their right to the epithet of the bards, 'Lords of Multan and Tatta.' The Kathi can be traced from those scenes to his present haunts. In the earlier portion of the annals of Jeysummir, mention is made of their conflicts with the Kathi, and the Kathi traditions fix their settlement in the peninsula, from the south-eastern part of the valley of the Indus, about the eighth century. In the twelfth century, the Kathi were conspicuous in the wars with Prithivi raja, there being several leaders of the tribe attached to his army, as well as to that of his rival, the monarch of Kanouj. The name of their first settlement in Kathiawar was Kath-kote, from which they were dislodged by the first Jharja colony from Sind. They repeat couplets describing their migration from Multan, and temporary settlement in the tracts called Pawin, north of the Runn, and of Megum Roa, their leader, conducting the first Kathi colony across the gulf into Saurashtra eight hundred years ago.

Captain McMurdo says the Kathi differs in some respects from the Rajput. He is more cruel in his disposition, but far exceeds him in the virtue of bravery; and a character possessed of more energy than a Kathi does not exist. His size often exceeds six feet; sometimes with light

hair and blue-coloured eyes. His frame is athletic and bony, and particularly well adapted to his mode of life. His countenance is expressive, but of the worst kind, being harsh and often destitute of a single mild feature. The Kathi are herdsmen in the districts of Pawur, Puchur, and Parkur. The Kathi women are large and masculine in their figures, often dressed in long dark garments like the Charan women, but have the character of being always well looking, and often remarkably handsome. They are more domesticated than the Rajput, and confine themselves solely to the duties of their families. They are often not brides till sixteen and seventeen years of age. To become a husband, the Kathi must be a ravisher. He must attack with his friends and followers the village where his betrothed resides, and carry her off by force. In ancient times this was no less a trial of strength than of courage; stones and clubs were used without reserve both to assault and repel, and the disappointed lover was not unfrequently compelled to retire, covered with bruises, and wait for a more favourable occasion. The bride had the liberty of assisting her lover by all the means in her power, and the opposition ceased when her dwelling was once gained by the assailants, and the lady, then bravely won, submitted willingly to be carried off by her champion. The Kathi do not intermarry with any other caste. A Rajput will, however, eat food dressed by a Kathi. Kathi will do nothing of any consequence without consulting his wife and a Charan, and be in general guided by their advice. They are divided into three principal families, named Wala or Wara, Khachar, and Khuman, of each of which there are other subdivisions. The most celebrated is the Khuman Kathi, whose pallia, or funeral monumental pillars, are seen in groups at every town and village. He worships the cow, leaves a lock of hair on his head, and adores Mahadeo and other Hindu deities, although he is more attached to the worship of the Sooraj (Surya or the sun), and to Ambha and other terrible goddesses.

The Jharija are the most powerful and numerous of the Rajput tribes of Gujerat, and possess all the western part of the peninsula. They are a branch of the family of the rao of Cutch, who, in consequence of intestine feuds, left their country about A.D. 800, and, having crossed the Runn at the head of the Gulf of Cutch, established themselves upon the ruins of the Jetwa Rajputs and a few petty Muhammadan authorities which at that time existed in Halar. The Jharija are also said to trace their origin from Jhara, a chief of the Muhammadan tribe of the Samma of Sind. The lands appear to have been divided in common among the whole tribe, the teelat, or eldest branch of the family, reserving to itself the largest portion, whilst the bh'yaud or brotherhood held their respective villages by a pure feudal tenure. The outlaws amongst them, the Bahrwuttia, acted with great violence. If he failed in getting flocks, he seized the persons of such villagers as he could find, and carried them off. These were styled bhan or captives, for whose release sums of money were demanded. The life of a Bahrwuttia was one of blood and rapine, until he was killed, or by the fury of his feud he compelled his chief to grant him redress; and the security of Charan (religious persons) and Bhat (Bards) races having been given on both sides, the outlaw and his

family returned to their homes and occupations in perfect security.

Okhamandal is a sterile jungly tract in the extreme west of the peninsula, and contains about 13,000 inhabitants. These are the Wagher. Their only important places are the holy Hindu site of Dwaraka on the west coast, and Beyt, a small island a few miles to the north, with shrines boasting of scarcely inferior holiness. Okhamandal, as also Umreyli in Kathiawar proper, and Korinar in South Kathiawar, are under the direct rule of the Gaekwar. Thrice, in 1803, 1858, and in October 1859, they repulsed British troops, but seemed in 1860 entirely dispersed or surrendered. Kathiawar is rich in jungle fastnesses. Its population is habitually armed to the teeth, and largely intermixed with mercenaries from Mekran, Arabia, Sind, and Baluchistan.

The Miana of Mallia in Mucha-Kanta, on the banks of Muchu river, have a thakur, but own allegiance only to their own chowhattias or heads of tribes. They are turbulent, take service as soldiers in the neighbourhood, and, formerly, in every boundary fight a Miana or two was killed.

The district of Geer is full of almost inaccessible fastnesses, which for ages gave shelter to outlaws and robbers.

In the Jhalawar district, the property stolen, or the thief, had to be produced, and the paggi, who trace the pag or footprints, were there the most famous.

The Bhomea of Kathiawar still preserve a great portion of that spirit of hospitality for which their ancestors were celebrated.

Outlawry, political and predatory, has been recently suppressed, and life and property are as safe as in British districts.

KATHMANDU, capital of Nepal, is situated in the valley at the junction of the Bhagmutty and Bishmutty, and contains a population of 50,000 inhabitants. A tradition is current in Nepal that the valley was at some former period a lake, and it is difficult to say in which character it would have appeared the most beautiful. The valley is almost unrivalled in its fertility, supporting in comfort and plenty a population of 400,000 inhabitants, being 300 persons to the square mile. Throughout its whole length and breadth not a stone is to be found; it is well watered; its temperature is delightful, the thermometer in the hottest month seldom reaches 75°, in the coldest never falls below 30°, and has a mean annual rainfall of 60 inches. A great vernal festival is held at the capital annually. It is called the Pasupati Kshetra. Numerous visitors attend it from Oudh, Behar, and N.E. Bengal.—*Elephant's Journey*, pp. 85-87.

KATHOLIKOS, a bishop of the Armenian Church, resides in the convent of Echmiadzin, at the foot of Ala-Goz in Russian Armenia.

KATHURIA. HIND. Makers of catechu from the wood of *Acacia catechu*.

KATI. MALAY. A weight in the Archipelago and China. A kati weighs 1 lb. 5½ oz. It contains 16 tel; and 100 kati make 1 pikul = 133½ lbs. avoirdupois.

KATIB, ARAB., from Arabic Kut'b, he did write, a copyist or scribe. In all Southern Asia this profession is followed, and written books are preferred to those that are printed. They write by the juz or portion, and are paid at the rate of Rs. 5 to 15 per juz.

**KATIBA**, a governor of Khorasan, who conquered Transoxiana A.D. 706–712, A.H. 87–93. He first occupied Hissar opposite Balkh. In the course of the next six years he took Samarcand and Bokhara, overran the country north of the Oxus, and subdued the kingdom of Khārasm on the Lake Aral. By the eighth year he was able to reduce the kingdom of Farghana, and extend his acquisitions to Mount Imaus and the Jaxartes (Syr Darya). The conquest of Spain took place in the same year, and the Arab empire then reached the greatest extent to which it ever attained. In A.D. 750 the rebellion of the great province of Khārasm gave the last blow to the power of the Ommayad khalifs, and placed in power the descendants of Abbas, the uncle of Mahomed. Spain held out for the old dynasty, and the integrity of the empire was never restored.—*Elph.* pp. 269, 270.

**KATIF** or **Al-Katif**, an important town on the S. coast of the Persian Gulf.

**KATINA**, cloth used in Ceylon for making a Buddhist priest's robe.

**KATIOW**, a Borneo tree. The seeds are oblong, pointed, and of a shining rich brown colour; the oil which they yield on compression is of a yellow colour, burning with a bright and clear flame. It is produced chiefly on the Sadong, Lingah and Kallekka rivers, and exported to Sarawak and other places, under the name of Miniak Katiow. It is good for cooking.—*Low's Sarawak*, p. 47.

**KATIRA**. **HIND.** Gum of several plants, viz. of *Cochlospermum gossypium*, *Eriodendron anfractuosum*, and *Sterculia urens*. It is often substituted for tragacanth. The gum of *C. gossypium* is semitransparent, white, in striated pieces, very much twisted and contorted, and is known as false tragacanth. It is much used as a demulcent in Upper India.—*Birdwood*; *Powell's Handbook*.

**KATS** or **Kach**. **PUKHTO**. Cultivation on the bank of a stream.

**KATTADIA**, the devil-priest of Ceylon. There is a class of demi-gods, who are supposed to inhabit the waters and dwell on the sides of Mount Meru, and who are distinguished not only for gentleness and benevolence, but even by a veneration for Buddha, who, in one of his earlier transmigrations, was himself born under the form of a Yakshyo. The malignant spirits of Ceylon are Yakka, who are the authors of indefinite evil; and the Singhalese have a demon or *Sanne* for each form of disease, who is supposed to be its direct agent and inflicter, and who is accordingly invoked for its removal; and others, who delight in the miseries of mankind, are to be propitiated before the arrival of any event over which their pernicious influence might otherwise prevail. Hence, on every domestic occurrence, as well as in every domestic calamity, the services of the Kattadia or devil-priest are to be sought, and their ceremonies performed, generally with observances so barbarous as to be the most revolting evidence still extant of the uncivilised habits of the Singhalese. Especially in cases of sickness and danger, the assistance of the devil-dancer is implicitly relied on; an altar, decorated with garlands, is erected within sight of the patient, and on this an animal, frequently a cock, is to be sacrificed for his recovery. Another kind of demon-worship in Ceylon is a debased form of Hinduism,

where the kapua priest is the performer.—*Tennent's Christianity in Ceylon*, p. 232.

**KATTI**. **TEL.** A land measure of about 14 acres.—*W.*

**KATTIKARAN**. **MALEAL**. A tari or toddy-drawer.

**KATTUBADI**. **KARN., TAM., TEL.** Holding lands on military tenure, a favourably rated quit-rent.

**KATTUN**, a mighty demon of the Hindus, feared and worshipped.

**KATVANGA**. **HIND.** A staff with a skull, carried by a Saiva sect.

**KATYAYANA**, a Hindu writer of great celebrity. He came after Panini, whose grammar he is said to have completed and corrected in what he called *Varttikas*, supplementary rules and annotations. He is generally identified with Vararuchi, the author of the *Prakrita Prakasa*. He was also the author of the *Sranta Sutras* which bear his name, and of the *Yajur Veda Pratishakhyas*; as likewise of a *Dharma Sastra*. He has been supposed to have lived A.C. 25 (Weber); in the first half of the 2d century (Goldstucker). Max Muller places him in the second half of the 4th century A.C. The missionary Ward says, iv. p. 37, he was born near Sumera, married Sadhagnini, and dwelt on Mount Mandara. He taught that in the union of spirit and matter, God existed in unity; also the eternity of matter and a future state. As a boy, he was remarkable for his great talent and extraordinary powers of memory. He wrote a law treatise which bears his name; also the *Gauri-shikhara-mahatma*, an illustration of Panini's grammar; criticisms on the *Sutra* of the great grammarian; and he completed and corrected Panini's grammar as we now possess it. He has been identified with Vararuchi, the compiler of the doctrines of Saunaka.—*Ward*, iv. 37.

**KAUFMANN, GENERAL CONSTANTINE**, a great commander of the Russian forces in Central Asia; obit 1882. In the successive campaigns which he conducted against Bokhara, against Khiva, and against Khokand, General Kaufmann greatly increased the Asiatic dominions and influence of Russia, while narrowing the zone of debateable ground which separated her from the countries under the government or control of Britain. As the result of his success, he exercised for many years almost unlimited authority in Central Asia. He found no resistance to his advance in any quarter but the British empire; and consequently his whole policy assumed an anti-English complexion, and his court at Tashkend was more than suspected of being the source whence sprang all the difficulties which had beset British policy in the east during the preceding 15 years. General Kaufmann was born at Maidani in 1818, and was therefore only 64 when he died. He served first in the army of the Caucasus, where he rapidly distinguished himself. In 1865 he was selected to settle with General Williams the terms of the capitulation of Kars. In 1867 was transferred to Turkestan, the governor-generalship of which province he held till his death. Shortly after his arrival war was declared by Russia against Bokhara; Samarcand was occupied in June 1868, and the whole country was subjected to Russia. This was the first step in General Kaufmann's plan of bringing the whole of Central Asia under

the influence, if not the actual government, of Russia. The expedition to Khiva was the next act of General Kaufmann's government. In the spring of 1873, General Kaufmann, advanced into the country in two main divisions, one starting from Turkestan on the east, and the other from Orenburg on the west. The former was led by the governor himself, who, after several victorious engagements, reached Khiva at 8 o'clock in the morning of June 10, only to find that the town had been already occupied three hours previously by the Orenburg column, under Generals Verovkine and Lomakine. The Khan fled as the Russians approached, but afterwards returned, and signed treaties by which he undertook to pay an indemnity of two million roubles, to cede frontier territories on the Amu Darya and Syr Darya rivers to Russia and to the Khan of Bokhara, who had assisted the Russian troops, and practically to commit to Russia the direction of his foreign relations. A campaign against Khokand was undertaken by General Kaufmann in 1875, at the close of which all Khokand north of the Syr Darya was formally annexed to Russia, while the independence left to Khokand south of the Syr Darya was merely nominal. The absorption by Russia in succession of Bokhara, Khiva, and Khokand brought her into the close proximity of Afghanistan, and General Kaufmann seems to have next directed his ambitious designs to that quarter. His emissaries were despatched into Afghanistan. The Russian embassy, the reception of which by the Amir precipitated the Afghan war, may be attributed to his instigation.

KAUKARO, oritch plant, is a strange and dangerous growth. Instances have occurred when a man, having ignorantly selected this wood, either as timber from which to fashion his canoe, or a spar suitable for his mast, and incautiously sitting on the wood while carpentering, has discovered, when too late, that the subtle poison had entered by every pore, and that his whole body was rapidly breaking out into angry spots, causing an irritation utterly unbearable, and lasting for months, sometimes years. This needs verification.

KAULA DEVI, wife of a fugitive Hindu prince, ruler of Gujerat. Kaula Devi had been taken prisoner during her husband's flight to Baglana, and been placed in the haram of Ala-ud-Din Khilji; and when Alp Khan, governor of Gujerat, was ordered to proceed to Deogiri to co-operate with Malik Kafur, he was ordered to try to obtain Dewala Devi, a daughter of Kaula Devi, for the raja. Her escort was fallen in with near the caves of Ellora. He and Alp Khan took her to Delhi, where she was married to Khizr Khan, eldest son of Ala-ud-Din. The poet Khusru, in a Persian poem, celebrated their loves.

KAUR. The Kaur form a considerable proportion of the population of Jashpur, Udaipur, Sirguja, Korea, Chand Bhakar, and Korba of Chhattisgarh. They all claim to be the descendants of the survivors of the Kaurava, who, when defeated by the Pandava at the great battle of Kuru-kshetra, and driven from Hastinapur, took refuge in the hill country of Central India. The Kaur of Sirguja at one time encouraged widows to become satis, and greatly venerated those who did so. Sati shrines are not uncommon in the Tributary Mahals. Between Partabpur jilmilli in Sirguja, Colonel Dalton saw a grove sacred to a

Kaur sati (suttee), now the principal object of the village worship. Annually a fowl, and every three years a black goat, are sacrificed to her. Next to the Jashpur Oraon, the Kaur are the ugliest race Colonel Dalton had seen, being dark, coarse-featured, with wide mouths and thick lips. They are a very industrious, thriving people, about Korea and Udaipur, in the extreme west of the Chutia Nagpur Agency of Nagpur proper. They speak Hindi. They are considerably advanced in civilisation. They eat fowls, and do not reverence Brahmans, but worship Siva. They bury their dead. They claim to be descendants of the Kuru who fought the Pandu.—*Campbell*, pp. 22, 40; *Col. Dalton, Ethn.* p. 138.

KAURAVA, descendants of Kuru, but commonly applied to the sons of king Dhritarashtra by his wife Gandhari; the Kaurava and Pandava therefore were cousins-german.

The poem of the Mahabharata contains 100,000 verses; the groundwork of the poem, the Kaurava and Pandava war, contains 24,000 verses. This leading story commences with Atri, a flash of light from whose eye produced the moon (which in Sanskrit is male), and that being was the ancestor of the Lunar dynasty of kings. One of these kings was Pururavas, whose love for the heavenly nymph Urvasi is detailed in Kalidasa's drama *Vikramorvasi*. His descendants in a direct line were Ayas, Nabusha, and Yagati, the last becoming the father of Puru and Yadu. The line of Yadu acquired celebrity through Vasudeva and his sister Kunti or Pritha, and also through his sons Krishna and Bala Rama, who have become reputed as incarnations of the god Vishnu. Puru's son was Dushyanta, who married Sakuntala, and their son was Bharata. From Bharata descended successively Hastin, Kuru, and Santanu. Santanu married Satyawati, already the mother of Vyasa, but their children died without offspring, and Satyawati then asked her son Vyasa to marry her widowed daughters-in-law; by one of them he had Dhritarashtra, born blind, and by another, Pandu, born a leper or an albino. Dhritarashtra married Gandhari, and amongst their many children was Duryodhana, also called Suyodhana, and Duhsasana,—these were the Kaurava. Pandu married two wives, viz. Pritha, sister of Vasudeva and aunt of Krishna, and Madri. By Pritha he had three sons, Yudishthra, Bhima, and Arjuna; by the latter, twins, Vakula and Sahadeva, and these were the Pandava. Both the Kaurava and the Pandava were related to Krishna, but the Pandava more nearly so, owing to their mother Pritha being aunt of Krishna. Vyasa, the compiler of the Mahabharata, is the reputed grandfather of both the Kaurava and the Pandava. It is the series of events which happened in the lives of the Kaurava and Pandava that forms the groundwork of the great epos of the Mahabharata, and they may thus be briefly related.

Santanu had resided in Hastinapur, the ancient Delhi, and after his demise, Dhritarashtra was by seniority entitled to succeed. But as he was blind, he resigned the throne in favour of his brother Pandu. The latter became a powerful monarch, but, after a while, having become tired of his regal duties, he abdicated, and retired to the forests of the Himalaya, to indulge in his favourite sport, the chase. His brother Dhrita-

rastra then resumed the reins of government, but, being blind, his uncle Bhishma governed for him, and conducted the education of his sons. After a while Pandu died, and his widow Pritha and her five sons returned to Dhritarashtra's court to be educated along with his own children, their cousins. But the Pandava brothers were superior lads, and their cousin Duryōdhana, out of jealousy, tried to destroy them, first by poison, then at trials of arms; subsequently, Drona, a Brahman, who had taught the Kaurava, brought about a reconciliation, and the relatives unitedly attacked Drupada, king of Panchala, who, principally by the Pandava's aid, was defeated. On this the blind king Dhritarashtra resolved to pass over his son Duryōdhana, and named his nephew Yudishthra, the eldest of the Pandava, to the throne, and their cousin Duryōdhana made another effort to destroy them, by burning them alive. This, also, they escaped, but they considered it advisable to withdraw in disguise, which they did by assuming the character of mendicant Brahmans, and retired to the forests. After some time, they were informed by Vyasa, that Drupada king of the Panchala would make his daughter Draupadi queen of a tournament, to be won by the most successful competitor, and she was won by Arjuna. On this occurred a civil commotion, in which Drupada nearly lost his life; but Draupadi went with the Pandava brothers, and became their joint polyandric wife.

After the tournament, the Kaurava and Pandava made peace, the former to reign at Hastinapur, the ancient Delhi, and the Pandava at Khandavaprastha, the modern Delhi. Yudishthra, the eldest of the Pandava, reigned so successfully that he resolved to declare himself emperor, by the performance of the Rajasuya sacrifice. This was accomplished with much splendour, but Yudishthra was afterwards involved by his cousin Duryōdhana in a game at dice, and Yudishthra lost everything,—kingdom, wealth, and his joint wife Draupadi. Duryōdhana offered to restore their kingdom if they would exile themselves for 13 years. In these 13 years they all took service with king Virata of Matsya, and ultimately defended him against an attack of Duryōdhana. On this account, Virata gave his daughter Uttara in marriage to Abhimanya, son of Arjuna by Subhadra. In claiming restoration to their kingdom at the close of the 13 years, the Pandava first tried negotiations, offering to be content with five small towns, but they ultimately resolved to fight it out on the plain of Kuru-kshetra, the rules of battle being duly laid down. In the battle that ensued, and which lasted 18 days, the Kaurava lost successively all their chiefs, Bhishma on the tenth day, Drona on the fifth day, Karna on the second day, and their last commander, Salya, was killed on the first day of their commands. In these battles there was foul play on both sides. After the close of the battle, Yudishthra was elected heir-apparent of the old blind king Dhritarashtra. But the latter subsequently abdicated and led the life of a recluse, along with his wife Gandhari, Pritha, the mother of the Pandava, and their uncle Vidura. Vidura soon died, and all the rest of the royal exiles perished in a forest conflagration. The grief of the Pandava for this was great, and they too, after hearing also of Krishna's death and of the destruction of

Dwaraka, resolved to abdicate, and they all set out for Mount Meru, but all save Yudishthra perished before reaching it. According to the story, Yudishthra ultimately entered Indra's heaven, and there found all the Kaurava relatives and his brothers.

Both Professor Lassen and Mr. Wheeler consider that the Pandava story in the Mahabharata conveys a history of India.

Kritavarmam, Aswatthama, and Kripa were the three surviving Kaurava warriors after the battle of Kuru-kshetra — *Westminster Review*, 1868; *Wheeler's India*; *Bunsen's Egypt*, iii. p. 558.

KAUPUE TREE of New Zealand, the Norfolk Island pine, the *Araucaria excelsa*, attains the height of 200 feet, and yields an invaluable, light, compact wood, free from knots, from which the finest masts in the navy are now prepared. — *St. John's Forest Trees of Britain*.

KAUSALA or Kosala is the modern Oudh (Ayodhya) or Benares.

KAUSALYA, the favourite wife of Dasaratha, and the mother of Rama and Lakshmana.

KAUSAMBI, the capital of Vatsa, the scene of the drama Ratnavali, supposed by Gen. Cunningham to be the modern Kosam or Kosaminagar on the Jamna, 30 miles above Allahabad. According to the Ramayana, it was built by Kausamba, the son of Kusa, a descendant of Brahma. Buchanan, upon the authority of the Bhagavat, ascribes its foundation to Chakra, a descendant of Arjuna. Neither the Bhagavat nor Vishnu Purana state that Nimi Chakra built Kausambi. They only say that when Hastinapura shall be washed away by the Ganges, Nimi Chakra will reside at Kausambi. From which it is to be inferred that Kausambi existed at the time that Hastinapura was destroyed. The site of Kausambi, Buchanan supposed to have been that of the ruins ascribed to Hastinapura, but it was more probably lower down in the Doab, bordering upon Magadha on one side, and Kosala on the other. It is elsewhere intimated that it was possibly about Kurrah, which, according to the inscription found there, was comprised within Kausamba-mandal, or district of Kausambi. The city so termed was probably not far from Allahabad. — *Hind. Theat.* ii. p. 69; *Oriental Magazine*, Calcutta, No. 1, p. 67; *Asiatic Researches*, ix. p. 433.

KAUSIK or Kausika, a tribe of Rajputs, in considerable numbers in Ghazipur, Azimgarh, and Gorakhpur, claiming descent from Kausika, the father of Gadhi, the founder of Gadhi or Ghazipur. — *Wilson's Glossary*.

KAUSTUBHA, an epithet of Vishnu; also a sparkling gem, worn by that deity, elicited by the churning of the ocean; it is in some places taken as an emblem of the sun, but the pandits of the Carnatic do not admit of that allegory.

KAVA or Ava of Polynesia, an intoxicating drink made from the Piper methisticum, now almost ceased to be used. Formerly, in its preparation, the root was chewed by boys, and the fluid spat into bowls, but it is now grated.

KAVADI. TAM. Yoke or pole. The shoulder-stick (cowrie) in use for carrying weights over the shoulder, with a sling at each end. It is the Bhangi of N. India. — *W.*

KAVA-KARAN, pl. Kava-karar, a branch of the Kallar race, occupying the Trichinopoly dis-



trict. They are predatory, but are largely employed as watchmen.

The Kava-karan hold themselves responsible for the safety of everything in their employers' houses, and if a single article is lost or stolen, they invariably contrive, in some unaccountable manner, to detect the theft, and recover the stolen or missing property. The only duty of a Kava-karan is to watch the house of his employer, and protect his property from the professional propensities of those of his own caste or kindred. In its moral aspect, every house is a sort of reformatory where one soul at least is in a sense reclaimed. Trichinopoly is the headquarters of the Kallar caste; and the only way of keeping away thieves is by employing a thief on the premises.

KAVAL, TAM., corrupt Cawel, guarding, protecting. It is variously combined. Kavalali, a village watch, a guard. In Tinnevely, a prisoner in custody.

KAVASHA, also called Ailusha, son of Ilusha, a slave girl, author of several hymns in the 10th book of the Rig Veda.—*Dowson*.

KAVELLI VENKATA BORJA, a learned Brahman who aided Colonel Mackenzie in collecting Hindu manuscripts relating to the history of India. In 1817, the Madras Government bestowed on Kavelli Ventaka Latchmiah the grant of a village near Madras, to be held by him and his two next heirs, in recognition of his public services.

KAVERI or Cauvery, a river of the southern part of the Peninsula of India, which rises in the mountains of Coorg. It has been noticed under the spelling 'Cauvery,' q.v. In the Mysore portion of its course it forms the two islands of Seringapatam and Sivasamudram, which vie in sanctity with the island of Srirangam lower down. The island of Sivasamudram is about nine miles long and one mile broad, with a cataract upon each branch of the river, both which are very magnificent during the floods. They are usually known as the Falls of the Kaveri. It is a spot combining many of the wild beauties of nature. The fall on the north side of the island is called Birra Chuki, 460 feet, that on the south, Gangana Chuki, 370 feet. The rock over which the Birra Chuki falls has a curve nearly a quadrant of a circle, from the centre of which the fall is viewed. Over this space ten cascades are distributed, all nearly of the same height, and dashing into the caldron below. The Gangana Chuki is even wilder than this. A little above the fall, this portion of the river is divided into two portions. The larger portion is nearest to the island, and plunges in one cascade, about 130 feet, into the chasm below, while three or four portions leap from ledge to ledge, till at last they reach the stream about sixty yards from the base of the great fall.

KAVERIPAK, town in Wallajah taluk, North Arcot district, Madras, 10 miles east of Arcot, lat. 12° 54' N., long. 79° 30' E.; population (1871), 5711. Its irrigation tank is one of the finest in Southern India, which supplies water to about 6000 acres of rice land. It is fed by a channel from the Palar.—*Imp. Gaz.*

KAVI. From Baron Humboldt's researches into the Kavi language, the resemblances between the nations of the Polynesian Islands and the

tribes of the Indian Archipelago, Malacca, and Madagascar, are essential affinities, deeply rooted in the construction of these languages. Old Javanese belongs to the Polynesian family and the Malayan branch. It is the parent of modern Javanese, and represents the language as we have it from A.D. 800 to 1400. It has largely borrowed from Sanskrit, just as modern Javanese, Malay, and the Dravidian languages have. When the Muhammadans occupied Java, the Hindu religion found shelter in Bali, which still remains Hindu. The whole of the literature is thoroughly Brahmanical and Buddhist, and original versions of the great Sanskrit epics are found in the Kavi. It has a peculiar character.—*Prichard in Rep. Brit. Ass.*, 1847, p. 241. See Writing.

KAVI, the yellow colour of the dress worn by Hindu religious teachers.—*Abbé Dubois*, p. 5.

KAVI. SANSK. A poet. Kavya, song, poetry, epic poetry, as the Ramayana and the Mahabharata; also the Raghuvansa and Kumarsambhava, said to be by Kalidasa. There are six Maha-Kavya.

KAVILE. TEL. A book made of palm leaves, an account book of slips of palm leaves, such as used by the village accountants in the Teling and Tamil country.

KAVIR, also Kafeh, the salt desert of Central Persia. See Desert.

KAVIRAJA, author of the Raghava-Pandaviya, a poem remarkable for its studied ambiguity, as it may be read as relating the history of Rama and the other descendants of Dasaratha, or that of Yudishthra and the other sons of Pandu.

KAVIRASA PANDITAR was a native of Virni. He wrote a licentious poem, Sauntariya-lakari, in praise of Parvati. It is said to be translated from the Sanskrit of Sankaracharya.

KAVIRAJA, in Bengal, a physician. Many of them are learned men, actively engaged in their profession, according to the Hindu theory of medicine.

KAWAITNAGAR, zamindari estate in North Arcot district, Madras, situated between lat. 13° 4' and 13° 36' 30" N., and between long. 79° 17' and 79° 53' E.

KA-WA-KA of New Zealand, Thuja Doniana, Hooker, attains a height of 60 to 70 feet, and a girth of 8 to 10 feet. Its wood is elegantly grained, close and heavy, and is used for ornamental purposes.—*G. Bennett*, p. 414.

KAWAN of the Assyrian texts, the Chion of Amos v. 26, according to Professor H. H. Sayce, was the planet Saturn.

KAWAN. MALAY. A solid oil of Singapore, of a pale-greenish colour, a good deal resembling the oils of the Bassia in character, though rather harder, and approaching more in properties to the myrtle wax of the Cape.

KAW-WAS or Cavasa. TURKI. A police officer, literally an archer, reminding us of les archers de la sainte Hermandade; some spell the word Kawas.—*Burton's Mecca*, i. p. 29.

KAY or Ka, a tribe who dwell east and north of the Shoung, calling themselves Ka, but Kay by the Bghai, the Red Karen calling them Pahtoung, and the Burmese Gay-kho. They are a pugnacious race. They rear the silk-worm and weave and wear silk. When a chief or owner of slaves dies, one slave is said to be buried with him, to be his attendant in the next world. They dwell



## KAYA.

on both sides of the boundary at Tounghoo separating British Burma from the Ava territory. They speak a dialect of Pwo.—*Mason, Burmah*, pp. 92, 642.

**KAYA. HIND.** A compound metal of zinc, tin, and copper.

**KAYAMAL**, a title added to the names of petty princes and zamindars of Travancore.

**KAYAN**, according to Mr. Dalton, amount to 270,000 souls; they were greatly addicted to head-hunting. This people inhabit the north-west of Borneo, in the interior of the country comprised between the rivers Baram and Rajang, which, with the small rivers intervening, allow the Kayan access to the ocean. The mongrel Malays occupy the coast, and the country between them and the Kayan is occupied by eleven other tribes, in number each about 500, the majority of whom are subject to the Kayan. The Kanawit tribe closely assimilate to the Dyak of Saribas, whose neighbours they are. The tribes Punan, Sakapan, and Kajaman are the chief collectors of camphor and birds' nests. The Kayan women are immoral. Kayans are not so passionately fond of skulls as to bequeath them as fortunes to their children, as was said of the Dyak. They continue human sacrifices, but to a less extent. The Kayan name for God is Tanangan, whom they hold to be inviolable and supreme. From the river Baram, coal is traced to the upper parts of the Bintulu, and thence southward to the Rajang river, on the left bank of which, at Tujol Nang, there is a seam exposed upwards of 13 feet in thickness. The coal and iron fields of the Balawi or Rajang are more extensive than any yet discovered on the island.—*Mr. Burns in Jo. Ind. Arch.*, 1849.

**KAYASTH**, Kayastha, Kait or Kaest, numbered in India 2,159,813 in 1881. The tribe has twelve divisions, of which the Gaur Kayasth is one. Their habitual language of correspondence is the Persian; they are largely employed as clerks and accountants about native courts. They say that they spring from Chatrgoputr, the secretary of Dharmaraja. They are Hindus, generally worshippers of Siva. They allow their daughters to grow up before wedlock. Many of them drink to excess and gamble. Their features, physical form, and colour are more varied than those of any other section of Hindus. They are acute in business, active, and painstaking. In Northern India, they have adapted themselves to the British forms of administration, and are useful servants. They have become in places considerable landed proprietors. In Bengal, they are more numerous, and form an aristocratic class, have proprietary rights in the soil, and cultivate a great deal. The Chandrasena Kayasth of Bombay and Poona claim to be descendants of raja Chandrasena, a Kshatriya raja of Malabar, but the Brahmans declare them to be of menial origin. They have, however, the honorific name of Puroob (Purvoo, Prabahu, or master), and are distinguished as Patavi and Dawani Prabahu. The race were employed by the Indian princes in the collection and records of their revenues, and their character for a spirit of extortion became proverbial. They appear to have been particularly obnoxious to the Brahmans. Kayastha is the Sanskrit name, from Kaya, the body, and Stha, to be situated.

Muthura Kaitis are allowed by all to be a chief class. The Unai is a half-caste, according to Elliot, but

## KAYU.

is not admitted by the Kayasthas as a Kayastha class at all. The Brahmans allege that the Unai are Brahmans who by trade lost their caste. Kayasthas are perhaps the most clearly demarked of existing castes, both as a whole and in their subdivisions.—*Toy Cart; Wilson's Glossary; Tr. of a Hindu; Sherring's Tribes; Dalton's Ethn.*

**KAYE.** Charles Turton Kaye, a civil servant of the Government of India, in the Madras Presidency, who distinguished himself along with Mr. Brooke Cunliffe in the examination of the fossiliferous beds in the neighbourhood of Pondicherry. Born in London 1812, died 1846.

John William Kaye, K.O.S.I., F.R.S., went to India as a sub-lieutenant of the Bengal Artillery in 1833. Within a comparatively short time he wrote and published two novels. He became then a regular contributor to a weekly literary journal issuing from the Hurkaru press. Not long after he was installed as editor-in-chief of the Bengal Hurkaru, he retired from the army, and, during the remainder of his sojourn in India, continued its editor. He projected the Calcutta Review, of which he was proprietor and editor. He was the editor of the Overland Mail from its commencement in Cornhill in the year 1855 until the year 1868, and for many years he was also editor of the Homeward Mail newspaper. He was the biographer of Sir John Malcolm, and of Sir Charles Metcalfe, author of the War in Afghanistan, and the Sepoy War. He was employed in the Indian Office from 1855? till October 1874, and died on the 24th July 1875?

**KAYEA STYLOSA.** *Thw.* Soovanda, SINGH. An elegant tree in the south of the island of Ceylon, at no great elevation. The timber is valued for building purposes.—*Beddome, Fl. Sylt.* p. 102.

**KAYLULAH.** ARAB. The half-hour's siesta about noon is habitual, and Mahomed said of it, 'Kilu, fa inna sh' Shayatina la Takil,' 'Take the mid-day siesta, for verily the devils sleep not at this hour.' Aylulah is the sleeping after morning prayers, which causes heaviness and inability to work. Ghaylulah is the sleeping about 9 A.M., the effect of which is poverty and wretchedness. Kaylulah (with the guttural kaf) is sleeping before evening prayers, a practice reprobated in every part of the east. And, finally, Taylulah is sleeping immediately after sunset, also considered highly detrimental.—*Burton's Mecca*, ii. p. 49.

**KAYN**, adjoining Herat, is the first Persian province to the west of Furra, and lies on the frontiers of the kingdom. It is entirely inhabited by Muhammadans of the Shiah sect, which has led the Turkoman tribes to seek for slaves in it during their chapao or forays. The inhabitants are a timid race, and live in small forts, the number of which is very great. The Kayn country is badly watered, and the ber tree, as in all arid countries, is common. Birjind and Kayn are the principal places.—*Papers, East India, Kabul and Afghanistan*, p. 135.

**KAYU.** MALAY. Wood, timber, a tree. It is always prefixed to the names of timber trees; hence—

Kayu amballo, a timber tree of Bawean.

Kayu-api-api, Rhizophora gymnorhiza, mangrove.

Kayu-arang, charcoal.

**Kayu balean wood** is the most esteemed amongst the natives of Borneo, on account of its hardness and durability. The tree is of the largest size, of quick and vigorous growth, and abundant in the low damp forests in the neighbourhood of the sea and of large rivers. It is much used by the natives for posts of their houses, which amongst the Dyak are handed down from father to son for many generations. Posts, in the river for ages, are as hard when cut as those fresh taken from the forest. The water worm (teredo) attacks it, but does not cause it to rot. Under the earth it equally resists the effects of the atmosphere and white ants. This is sought after by the Chinese, and is a source of considerable trade.

**Kayu bidarru**, a beautiful yellow wood of Borneo, of a very agreeable odour. It is plentiful, and, being very hard and durable, is much esteemed for posts of houses and other underground purposes.

**Kayu-bin**, *Terminalia chebula*, Retz.

**Kayu bintangur**. Several kinds of the poon of India grow in Borneo. They are called by the natives bintangur, and are valued in shipbuilding. One seems to be *Calophyllum inophyllum*.

**Kayu boka**, or Amboyna wood, and the Lingoa wood of commerce, are the produce of the same tree, the *Pterospermum Indicum*. The tree throws out knotty excrescences or burrs, which are sawn off in slabs 2 to 4 feet long, and 2 to 8 inches thick, which are much esteemed for small boxes, writing-desks, and other ornamental fancy work. Of late years its estimation seems to have decreased in Europe, but it is still much valued by the Chinese. It is brought from Ceram, New Guinea, Aru, and other islands of the Moluccas. It resembles the hue of the yew, is very hard and full of curls, the colour being reddish-brown, varying to orange. In Singapore it is sold by weight. Large slabs are obtainable from the lower part of the tree by taking advantage of the spurs or lateral growths. They can sometimes be had as large as nine feet in diameter. It is very durable, takes a considerable polish, is very abundant, and may be had in any quantity.

**Kayu bung ngat** of Cochinchina, *Emlia myrobalan*.

**Kayu dungun** grows on the banks of rivers, and though the timber is soft, the large buttress-like supports at the base of the tree are very hard, and are valuable for gun-carriages and other purposes.

**Kayu gadis** wood possesses the flavour and qualities of the sassafras, and is used for the same purposes in medicine. It is very common in the plains near Bencoolen.

**Kayu gahr** is the eagle-wood, aloes-wood, *Aquilaria agallocha*, Roxb., agallocha wood, lignum aloes, agala wood, and calambak of commerce. If of good quality it should melt in the fire like wax, yielding an agreeable odour. A very high artificial value is placed on the better qualities of this product by the natives of the east; the first quality selling at £40, 16s. 8d. per 133½ lbs. avoird. at Malacca, the second quality at £25, 10s. per 133½ lbs., and the third quality at £3, 2s. per 133½ lbs.

**Kayu-jelutong** is a large growing tree of Borneo, with verticillate leaves, and a bark which, on being wounded, emits plentifully a white milk, which is inspissated by boiling, but has not yet

been discovered to be of any use. The timber it produces, though large, is not esteemed by the natives, on account of its early decay when exposed to the rain and sun. It is white, and, being very soft and easily worked, it is much used by the poorer Malays for the sides of their houses, which are protected from the rain by the overhanging roofs.

**Kayu kapur**, a close-grained and durable timber of Borneo, much valued for boat-building purposes.

**Kayu kapur barus**. The timber of the Kapur barus, or true camphor tree, known to botanists as the *Dryobalanops camphora*, Cole., is also esteemed, but, excepting when charged with the valuable drug, it does not emit the camphor smell, as does the timber of the *Laurus camphora*, of which the Chinese manufacture trunks and boxes, which preserve whatever is put into them from the attacks of insects of all kinds, particularly of the small ants, which are so troublesome in hot countries.

**Kayu kudrang**, a wood of Malacca, furnishes a yellow dye, sells at 12s. 6d. per 133½ lbs.

**Kayu kutoh**, or wooden gong, on which the Malay 'mata mata,' literally 'man with eyes,' or watchman, beats the hour. This instrument closely resembles the 'teponaztli,' an instrument still in use by the Indians in the Cordilleras of Mexico, the deep thudding sound of which may be heard a distance of several miles.

**Kayu lakka** or **Kayu lakah**, of Singapore, a red dye-wood, applicable to the same purpose as red sanders wood.

**Kayu lakkar** and **Kerta ambuk** are woods of Malacca, burned as incense.

**Kayu-legi**, **Kayu-manie**, *Cassia lignea*, bark of *Cassia lignea*.

**Kayu maranti**, MALAY., a quick-growing timber tree of Borneo. In grain it resembles cedar, and, like it, is of a reddish colour. It is much valued for making packing-cases, planks for the sides of houses, etc., and when protected from the weather it is a good and useful timber.

**Kayu mencabang**, or **Mencabang pinang**, is one of the trees which produce the vegetable tallow. It is plentiful in the forests, but would be more profitable for its fruit (which is small and produces good oil) than its timber, though for this it is also held in high esteem. The wood is close-grained, hard, of a reddish colour, easily worked, and very durable. This tree differs from the others which produce the vegetable oil, in growing to a much greater height.

**Kayu merbau** is a fine durable timber, very useful in ship and house building, being easily worked and very durable.

**Kayu middang bunga**, a fawn-coloured wood of Singapore, not durable if exposed.

**Kayu mungris**, a fine large tree; is, while fresh, nearly as hard as the iron-wood, and more difficult to work, though it is very durable, but not so much so as the balean or iron-wood.

**Kayu nan** in Tavoy, **Kaiyah** in Moulmein, **Tavoy red-wood**, *Syndesmus Tavoyana*, is very abundant on the sea-coast from Amherst to Mergui; also on banks of rivers in the province of Martaban near the sea. It is one of the best woods in the country for helms; tough, light, very durable, plentiful; long in the fibre, neither liable to split nor to warp nor to break readily. Used by Burmese for planes, spears, boats, stocks

of gune, and all kinds of purposes. This wood is of a most beautiful colour, a combination of pink, cream colour, and red, and takes a very high polish.

Kayu neri is a very hard wood, growing with the mangrove in salt swamps. Its timber, which has a reddish appearance, is not large, but very abundant.

Kayu pindis or Kapini of Sumatra, a species of *Metrosideros*, is named also Kayu besi or iron-wood, on account of its extraordinary hardness, as it turns the edge of common tools.

Kayu-puteh, white wood, Arbor alba of Van Rumph, the Cajaput oil tree or Kayuputi tree, *Melaleuca cajaputi*.

Kayu rasak, a wood of Borneo, resembles the bintangur, is close-grained, strong, and tough, and is used for rudders, masts, and oars for the trading boats.

Kayu rungas, a red wood, handsomely veined, which takes a fine polish, and is much used at Singapore for the purposes of furniture-making. Like the ebony, it is only the old wood in the centre of the tree which is of a useful colour.

Kayu sappan, *Cesalpinia sappan*.

Kayu sona, a timber tree, much used at Bawean in prahu and house-building.

Kayu umur panjaong, literally tree of long life, grows on Dempo Hill in Sumatra; it is about 6 feet high.

Kay-vang-dee, COCH.-CHIN., *sassafras* wood.

Kayu wali kukun, a wood of Java, is equal to the kusambi in weight, and exceeds it in hardness. It is employed for anchors, masts of wheels, machinery, etc.

Kayu wrang or bayur, a light and tolerably durable wood, is employed for masts and spars of small vessels; but the surface must be well covered with resinous substances to prevent it splitting.

Kayu-yndhan, COCH.-CHIN., *Santalum album*.

Kay yooib, BURM., a tree of Moulmein. Its wood is used as an ordinary building material. —Cameron; Dance; Low's Sarawak; Calcutta Review.

KAZA. ARAB. Fate, death. Al-kaza wa-l-kadar, fate and destiny. Many Muhammadans hold that fate is in some respects absolute and unchangeable; in others, admitting of alteration. The former they call Al-kaza al-mahkam, and the latter Al-kaza al-mabram.

KAZA GADDA. TEL. *Urginea Coromandelica*, R.; *Scilla Indica*, R. ii. p. 147. The same name, however, is applied to *U. Indica* and to *Ledebouria hyacurthoides*, which all grow abundantly together on the sands near Masulipatan.

KAZAK, a nomade race, known in Europe as the Cossack, and erroneously the Kirghiz, for the people only style themselves Kazak. They are extended through the northern desert lands of Central Asia. Like all the Turkoman, they have many subdivisions, with branches, families, and lines, but the European classification into Great, Little, and Middle Hordes is unknown to them. Love of travel and war have often brought together the most distant branches, and whether on the shores of the Emba, or of the sea of Aral, whether in the environs of the Balkash and Alatau, there is little difference to be found in the dialects spoken by them. The Kazak first appeared in Transoxiana as an independent tribe, under the leadership of Tokel Sultan. Lewchine, in

his Description des Hordes et des Steppes Kirghiz-Kazaks, p. 141, calls him Tokel Sultan. The Kazak seem to have assumed a threatening attitude in the steppes north of the Jaxartes some time before this, for as early as A.H. 941 (A.D. 1534) Ivan the Terrible received the following report from his envoy, Danila Gubine:—'Et les Kazaks, sire, sont tres-forts, dit-on, et l'on dit, sire, qu'ils ont fait la guerre à Techkene (Tachkend), et les fils du roi de Techkene, dit-on, se sont battus avec ceux deux fois; et les Kazaks les ont battus' (Lewchine, p. 140). Tokel sent several embassies to Czar Fedor at Moscow, and appears to have been one of the most powerful of the Sultans of the Kazaks.

These rough warriors, who believed in the powers of their *Yasla taabi* (magic stone) to control the elements, cure diseases, and ensure victory in battle, were sincerely devoted to their religion and to its priests.

Kazan, up to the middle of the 16th century, was the advanced guard of the Tartar hordes. These wandering tribes which, profiting by division among the Russian princes, overcame and ravaged all Russia, weakened in their turn by division, fell back from the invaded territory, and only held their own on the Volga, from Kazan to Astracan, till they were utterly routed and brought under Russian sway by Ivan the Terrible. Even then, however, though their strength was broken, their spirit was untamed. The men of high warrior caste who survived their defeat sought a refuge among their kindred tribes farther east, at Samarcand, Bokhara, and Khiva, where the Russians have now overtaken them; but the mere multitude, accustomed to their pastoral life on the steppes, laid aside without giving up their arms, passively accepted without formally acknowledging the Czar's sway, and abided in their tents. Kazan has a population of 90,000 to 100,000 inhabitants, one-fourth of whom are Tartars. They have distinct, if not separate, quarters, and mosques, and a burial-ground of their own. Some of the Kazan Tartars are men of great wealth, enterprising merchants, carrying on important trading operations with Central Asia, Persia, and China. Some of them are also great landowners, and they indifferently employ Tartars or Russians in their field work. The Kazan Tartars of the upper classes are among the best educated and polished of Muhammadans. The Russian civil law does not in any manner interfere with their domestic arrangements.

Shades of differences are perceptible amongst them, scattered as they are so extensively through the northern desert lands of Central Asia. In manner of life and language, the Kazak is hardly to be distinguished from the Burut. In colour the Kazak women and young men have a white, almost a European, complexion, which darkens by exposure. The Kazak have the short neck of the Turanian race, so different from the long-necked Iranian, and they have thick-set, powerful frames, with large bones; head not very large; crown round, and more pointed than flat; eyes less almond-shaped, but awry and sparkling; prominent cheek-bones, pug noses, a broad flat forehead, and a larger chin than the Burut. Beard on chin thin, only hairs on both ends of the upper lip. They deem the Kalun Kazak women more beautiful than their own. The men in

summer wear the Kalpak head-dress, and in winter the Tumak cap of fur covered with cloth and flaps. They are almost all Muhammadans, but, like all nomade tribes, are lax in their observances, for they retain much of the Shamanist belief which they held prior to their conversion some centuries before. Chiromancy, astrology, casting out devils, are common to all Muhammadans; but the Kazak draw omens from the burnt sacrifices, of the shoulder-blade and the twisting of the entrails.

During the campaign of 1812-1816 almost all the population of the Kazaks of the Don capable of bearing arms were called forth; and about 50,000 may be computed to have fallen in that space of time. The quota of force which this branch of the Cossack nation furnished to Russia, for European and Asiatic service, amounted then to 80 regiments, each regiment numbering from 500 to 600 men.

The men of the Don are robust, fair, and handsome; hospitable, brave, honourable, and scrupulously religious. The female is short in stature, face of strong Tartar feature, with eye almost invariably large and dark. The dress of the women consists of a sort of chemisette (or small shift) of coloured linen buttoned round the neck, and with sleeves to the wrist. A pair of trousers of a similar stuff are covered by a silk caftan, reaching as low as the ankles. The waist is bound with a girdle. The heads of married women are adorned with a silken night-cap, which is wrapped about with a gaily-coloured handkerchief in the form of a fillet. The unmarried wear the hair in a long plait down their backs.—*Vambery, Bokhara*, p. 299; *Porter's Travels*.

KAZAMEEN, a town 3 miles N. of Baghdad, and on the W. bank of the Tigris. It was inhabited at the beginning of the 19th century by about 8000 Persians, who had been induced to settle there on account of its being the burying-place of Imam Musa Kassim (the father of Imam Raza) and Imam Muhammad Touky. MacGregor says it is a place of pilgrimage for Shiah Muhammadans from all parts, because of Imam Musa-ul-Katbem, son of the 8th Imam, Ali Raza, and Muhammad Taki, the grandson, being buried there. The town is inhabited by Arabs and Persians, and a few Shiaks from India.—*Kinneir's Geog. Mem.* p. 252; *MacGregor*.

KAZAN, an ancient capital of the Tartar monarchs, now a Russian province. It is inhabited by fragments of nations, Russian, Tartar, Chou-vash, Chermes, Mordoa, Votiak, Kalmuk, Kirghiz, Bashkir, Noga, and Kazak.—*Turnerelli's Kazan; Stanton's Narrative*. See Kazak.

KAZEROON, once a considerable place, now in decay, lies in a valley on the road from Bushire to Shiraz. The entire southern region of Fars, bordering on the Persian Gulf, is called the Garm-sair. This region extends from the sea to the latitude of Kazeroon, and runs parallel with the Persian Gulf; from the banks of the Tab to the confines of Luristan, and from Bushire eastward as far as Cangoon, the tract is named the Dushistan or 'land of plains.' The Tungistan, commonly pronounced Tungistoon, or 'narrow land,' is a small tract of land east of Bushire. The greater portion of the people of the whole Garm-sair consists of an independent and lawless

set, many of the tribes being robbers by profession. A huge wall of mountain separates the Garm-sair, or low region, from the Sard-sair, or high table-land of Persia. One of the most conspicuous of these is an abrupt lofty hill, named Hormooj, where coal is said to have been found.—*Yule, Cathay*, ii. p. 487.

KAZI or Kadi. ARAB. The chief judicial officer of Muhammadans. In British India he performs marriages. In a Muhammadan country he decides in all cases of law, religious, moral, civil, and criminal. Kazi-ul-Kazaat, lit. Kazi of Kazis, chief-justice. The first who bore this title was Abu Yusuf under Harun-ur-Rashid. The Kazi or Kadi still retains great power in Turkey, though under the mufti, and among the Muhammadan states in India also he is the chief judge; but in Persia the kazi is considered as under the Shaikh-ul-Islam in all cities where that high office exists. In all patriarchal governments, particularly amongst the Arabs, the kazi has great power. The Imam of Muscat, a powerful prince, is compelled, by the usage of his country, to appear before the kazi, or judge, of his capital, if summoned by any one of his own subjects who deems himself aggrieved.—*Malcolm's Persia*, ii. pp. 248, 445; *W.*

KAZI AHMAD - bin - MUHAMMAD - al-GHAFFARI-al-KAZWINI. He went from Persia on a pilgrimage to Mecca, and returned to Daibal in Sind, where he died A.H. 975 (A.D. 1567). He wrote the Nusakh-i-Jahan Ara, a useful compendium of history down to A.H. 972.—*Elliot, Hist. of India*.

KAZZAKI. HIND. A daka or burglary or highway robbery.—*History of the Panjab*, i. 143.

KAZZILBASH, a martial tribe, numbers of whom have settled in Kabul. Their native country is the neighbourhood of Tabreez, Meshid, Kerman, and Shiraz, where they are horse-breeders, shepherds, and cultivators. A body of them were serving in Nadir Shah's army at the time of his assassination, and on this event they retreated successfully to Kabul, under the command of Ahmad Shah, as he fought his way from Nadir's army. They are about 150,000 in number, a strength sufficient to hold their own in the many revolutions since Ahmad Shah's death. Lying to the west of the old city, between it and the river, lies the Chandol, once a village, now a suburb of the capital, and embraced within the limits of its defensive system. It is peopled by Kazzilbash. They are violent Shiaks, and bitterly opposed to their Daurani rulers, who are Sunnis; but for all this they exercise great influence over the Afghan Sirdars. They constitute the bulk of the cavalry and artillery forces of the Amir, and a large number are found in British service. They possess some political power likewise, and as they are more or less educated, they are largely employed in secretarial duties by the various Sirdars. In the war of 1838-42, the Kazzilbash were uniformly friendly to the British. A body of horse raised exclusively from this tribe accompanied Sir Richmond Shakespeare on his errand of mercy to the relief of Akbar Khan's captives.

KEANE. Lord John Keane, an officer of the British army, born 1781, was Commander-in-Chief, Bombay army, from 2d July 1834 to 14th February 1840. In 1839, commanded the army sent by the British against Afghanistan, then ruled by Dost

Muhammad Khan. He led the army through the territories of Bahawalpur, skirted the Sikh possessions, crossed, near Sabzakot, the frontier of Sind, and passed the Indus at Bukkur. The army was then led north-westerly through Shikarpur, Baug, Dadur, to the north of the Bolan pass, entering which it was harassed by Mehrab Khan, the chief of Kalat. The army with Shah Shuja-ul-Mulk was favourably received at Kandahar, and, after a halt there of two months, it recommenced its march on the 27th June 1839. On the 23d of July it captured the fortress of Ghazni between 3 and 5 A.M., and on the 6th August it appeared before Kabul. Shah Shuja was declared ruler, and Dost Muhammad Khan fled. After this Sir John Keane returned to India, leaving an army of 8000 British sepoy soldiers at Kabul, and garrisons at Ghazni and Kandahar. In December 1839 he was raised to the peerage of Great Britain as Baron Keane. Died 24th August 1844.

A. H. Keane, in the latter part of the 19th century, a voluminous learned writer on educational, geographical, philological, and ethnological subjects, mostly relating to the countries of Eastern and Southern Asia, and to the races inhabiting them. Amongst others, on India and Further India, Afghanistan, Baluchistan, Persia, Turkey, Arabia; in 1882, an encyclopædic work on Asia, containing the results of the most recent researches; on the Indo-Chinese and Inter-Oceanic Races and Languages, Types and Affinities; Philology and Ethnology of the Inter-Oceanic Races, with papers on Khorasan, Khuzistan, and Baluchistan; Korean, Aino, and Afghan Ethnology; Malayo-Polynesian Linguistics; Hindustani Notes; on the Georgians, Kazak, Laos, and Turkoman; the Samoan Language,—as Sir Richard Temple says, all evincing a remarkably comprehensive knowledge of the ethnology and geography of Asia.

J. F. Keane travelled to Mecca in 1877-78 as Haji Muhammad Amin; subsequently to Medina.

KEANG-SE is the eastern portion of the ancient province of Keang-nan, or Nankin, as known to Europeans. This ancient province was estimated to embrace a surface of 81,000 square miles, and its population was seventy millions. But now, in extent it is about three-fifths of the ancient province. The imperial canal traverses the whole extent from north to south, and the Yang-tze-kiang from east to west.

KEAOU. The Chinese begin the day an hour before midnight, and divide the twenty-four hours into twelve parts of two hours each. Instead of numbering their hours, they give a different name to each period of two hours. The names and corresponding time, according to the English mode, are as follows:—

Taze, . 11 to 1	Morning.	Woo, 11 to 1	Afternoon.
Chow, . 1 to 3	"	We, . 1 to 3	"
Yiu, . 3 to 5	"	Shin, 3 to 5	"
Maou, . 5 to 7	"	Yew, 5 to 7	"
Shin, . 7 to 9	"	Seo, . 7 to 9	"
Sze, . 9 to 11	"	Hae, 9 to 11	"

The word Keaou is added when the first hour of each period is intended, and Ching for the second. Thus, Keaou taze is 11 at night, and Ching taze 12 at night; Keaou chow, 1 in the morning, Ching chow, 2, etc. The word K'hih, 'quarter,' is used after the hour with the numerals yih 1, urh 2, or sau 3, to subdivide the hours into

quarters, which is the smallest division commonly employed: example, Ching maou yih k'hih, a quarter-past 6; Keaou woo urh k'hih, half-past 11.

KEDAH or Quedah is called in Siamese Muang Sai, or the Sai kingdom. It extends from Trang river, in lat. 7° 20' N., to the Krian, in lat. 5° 10' N. The Trang formerly divided it from Siam. Several tribes are within its limits. The Semang and Udai reside in the forests of the north; the Rayat Utan, the Jakun, the Sakkye, Hala, Belanda, Besial, and others to the south; while the Akkye or Rayat Laut dwell upon the shores and islets of the Peninsula. Wherever scattered, they live totally apart from the Malays, and differ from them widely in person, habits, and religion. The Malays sometimes class them all as Orang Binua, men of the soil. The Panghulu of Rumbowe is chosen alternately from the Bodoanda Jakun and a Malay tribe.

The complexion of the Semang and Bila is black or sooty, the hair woolly, the features approaching to the African, and the stature dwarfish. An adult Semang male was found to be only 4 feet 9 inches high. Some of the Semang or Bila have fixed habitations, and practise a rude agriculture, but the majority lead an erratic life, gathering the rude products of the forest to exchange with the Malays for the necessaries of life, or subsisting by the chase. The hair of the Semang is spiral, not woolly, and grows thickly on the head in tufts. They have thick moustaches, the growth being much stronger than in the Malay race. The expression of the face is mild, simple, and stupid. The voice is soft, low, nasal, and hollow, or cerebral. A line of tattooing extends from the forehead to the cheek-bones.

Semang Paya reside on the plains or edges of morasses; the Semang Bukit are the occupants of hills; the Semang Bakow are near the sea, in the creeks, and where the mangroves grow; the Semang Bila are partly civilised.

The Sakai and Allas tribes of Perak have curly but not woolly hair.

The Semang use the sumpitan, are skilful fowlers and hunters, and subsist on their game and on forest roots. They capture and eat the elephant, rhinoceros, monkeys, and rats.

Newbold (i. p. 421) remarked that the Semang and Udai are said to resemble the Papuan in colour, features, and hair, but adds that among all the tribes of these aborigines that had fallen under his notice, he had never met with the peculiar features that distinguish the Negro of Papua. In this remark he is not in accord with other observers.

According to Sir S. Raffles and Mr. Anderson, the Semang of Kedah has the woolly hair, protuberant belly, thick lips, black skin, flat nose, and receding forehead of the Papuan.

The people of Kedah more often approximate to the eastern Negro type than in southern Malaya, and Mr. Logan was particularly struck with the repeated occurrence of the deep nasal depression of the Semang, the Australians, and Papuans. Small heads, with all the features as it were contracted or compressed, were common.

KEDARIVATA, a fast for Hindu women in honour of Eswara.

KEDAR-KANTA, a mountain peak in Garhwal, elevation 12,541 feet, in lat. 81° 1' N., long. 78°

14' E. It separates the headwaters of the Jumna and the Tons.

KEDARNATH, in Garhwal, in lat. 30° 44' 10" N., long. 79° 5' 50" E., has a Hindu shrine devoted to Sadasheo, an incarnation of Siva, and situated within the Himalaya. Its rawal, like him of Badarinath, is a Namburi Brahman. Pilgrims were wont to devote themselves to destruction here, by precipitating themselves from the summit of a small rock, called by the people the Bhairah-Jap, or by penetrating within the Himalaya until overwhelmed with snow. It is at the source of the Kali-Ganga, a stream far smaller than either the Bhagiruttee or Alacunda, which joins the latter at Rooder-Prague. It is from Ke, SANSK., water, and Dar, abounding with. It has one of the twelve great lingas of the Hindus, a shapeless mass of stone. With Kedarnath are included the four temples of Kalpeswar, Madmaheswar, Tungnath, and Rudranath, forming the Panch Kedar containing the scattered portions of Siva's body.—*Fraser's Himalaya Mountains*, p. 381; *Dr. H. H. Wilson's Hindu Sects*.

KEDARNATH, a temple at Porbandar. It has a linga which was carried off from the temple of Naolakkha at Gumli.

KEDDAH. HIND. Corruption of Kheda, an enclosure into which wild elephants are driven; an elephant trap.

KEDGEREE, a hamlet on the left bank of the Hoogly river, in lat. 21° 50' 8" N.

KEDISH of Galilee was a bñst or refuge city; sanctuary. See Bast.

KEDRON, a brook in Palestine, crossed by a bridge leading to the garden of Gethsemane. Kedron is a Hebrew word, signifying 'darkness' or 'sorrow'; Gethsemane signifying 'wine-press.' On passing over the brook Kedron, and leaving the valley of Jehoshaphat on the right hand, the visitor ascends the Mount of Olives.—*Robinson's Tr. i.* p. 121; *Skinner's Journey*, i. p. 210.

KEEAR, in Cachar a land measure. 28 jeyt 1 keear; 12 keear 1 hull or koolba.

KEELING, CAPTAIN, commanded in the third voyage of the English East India Company's fleet in 1607. He first went to Surat, where he landed Mr. Finch to form a factory, and sent Captain Hawkins, his second in command, on an embassy to the Great Moghul at Agra.

KEELING ISLANDS, also called Cocos, in the Indian Ocean, south of Sumatra, were discovered in 1608-9 by Captain W. Keeling, E.I.C. Service. Till 1823 they were little known, but then Alexander Hare established himself on the S.E. island with a party of Malays and Malay women. He was afterwards joined by Captain J. C. Ross. The South Keeling is a cluster of skeleton islets, rising about 20 feet above the sea, encircling a shallow lagoon of an oval form, about 9 miles long and 6 wide. The other islands are North Keeling, Selema or Fairlie Island, Burial, Ross, Water, Direction, and Horsburgh Islands. North Keeling is in lat. 11° 50' S., and long. 96° 51' 3" E. Fresh water is not scarce on the larger islands, and coconuts, pigs, poultry, pumpkins, turtle, maize, and sugar-cane may be procured. Captain, afterwards Admiral, Fitzroy observes that in these singular islands crabs eat coconuts, fish eat coral, dogs catch fish, men ride on turtle; shells are dangerous man-traps, the greater part of the sea-fowl roost on branches, and many rats

make their nests at the tops of high palm trees. Mr. Darwin found here evidence of subsidence; earthquakes have been repeatedly felt; on every side of the lagoon, in which the water is as tranquil as in the most sheltered lake, old cocoanut trees were undermined and falling. The foundation posts of a stone house on the beach, which the inhabitants said had stood, seven years before, just above high-water mark, were then daily washed by the tide. The cocoanut crab, *Birgus latro*, hermit or robber crab of the Keeling Islands, is a kind of intermediate link between the short and long tailed crabs, and bears a great resemblance to the Paguri; they live on the cocoanuts that fall from the trees. The story of their climbing these palms and detaching the heavy nuts is merely a story. Its front pair of legs are terminated by very strong, heavy pincers, the last pair by others narrow and weak. To extract the nourishment, it tears off the fibrous husk, fibre by fibre, from that end in which the three eyes are situated, and then hammers upon one of them with its heavy claws until an opening is effected. It then, by its posterior pincers, extracts the white albuminous substance. It dwells in deep burrows, where it accumulates surprising quantities of picked fibre of cocoanut husks, on which it rests as on a bed. Its habits are diurnal, but every night it is said to pay a visit to the sea, perhaps to moisten its branchiæ. It is very good to eat, and the great mass of fat accumulated under the tail of the larger ones sometimes yields, when melted, as much as a quart of limpid oil. They are esteemed great delicacies, and are fattened for the table.—*Fiquier; Bikmore*, p. 149; *Darwin, Voyage; Finalay*.

KEENE, HENRY GEORGE, C.I.E., author of the Fall of the Moghul Empire; also the Administration of Indian Districts during the Revolt of the Bengal Army.

KEENGGREE, a musical instrument having three or four pumpkins, and only two steel strings; generally used by Hindus.

KEFFI, a green and yellow striped kerchief worn on the head by the Jehen tribe of Bedouin Arabs at Yambavi.—*Mrs. Ellwood's Letters*.

KEFFING ISLANDS, a group of 17 islands in the Molucca sea, encircled by very extensive reefs projecting into deep water, rendering approach difficult. The cachalot or spermaceti whale abounds in the ocean, and might support an extensive fishery. Some of the islets are low, sandy, girdled by reefs, and, as in Ghissa, with a lagoon in the centre absolutely swarming with fish, while the shores are peopled by ducks and snipes. Keffing is also called Pulo Manok or Bird Island, and lies midway between Ceram and the Serwatty group. It is a high solitary mountain, resting on the bosom of the sea, with a truncated cone, desert, and the refuge only of myriads of birds, which deposit such vast quantities of eggs that many of the natives of the neighbouring isles visit the place and subsist for whole days on this wholesome food. Sulphur is also found on the rocks. The inhabitants resemble those of the S. coast of Ceram, and are not of the Papuan or Negro race; they are great traders, and constantly visit New Guinea and purchase birds of paradise, lory, crows, pigeons, megapodiidae, and scented woods. The inhabitants of Motir are a gentle, tranquil, sober tribe, following the occupation of



pottery, and supplying the neighbouring islands with vessels and utensils of various kinds made of red clay, elegantly moulded and of good quality. These compete in the markets of the Molucca sea with the plates and pans brought by the traders of Keffing from the Ki Islands.—*Kolff's Voyage; Darwin's Coral Reefs; Crawford's Ind. Arch.; Temminck; As. Journ.; St. John's Ind. Arch.* i. 142.

KEHAMA, a Hindu raja whose name is immortalized in Southey's *Curse of Kehama*. By penance, he acquired supernatural power. His son Arvalau attempted to force Kaliyal, daughter of Ladurlad, and her father slew him with a stake, on which Kehama cursed him, but father and daughter escaped to Mount Meru, where Yedillian, wife of Ladurlad, rejoined him.

KEI, This group of ten islands adjoining the Aru Islands, is inhabited by the Arafura race, and the word Key, Kei, or Ki is prefixed to the names of all their villages. The Great Kei is about the size of Tanakeka, an island near Macassar. The men profess Muhammadanism, but eat hog's flesh. In the island of Dori, the Papuans are called Myfore. They are about 5 feet 3 inches high, few attain 5 feet 6 inches. They wear their crisped hair its full length, and generally uncared for, which gives them a wild, scared appearance. The men, not the women, wear a comb. Amongst the Arafura or Papuan of Ke, the women are not secluded, the children are merry, noisy, and have the nigger grin, and amongst the men is a noisy confusion of tongues and excitement on every occasion. The Ki form the northern of the southeasterly islands. The islands are covered with luxuriant forests, and produce maratigo and banyaro woods, well adapted for masts. They are occupied by two races, and it is the Papuan who make cocoanut oil, build boats, and make wooden bowls. Their boats are from small planked canoes to prahus of 20 to 30 tons burden. They build the skin first, and afterwards fit in the knees and bends and ribs. Money is not used, but every transaction is in kind. The Papuan wears a waistcloth of cotton or bark. The other race are Muhammadans who were driven out of Banda, and wear cotton clothing. They are probably a brown race, more allied to Malays, but their mixed descendants have great varieties of hair, colour, and features, graduating between the Malay and Papuan tribes. The *Cyphogastra calepyga*, a beautiful species of the Buprestidae, occurs here. The *Carpophaga concinna* occurs here, and in Banda, where it is called the nutmeg pigeon; also the butterfly orchis, here *Phalænopsis grandiflora*, and two large beetles, *Therates labiata* and *Tricondyla aptera*. *T. labiata* is ever on the watch, and from time to time emits an odour like otto of roses. *T. aptera* of the Malay Islands resembles a large ant more than an inch long, and is of a purple-black colour. It is wingless.—*Bikmore; Wallace*.

KEIFIAT. ARAB. A kerchief used by the Arabs as a head covering. The aba or camelina, as it is styled in the Persian Gulf, and the Keifat, are worn in Oman by all classes. It is a broad kerchief, striped green, red, and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are here excessively troublesome.—*Wellsted's Tr.* ii. p. 210.

KEILAMUHURTA, a Coorg festival held in

July and August, when all their arms are worshipped.

KEISH ISLAND, in the Persian Gulf, is 21 miles in circumference, well wooded, and from the sea the prettiest in the Gulf. There is plenty of good water, and some cultivation of barley and vegetables. The island is subject to the Shaikh of Canack on the mainland. The goats on this island were consecrated to Venus and Mercury in the time of Alexander, when Nearchus, with the Grecian fleet, cast anchor here: for the Catæa of his journal (preserved by Arrian) is Keis or Keish in the nomenclature of oriental geography. It is, however, said to have been named Keish since the 10th century, when one Keis, the son of a poor widow in Siras, embarked for India, with his sole property, a cat. There he fortunately arrived at a time when the palace was so infested by mice or rats that they invaded the king's food, and persons were employed to drive them from the royal banquet. Keis produced his cat, the noxious animals soon disappeared, and magnificent rewards were bestowed on the adventurer of Siras, who returned to that city, and afterwards, with his mother and brothers, settled in the island, which, from him, has been denominated Keis, or, according to the Persians, Keirh. In countries widely separated, and in various languages, the same story has been related of different persons.—*Ouseley's Travels*, i. p. 170.

KEJ, the most western of the Kalat territories. Kej is called Mekran, sometimes also Kej Mekran, and is supposed to be the Gedrosia of the Greeks. It is inhabited by many tribes, of whom the Gitchki is the most numerous, but about half the population is a Muhammadan tribe called Ziggari. The maritime and fishing population of the little ports on the coast of Mekran from Sanmiani to Charbai, are denominated Med, and comprise four divisions,—the Guzburi, Hormari, Jellar-zai, and Chelmar-zai. Although often overrun by armies from Kalat, its subjection has been more nominal than real. A treaty was made with the naib of Kej, fakir Noor Muhammad, of the Bezunjo tribe, in 1862, by which he agreed, for an annual subsidy, to protect the Mekran telegraph which passes through his territories. The subsidy granted was Rs. 6000, of which Rs. 1000 are paid to the chief of Pusnee. If the term Kej was in use anciently, it is likely to have given rise to the name Gedrosia.—*Rennell's Memoir*, 183; *Treaties*.

KEKIK, in lat. 1° 33' S., and long. 128° 37' E., is a high island in the Gilolo passage.

KEK-KIEO, of Ramree, is a lichen, doubtless *Alectoria jubata*, the *Cornicularia jubata*, *Achard*. It is gelatinous, and is eaten by the natives with rice.

KELA, a migratory people amongst the Uriya, who live by catching snakes, basket-making, etc.

KELAART, Dr., a British medical officer of Ceylon, who paid much attention to the natural history of the island.

KELINGU, SINGH. ; Tamil, Kurung. In planting the seeds of the palmyra fruit, the germinating plant, in the first stage of its growth, is of the shape and dimensions of a parsnip, but of a more firm and waxy consistence. These are dried in the sun, and when dressed in slices form a palatable vegetable; esteemed a delicacy in the Tamil country, in Southern India, and in the south of



Ceylon. The kelingu is reducible to a farina. It is an article of food in Ceylon, and is cultivated for that purpose; the seeds being sown in six to eight layers, under loose sandy soil. When fresh they are roasted, boiled, or sliced and fired like the bread-fruit. When it is to be kept, the parchment-like covering is removed, and they are dried in the sun, and kept under the name of Odial, and this when boiled is called Pooloo odial. When the odial is reduced to flour or meal, it is used to form the preparation of Cool of the Singhalese. The Singhalese also prepare from kelingu meal a dish called Putoo, which is occasionally eaten with rice, and also with jagari. It is made of prawns or fish, scrapings of cocoanut kernels, and unripe jack-fruit. It is the first shoot from the palmyra fruit, and is known locally as Ponnarn kelingu. It is about the size of a common carrot, though nearly white. It forms an article of food among the natives for several months in the year; but Europeans dislike it from its being very bitter. Recent experiments have proved that a farina superior to arrowroot can be obtained from it, prepared in the same way; and 100 roots, costing 2½d., yield one and a half to two pounds of the flour.—*Tenicut; Simmonds; Seeman.*

KELI-SHIN, a pass over the Kurdistan mountains leading from the plains of Azerbaijan to the Rowandiz district of Kurdistan, and is the only line of intercommunication. The culminating point at Shaikhiwn is 10,568 feet. Great snow drifts occur in winter. Rowandiz is 75 miles N.E. of Mosul.—*MacGregor.*

KELLEK, ARAB., is a raft in use on the Tigris and Euphrates, nearly as long as it is broad. It is composed of goat-skins blown up, and fastened close together by reeds; this is strengthened by cross pieces of wood, and over these again are laid others to keep the bales of merchandise out of the water. The only fastenings of this raft are twigs. The skins are repaired and inflated afresh every evening, and during the day care is taken to keep them continually wet, which prevents their bursting. Those used by the Yezdi ferrymen on the Zab rivers, as described by Niebuhr, are composed of 32 bladder-shaped sheepskins, inflated with air; four of these are placed lengthways and eight in breadth, and on the oblong square thus formed a covering of planks is formed. The Kellek rafts are conducted by two long oars, the blades of which are made of pieces of split cane fastened together. The passengers arrange themselves as they can on the bales of goods; and if a person wish to be very much at his ease, he procures a wooden bedstead covered over with a felt awning, which stands in the middle of the kellek, and serves him for a bed by night and a sitting-room by day. The historians of Alexander mention that the rafts on which that hero crossed the rivers of Central Asia were buoyed up with skins stuffed with straw; they were then, no doubt, as now, inflated with air; and it is thus that the Euphrates, the Tigris, the Karun, the Indus, the Oxus, and other rivers in Asia are crossed. Besides the Kellek or raft, the Kufa or Gufa, a round-ribbed boat or coracle, is used on the Tigris and Euphrates, covered, not with skin, but bitumen. But of this the only valuable article is the bitumen; the ribs are of thin willow rods or the midrib of the frond of the

date tree, and are useless if the boat be broken up. The rivers of the Peninsula of India, the Kistna, and Tumbudra are usually crossed in basket boats or coracles, with a framework of rattan covered on the outside with skins. But a single inflated skin, such as are used as buoys for nets on the east coast of Scotland, or a dried pumpkin, or a bundle of dry rushes, is used by individual travellers. On the Godavery, near the delta, a small double canoe is in use, the passenger sitting astride the connecting beam. The strata of rushes are evidently of the same kind as the vessels of bulrushes upon the water, alluded to in Isaiah xviii. 2. This peculiar mode of navigating that river is the same as was known to the ancients as the Navigia Conacia.—*Rich's Kurdistan* ii. p. 128; *Ferrier's Journ.* p. 429; *Mignan's Tr.* pp. 23, 423.

KELON, of Kullu and Kangra, is the Cedrus deodara. The Kelon turpentine of commerce, or Kelon ka tel, is the oily product. The deodar or Himalayan cedar grows on the north slope of Dhaola Dhar, is a native of Kulu, and is also found in the Bughalla forests. It is a tree of fast growth, and grows to a great height. Its wood is fragrant, of a reddish-yellow colour, highly resinous and inflammable; very durable, yields valuable timber; it is also not subject to warp. A thin oil exudes from the roots of the tree, which is held in much esteem as a cure for sores; it is also rubbed over inflated skins and on wood to preserve them. The wood is also used for flambeaux. In Kanawar it is the most valuable timber tree. It grows to 20 or 30 feet in circumference, and Gerard measured two trees of 33 and 34 feet, and had seen trees 150 feet high, and they may be 200. He supposed it to be the cedar of Lebanon. It is almost indestructible, and is used for beams of houses, temples, and especially granaries, as no insect touches it. This wood has an agreeable smell.

KELP or Barilla.

Wudaseh, Kelp, . . . DUT.	Sal de soda, . . . PORT.
Sonde, . . . . . FR.	Sosa, . . . . . SP.
Aschensalz, . . . . GER.	Skottlandok soda, . . SW.
Soda, . . . . . IR.	

Kelp, the ash of the common sea-wrack (*Fucus vesiculosus*, L.), with other species, burnt in the open air. It contains from 5 to 8.5 per cent. of carbonate of soda. The best kelp has an acrid, caustic taste, a sulphurous odour, is compact, and of a dark-blue greenish colour. It is used in the composition of soap, glass, etc.

KELT. Ernest Curtius is of opinion that the ancestors of the people of India, and of the Persian, Greek, Italian, German, Slave, and Kelt races, were originally one people dwelling in the uplands of Asia; and that the first to separate themselves from this united Aryan or Indo-European family, and to push their way into Europe, was the Kelt, who were followed by the German, and these by the Slave and Lett. The next great swarm that deserted the hive and left behind them the progenitors of the Medo-Persian and the Indian, was composed of the common ancestors of the Greek and Roman.

KELUMPI. MALAY. A very large tree of Singapore; sections are employed by the natives for cart-wheels.

KEM, a Turkoman clan in the valley of the Etkrek; formerly of the Yomut tribe, but now

independent. They are greatly predatory. — *Collett, Khiva.*

**KEMANCHAH**, the sitar of India and Persia. Those made at Shiraz are of tut or mulberry tree wood; the body (about eight inches in diameter) is globular, except at the mouth, over which is stretched and fixed by glue, a covering of parchment. But they are of various materials; often the body is merely a hollow gourd, or every part is richly inlaid and ornamented. They are sometimes made of the girdu or walnut tree wood.

**KEMMENDINE**, a village near Rangoon, taken 9th December 1824 by the British Indian army. It is now a part of the Rangoon cantonment.

**KEMP**, also Kempty, the coarse rough hairs of wool, which are avoided by the manufacturer in his purchases of wool, deteriorating as it does the appearance of even common fabrics by their inferiority and harshness, and not taking dye readily. The kemp of the Kashmir goats' wool is, however, made into coarse cloth. — *Simmonds' Dict.*

**KEN**, an Egyptian goddess of Assyrian origin, the Astarte, Astaroth, and Mylitta of the Assyrians, Syrians, and Arabs. This divinity appears to have been introduced into the Egyptian pantheon in the time of the 18th dynasty, or at the commencement of the close connection between Assyria and Egypt. On comparing a representation of the goddess in the rock sculptures of Malthuigah with an Egyptian bas-relief in the British Museum, the mode of treating the subject is seen to be nearly the same. In both we have a female standing on a lion. The Egyptian figure holds two snakes and a flower, the stalks of which are twisted into the form of a ring; the Assyrian carries a ring alone. The flower resembles that borne by the winged figures in the place of Khorsabad, and is not found in the edifices of the first Assyrian period, where the flowers in the hands of a similar figure are of a different shape. For instance, the goddess Athor or Athy, Dr. Hinks reads the same name as that of the presiding divinity on the monuments of Assyria. Dr. Birch admits, in his observations on the cartouches, that the introduction of the Assyrian gods Baal and Astarte, of Renpu or Reseph, of Ken and Anata or Anatis, can be traced to the 18th and 19th dynasties, and is coeval with the epoch of the great conquests of Egypt in Central Asia. On a tablet at Turin she is called Atsh or Adesh, the name of the chief city of the Khitae, a Mesopotamian people attacked by the Ramessids (Prisse. *Mon. Pl.* xxxvii.). She usually appears in a triad with Renpu and Khem or Channo, also deities of Semitic extraction. The worship of the Sakti seems to have been introduced into India from the Egyptians and Assyrians, and the image of the Hindu Durga is unquestionably a modified type of Ken and Astarte. The image of Kali is an original of the Hindus, the worship of which is inculcated in the Upa Puranas, written at a considerably later period than the Puranas which first originated the present form of the idolatry of the Hindus. — *Lagard, Nineveh*, ii. p. 213; *Tr. of Hind* i. p. 37.

**KENDULI**, a village in the Birbhum district of Bengal, situated on the north bank of the Ajai, in lat. 23° 38' 30" N., long. 87° 28' 15" E. It is the native village of Jayadeva, a Vaishnavite reformer and Sanskrit poet, the author of the celebrated Gita Govinda, a Sanskrit poem in praise of Krishna.

An annual fair in honour of Jayadeva is held in the village on the last day of Magh (the commencement of February), and is attended by upwards of 50,000 persons. — *Imp. Gaz.*

**KENERI** (Kundari) is in the large island of Salsette, to the north of Bombay. Amongst the Buddhist caves in India, those of Keneri in Salsette are remarkable. They are purely Buddhist, but inferior to those of Ajunta or Karli. They are excavated in a hill in the midst of an immense tract of forest country, and Mr. Fergusson supposes their date to be about the 9th or 10th century of the Christian era. The great chaitya at Keneri is regarded by him as a bad copy of that at Karli. A copper plate found in the relic chamber of one of the Keneri caves contains inscriptions in Old Pali. It is of the 2d century B.C., about 190 years of the reign of the Trukudaka dynasty.

**KENISAT-UI-KIAMAT**, the Church of the Resurrection, commonly called the Holy Sepulchre. By the Arabs it is called Kenisat-al-Komamat. This last word means a lay stall, in allusion to the place where the Holy Cross was found. — *Robinson's Travels*, i. p. 40.

**KENJIU KASAWARA** and Bunyiu Nanjio, two Buddhist priests of Japan, of the Shin-Shiu sect, of the monastery at Kioto, who about the year 1879 came to Oxford University in England to study Sanskrit. Kenjiu Kasawara returned to Japan in 1883, and died there, and Bunyiu Nanjio also returned in 1884. He had distinguished himself as a student in his monastery at Kioto by his knowledge of Chinese, which he speaks and writes like his native language. Some of his poems in Chinese are highly spoken of. He was selected, therefore, with one of his fellow-students, Kenjiu Kasawara, to proceed to England in order to learn English, and afterwards to devote himself to the study of Sanskrit, which took a great deal of time. While at Oxford he compiled a complete catalogue of the gigantic Canon of the Tripitaka or Three Baskets. It contains 1662 separate works. Besides this work, Bunyiu Nanjio and his friend Kenjiu Kasawara had prepared several Sanskrit texts for publication. Kenjiu Kasawara died soon after his return. Some of the shorter and more popular sacred texts have been published already by Mr. Bunyiu Nanjio and Professor Max Muller in the *Anecdota Oxoniensia*, such as the *Vagrakkhedika*, the *Diamond-cutter*, the *Sukhavati-vyuha*, the *Description of the Land of Bliss*.

**KENKRA**. HIND. The carapace or shell of the crab, used as a drug.

**KENNEDY, GENERAL VANS**, an officer of the Bombay army, born in Edinburgh in 1784, and died in Bombay 29th December 1846. In 1825 he published his *Researches into the Origin and Affinities of the Principal Languages of Europe and Asia*. Three years afterwards he put forth his *Researches into the Nature and Affinity of Ancient and Hindu Mythology*. Most of his other writings appeared in the *Journals and Transactions of Societies*.

**KENSHI**. JAPAN. A sheriff or witness to an execution.

**KENTIA EXHORIZA**, the Niu Sawa palm tree of Fiji. There are several other species of Kentia in New Guinea and Australasia.

**KEONTHAL**, one of the Punjab hill states

It lies around Simla station, between lat. 30° 35' 30" and 31° 6' N., and between long. 77° 10' and 77° 25' E.; area, 116 square miles; estimated population in 1875, 50,000; the revenue in 1876 was estimated at £6000. Principal products, opium and grain. After the Gurkha war of 1818, a portion of the Keonthal territory was sold to the maharaja of Patiala. The chief claims a Rajput origin. He is bound to render feudal service. In 1858 the chief was created a raja, and received a dress of honour worth 1000 rupees for his services during the mutinies. — *Treaties, etc.*; *Imp. Gaz.*

KEORI, in the N.W. Provinces, a caste of gardeners, cultivating the poppy, sugar-cane.

KEPEL'S ISLE is from 10 to 12 miles in circumference, and distant from the mainland 6 miles. There are numbers of a singular fish, of the genus *Chironectes*, which leap with great activity over the mud, among the arched roots of the mangroves, among which are small crabs, *Ocypoda*, and *Macrophthalmus*. — *Macgillivray's Voyage*, i. p. 66.

KERAIT, the royal dynastic tribe of Tartars to which Prester John belonged. Aung Khan of the Kerait Mongols, celebrated in Europe under the name of Prester John, was a contemporary of Chengiz Khan, whom, at the instigation of jealous enemies, he attempted, but failed, to destroy. Marco Polo states that Tenduc was the chief seat of Prester John when he ruled over the Tartars, and also the residence of his descendants in their reduced and subordinate position. Marco Polo says the Great Khans often gave their female relations in marriage to the kings of the Kerait or Prester John's line. And other inter-marriages were frequent, e.g. the Christian mother of Gayuk Khan, and Dokuz-khatun, the Christian queen of Hulaku, were both princesses of the Kerait royal family, i.e. apparently of Prester John's. The mother of Hulaku was of the same family, and Chengiz, as well as several of his sons, took wives from it. On the destruction of the kingdom of the Kerait, a Kouriltai, or general assembly of the chiefs of all the hordes, was convoked. Vambery (p. 120) is inclined to regard Kerait as a Persian corruption of Kirit, meaning grey dog. Abul Ghazi says the word means whirlwind, but the names of most Turk tribes are taken from animals. — *Elliot*, p. 498; *Marco Polo*, ii. p. 50; *Yule. Cathay*, i. pp. 146, 147; *Vambery*.

KERALA, the land of cocoanuts. Keram, MALAYAL, a cocoanut tree, a cocoanut; an ancient kingdom which extended from the Kaugarote river in Canara in the north, to Cape Comorin in the south, with the Western Ghats as its boundary on the east. It thus included Malabar and Canara. This country, according to tradition, was miraculously reclaimed from the sea by Parasurama. In the 3d century B.C. (Asoka's edict), its king is called Keralamputra (Celobotras, Pliny; Kerabothrus, Ptolemy; Cebrobothrus, the *Periplus*). About the first or second century of the Christian era, a prince of the northern division of Kerala introduced into it a colony of Brahmans from Hindustan, who divided it into sixty-four districts, and governed it by means of a general assembly of their caste, renting the lands to men of the inferior classes. The executive government was held by a Brahman, elected every three years, and assisted by a council of four of the same

tribe. After a time, they appointed, as a chief, one of the military class, and seem afterwards to have been under the protection of the Pandiyan kings. The language of the Kerala district is of the same stock as the Tamil, but the country does not appear ever to have been subject to the Chola kingdom. In the course of the 9th century, the southern part, that known as Malabar, revolted from its prince, who had become a Muhammadan, and broke up into many petty principalities; among the chief of which was that of the Zamorin, whom Vasco da Gama found in possession of Calicut in the end of the 15th century. Canara northern division seems to have established a dynasty of its own soon after the commencement of the Christian era, which lasted till the 12th century, when it was overthrown by the Bellal dynasty, and subsequently became subject to the rajas of Vijayanagar. — *Elphin*, pp. 219, 220.

KERAN or Kran, a Persian silver coin worth about ninepence. — *Simmonds' Dict.*

KERANOH. HIND. Charity lands.

KERARI, Hindu worshippers of Devi in her terrific forms, and the representatives of the Aghora-Ghanta and Kapalika, who, so late as the 10th century, sacrificed human victims to Kali, Chamunda, Chinna Mastaka, and other hideous personifications of the Sakti of Siya. They are said, also, to have lacerated their own bodies, piercing their flesh with hooks, etc. — *Wilson, Hindu Sects*.

KERBA. PUSHTU. A coarse cotton fabric manufactured in Afghanistan.

KERGUELEN LAND, a sterile island in the Southern Ocean.

KERKHAH is the ancient Choaspes. One of the most important of the water-courses of Khuzistan is the Kerkhah or Kerah, which begins to flow in three branches, all springing considerably eastward of Kermanshah. The first, and most inconsiderable, has its commencement about 25 miles west of Hamadan. A little south of the spot where the Kerkhah is joined by the Ab-i-Zal, are the remains of a bridge, and at one mile and a half from the celebrated ruins of ancient Shus or Sus, the Kerkhah bends a little west of south, and continues in this direction through the rich plain of Khuzistan, passing through the extensive marches which surround Hawza, a commercial town of about 12,000 inhabitants; from thence it winds S.W., and falls into the Shat-ul-Arab, below Kurua, after a course of upwards of 500 miles.

KERKOOK, the Korkura of Ptolemy, is two miles to the north of Baghdad. Baba Goorgoor is the name given to a spot three miles from Kerkook, where, in a little circular plain, white with naphtha, flames of fire issue from many places. There appears to be little doubt, as D'Anville conjectures, that this is the Korkura of Ptolemy. The people of Kifri say that on the eve of Friday a little lamp is seen to burn of itself on the summit of the hills overlooking the plain: it is most probably a similar phenomenon to that of Baba Goorgoor. A celebrated doctor of Muhammadan law, surnamed Azam, or the honoured, is buried at this place. — *Rich's Kurdistan*, i. 44.

KERMANSHAH, in lat. 34° 26' N., is a handsome town, exhibiting the glittering domes of mosques within, and the battlements and towers of lofty walls without. Being erected on a south-

western slope of the mountains, it commands a wide view of the vale; it is famous for an excellent manufactory of firearms; and the villages in its vicinity, for carpets of the most beautiful colours and fabric. Luxurious gardens surround the town, abundant in fruits of all kinds, but particularly in grapes of an exquisitely delicious muscated flavour. The population amounts to about 15,000 families, some few of which are Christians and Jews. The mountain of Takht-i-Bostan forms a part of the chain of Be-Situn; and, like it, is craggy, barren, and terrific.—*Porter's Tr.* ii. pp. 167-201; *Ferrier's Journey*, 26.

KERMES, *Coccus ilicis*, *Latr.*, is found in many parts of Asia. It lives on the *Quercus coccifera*, a small evergreen oak. With a solution of tin, its scarlet colour is equal to that of cochineal, but one part of the latter is equal to 10 or 12 parts of kermes.—*Dr. T. L. Phipson*, 40.

KEROSINE OIL is pre-eminently useful in the skin diseases of India, in itch, scald-head, lice in the head, ringworm, plant fly, and insects.

KERREH SAUDEH, known in Arabian geography as Khandak Sabur, Shahpur's ditch, is a bifurcation of the Euphrates, from near Hit, and after a course of several hundred miles enters the Persian Gulf by a separate mouth, rendering culturable a vast tract of ancient Chaldaea. Shahpur Dholactuf, in the 4th century, either cut or re-opened this channel. He is said to have intended it as a defence against the Arabs.—*Rawlinson*, i. p. 17.

KERROWLEE. This petty state, which paid a tribute of Rs. 25,000 to the peshwa, was ceded to the British Government by the 14th Article of the treaty of Poona in 1817. The maharaja had made over the village of Machulpore and its dependencies to the management of the peshwa in lieu of the tribute. In 1825, when Bulwant Singh, the legitimate heir to the state of Bhurt-pur, was rebelled against by his cousin Durjun Sal, the rebel was supported by the maharaja of Kerrowlee. After several disputed successions, maharaja Mudden Pal succeeded in 1854. He rendered good service in the mutinies, in consideration of which the sum of Rs. 1,17,000 due by him to the British Government was remitted, and the maharaja received the right of adoption. The area of his state is 1878 square miles, and the population about 188,000. The revenue from all sources is only about Rs. 3,00,000. The whole military force of the state is about 2000 men.—*Treaties*, iv. p. 99.

KESAR. HIND. *Crocus sativus*, saffron. Kesara, a saffron-coloured robe worn by a Rajput when resolved to conquer or die. Kesari rang, a saffron colour.—*Wilson*.

KESARI. BENG. A coarse grain of Hindustan, said to cause paralysis.

KESARI. The first glimmering of authentic history of Orissa occurred A.D. 473, when the Yavana are said to have been expelled by Yayati Kesari, and in the following 650 years, until A.D. 1131, thirty-five rajahs of the Kesari family follow. Their capital was then taken by a Ganga Vansa prince, whose dynasty occupied the throne until near the Muhammadan conquest. The Ganga Vansa seem to have been a dynasty from near the Ganges about Tamruk and Midnapur. They seem to have attained their highest prosperity towards the end of the 12th century. They were

succeeded by a Rajput family, and in the middle of the 15th century the Government of Orissa sent armies as far south as Conjeveram, near Madras, and about the same time their raja advanced to the neighbourhood of Beder to aid the Hindu princes against the Muhammadans. The Orissa Government was invaded by Muhammadan armies from Bengal and from the Dekhan; it fell into confusion, was seized on in 1550 by a Teling chief, and ultimately was annexed to the Moghul empire by Akbar in 1578.—*Elphin*, p. 223; *Stirling*: *As. Res.* xv. p. 254.

KESARIYA. To the N. and N.W., distant 30 miles from Besarh, and somewhat less than two miles to the south of the large village of Kesariya, stands a lofty brick mound capped by a solid brick tower of considerable size, supposed to be remains of ruins, occurring after the commencement of the Christian era. The Kesariya mound is 20 miles N. of Bakhra, in sight of the Gandak river. It has an inscription in Sanskrit, of about the date of the Bakhra image inscription. The character used in the inscription is the same as the Sarnath and Bakhra character. The avatars and the sakta hymn of the Rig Veda are mentioned, but no invocation of Hindu gods named. Chaudradatta, son of Suryadatta, is mentioned. The inscription is imperfect, but the everliving Chaudradatta was born on the Sunday appropriated to the reading of the sakta by his father Suryadatta. The sakta has for one of its verses the holy Gayatri. At Lauriya Ara-Raj, between Kesariya and Bettiah, at the distance of 20 miles to the N.W. of the Kesariya stupa, and one mile to the S.W. of the Hindu temple of Ara-Raj Mahadeo, there stands a lofty stone column which bears in well-preserved and well-cut letters several of the edicts of king Asoka.—*Beng. As. Soc. J.* iv. pp. 128, 286.

KESAVA, a name of Vishnu or Krishna, means having fine hair or much hair. The word recurs in the Persian as Kesu, ringlet or forelock.

KESAVA or Kesi-rajah, a Jaina; author of the *Sabda-mani-darpanam*, CAN., lit. the jewelled mirror of words, the most ancient and esteemed grammar of classical Canarese.

KESH, a town 36 miles south of Samarcand, 120 miles E. of Bokhara. It is the birthplace of Timur. Timur's famous descendant Baber, the first Great Moghul, tells us that in spring the walls and terraces of the houses at Kesh are always green and cheerful. Timur and Baber both mention Kesh as Shahr Sabz, or the verdant city. Up to the time of the Samanides it was chiefly inhabited by Arabs of the tribe of Bekr-bin-Vail.—*Markham's Embassy*, p. 120; *P. Arminius Vambery, Bokhara*.

KESHAB CHANDRA SEN, born A.D. 1838, a theistic reformer of Hinduism. He joined the Adi Brahma Samaj in his 20th year. He worked at first, for about five years, along with Debendra-nath. He objected to caste and to caste restrictions, also to child marriages and polygamy. He acknowledged God as the first cause, and the immortality of the soul, and future rewards or punishments. He visited England in 1870. In 1879 he alleged having had a vision of Jesus, John the Baptist, and St. Paul. He died 8th January 1881. During his life, his eloquence, earnestness, and mysticism led to the formation of many sects amongst the youth of India who

had been educated in Government schools. They were known as the Adi Samāj, the Sidhāran Samāj, the Bidhan Samāj, and in 1884 were 173 in number, sects diverging from the Brahmin Samāj which Ram Mohun Roy founded. This may be only one of the many monotheistic movements which have occurred in India.

**KESHKUL**, the half of a cocoanut shell, in which alms are gathered. This and the Asi, or pilgrim's staff, are part of the insignia of a darvesh.—*Vambery, Bokhara*, p. 267. See Jhula.

**KESRA** or **Kesri**, a title which seems to have been indiscriminately applied to the later princes of the house of Sassan, and was probably derived from the Cæsars of the Romans, or the Khusrū or Chosroes of the Persians. The title was certainly given to two dynasties of Persia.

**KESTREL**, *Tinnunculus alaudarius*, and the sparrow-hawk (*Accipiter virgatus*), are common in India. The former may be observed hovering over the plains, and at dusk, not unfrequently in numbers, perched on stones and tufts of grass. Both prey extensively on mice, lizards, and beetles. The latter hawk is trained for quail-hunting. About Dughai, the lesser kestrel, *Tinnunculus cenchris*, may be seen in numbers hovering over the sides of the mountains and the little terraced fields in quest of beetles and large insects.—*Adams*.

**KETAS**. Singhapura, mentioned by the Chinese pilgrim Hiwen Tshang, is supposed by General Cunningham to be the modern Ketas. Ketas is situated on the north side of the Salt Range, at 16 miles from Pind Dadan Khan, and 18 miles from Chakowal, but not more than 85 miles from Shahdheri or Taxila. And as there are no clear pools swarming with fish in the Balnath Range, he had little hesitation in identifying the place described by Hiwen Tshang with the beautiful limpid pool of Ketas, which has been esteemed holy from time immemorial.—*Cunningham, Ancient Geog. of India*, p. 126.

**KETU**, in astronomy, the descending node, represented by a dragon's tail. Ketu, in Hindu popular belief, an imaginary planet, said to cause the eclipses of the sun and the moon. See *Graha*; *Rahu*.

**KEU JIN**. CHIN. A literary degree, equal to M.A., meaning elevated man.

**KEUNJHAR**, a tributary State of Orissa, lying between lat. 21° 1' and 22° 9' 30" N., and long. 85° 14' and 86° 24' 35" E. Bounded on the north by Singbhum district, on the east by Morbhanj State and Balasor district, on the south by Cuttack district and Dhenkanal State. Its river, the Baitarani, takes its rise in the hilly north-western division. There are peaks rising from 1818 to 3479 feet. The Hindus numbered 113,207. The aboriginal tribes in the year 1872 numbered 44,438, about a fourth part of the population; and the semi-Hinduized, 49,294. 37·5 per cent. of the population are aborigines, who retain their primitive forms of faith.

Bathudi, . . . . .	7,898	Kol, . . . . .	10,990
Bhuiya, . . . . .	18,481	Pan, . . . . .	19,827
Brahmans, . . . . .	8,583	Saont, . . . . .	7,172
Gond, . . . . .	10,407	Savar, . . . . .	5,125
Khandait, . . . . .	22,225		

It is one of the chief seats of the Bhuiya or Bhuiniya, who are still dominant there. The Bhuiya of the plains, including the Saout, a

thoroughly Hinduized portion of the tribe, hold their lands on conditions of service. They maintained themselves in a state of preparation for taking the field at a moment's notice.

In Keunjar, the Bhuiya are divided into four clans, viz. the dominant Raj-Kula Bhuiya, the Mal or Desh Bhuiya or Desh-log or Desh-lok, the Dandsena, and the Khatti. The Pawri claim to be the prior settlers in Keunjar, and the prerogative of installing every new raja on his accession belongs to them. As a part of the form of installation, a sword is placed in the raja's hands, and one of the Bhuiya comes before him, and, kneeling sideways, the raja touches him on the neck with the weapon. The family of the Kopat hold their lands on the condition that the victim, when required, shall be produced. The victim hurriedly arises after the accolade, disappears, and must not be seen for three days; then he presents himself again to the raja as miraculously restored to life.

The sixty chiefs of the Pawri Desh, the Bhuiya highlands, have from time to time assumed the government, and the country may be said to be then ruled by an oligarchy. In their name, a knotted string is passed through the country, and the verbal message communicated in connection with it is implicitly obeyed.

A Government elephant (Kheda) establishment is maintained at Keunjar (1875) under the superintendence of an English officer, and a large number of valuable animals are captured.—*Imp. Gaz.*; *Dalton's Ethnology*.

**KEWOT**, in Bengal, a fowler, a fisherman. A Hindu may fish for sport without loss of dignity, and people of caste may catch fish for their meals in baskets, traps, etc., but the man who makes it his profession is a degraded creature.

**KHA-CHAN-YUL**, TIB., Snow-land, or *Ladakh*, is the A-Khassa regio of Ptolemy. It is supposed by Major Cunningham to be the Kie-Chha of the Chinese pilgrim Fa Hian. *Ladakh* is also known as Kha-pa-Chan, abounding in snow, or Kha-Chan or snow-land, and the people as Kha-pa-Chan-pa or Kha-Chan-pa, men of the snowy land.—*Cunningham's Ladakh*.

**KHACHEE**. HIND. The flats of Sind.

**KHAD**. The Sherwani occupy exclusively Khad and Kishna, and reside with other tribes in Shal and Mastung. They take their name from their belief that they came from Sherwan on the Caspian. See *Baluch*.

**KHAD**. HIND. A precipitous hollow or ravine.

**KHADAR**. HIND. Lowlands with alluvial soil, lying along the banks of rivers, especially suitable for rice cultivation, easily irrigated, and more or less subject to overflowing.

**KHADI**. TAM. A kind of coarse cloth.

**KHADIJAH**, Ayasha, Maria, and Zainab, the wives of Mahomed.

**KHADIM**. ARAB. Servant; and in India applied to persons in charge of tombs, mosques, etc. In Arabia, it is a term applied to the servile races, and thereby denoting that they are politically and socially inferior to the native Arab. They are only to be found in Yemen, and do not extend farther than the country of the Aseer on the north, and Balad-ul-Jehaf on the east,—in fact, in that part of the country which included the dominions proper of the ancient Himyarite

Tobba. Physically, they differ considerably from the Arabs, and bear a resemblance to the races which inhabit the African coast. They have smooth hair, with a very dark complexion; their nose is aquiline, their lips thick; their stature is greater than that of the Arab; the latter are thin and angular, the former rounded, with a predisposition to obesity. They are considered in Yemen in the same light as are the Pariah of India. They are not admitted to eat with Arabs, nor can a Khadim marry an Arab woman. They are musicians, blacksmiths, public criers, etc., and their women have usually a lower stamp of character than the men; considerable numbers flock to Aden. It has been suggested that they are the remnant of the ancient Himyarites, or the descendants of the Persian conquerors of Yemen, but the legend related to M. d'Arnaud is probably more near the truth. It is as follows:—'When the Arabs succeeded in shaking off the Abyssinian yoke (which they did with the assistance of the Persians), a number of Ethiopian families were scattered over the country. The Arabs, in order to perpetuate the remembrance of their victory, condemned them to the condition of serfs. Their chief men were subjected to a more infamous degradation,—they became barbers from father to son.' Khadima, a woman-servant.

The wages of such male servants are in many eastern countries very small, but they receive many presents, and this habit of irregular remuneration in lieu of fixed wages has been held by some observers to lead to the preservation of those domestic relations that exist there between masters and servants. In some respects they are often familiar in their manners to their master, even laughing and joking with him. In others, they are very submissive, paying him the utmost honour, and bearing corporal chastisement from his hand with childlike patience.—*D'Arnaud's les Akhdam de l'Yemen in Playfair's Aden; Lane's Modern Egyptians; Urquhart's Spirit of the East.*

KHAF, a town in Khorasan, 112 miles west of Herat, and 88 miles south-east of Turbat-i-Haidari. It is between Turkish and Herat, and south of the road which leads from Mashed to that city, is the district of Khaf. It is a miserable tract, with a climate very uncongenial from high winds. It has been nearly depopulated by the Turkoman. The east Iranians are (a) the Segestani or Khafi; (b) Char Aimak; (c) Tajak and Sart, each of which counts many subdivisions. The principal number of the Segestan people occupy Khaf and its neighbourhood Ruy, Tebbes, and Birjan.

KHAFTAN. PERS. A short cloak worn in Kabul and on the frontier, with a hood.

KHAG. HIND. The horn of a rhinoceros; also a village boundary mark, of a pillar or mound.—*W.*

KHAGAN, a village in lat. 34° 46' 45" N., and long. 75° 14' 15" E., in a mountain valley in the Hazara district of the Panjab, 60 miles long and 15 broad, stretching into the mountain region. It is the most northern part of British India.

KHAH. PANJ. A stout cloth made of asses' hair in Amritsar.

KHAIBAR or Khybar, a pass leading from the Peshawur district of the Panjab into Afghanistan; centre of pass being in lat. 34° 6' N., and long. 71° 5' E. The Khaibar pass commences near

Jamrud, to the west of Peshawur, and twines through the hills for about 33 miles in a north-westerly direction, till it debouches at Dhaka. Jamrud is 1670 feet above the sea; Ali Masjid, 2433; Landi Khana, 2488; Landi Kotal, 3373; Dhaka, 1404. Mr. Scott, of the Survey, says the elevation of Jamrud is 2433 feet, and if so, all these figures would be increased by 763 feet.

The Khybar (Khaibar) pass is the most northerly of the passes leading between Afghanistan and British India; those to the south are the Kurum, the Gumal, and the Bolan. The Khaibar pass rises gradually from the east, but has a steep declivity westward. At Ali Masjid it is merely the bed of a rivulet, with precipices rising on each side at an angle of 70°. Near Landi Khana, it is a gallery 12 feet wide; on one side a perpendicular wall, and on the other a deep precipice; and as it approaches the Kabul territory it becomes more formidable. Nadir Shah paid a sum of money to secure his passage through it. It was forced by General Pollock on the 5th April 1842, and has been repeatedly occupied by the British since then.

Upon Rājīt Singh's excursion to Peshawur, the Khaibari opened the bands or barriers of the Bara river, and inundated his camp by night, and, profiting by the consequent confusion, they carried off much spoil and many horses. The maharaja then precipitately left for Lahore, having made only a stay of three days. Of the Khaibar tribes proper there are three great divisions,—the Afridi, the Shinwari, and the Orakzai. Of these, the Afridi, in their present locality, are the more numerous; the Shinwari, more disposed to the arts and traffic; and the Orakzai, the more orderly. The Afridi occupy the eastern parts of the hills nearest Peshawur, and the Shinwari the western parts looking upon the valley of Jalalabad. The Orakzai reside in Tirah, intermingled with the Afridi, and some of them are found in the hills S.W. of Peshawur. It was a malik of this tribe who conducted Nadir Shah and a force of cavalry by the route of Chura and Tirah to Peshawur, when the principal road through the hills was defended against him. The Shinwari, besides their portion of the hills, have the lands immediately west of them, and some of the valleys of the Safed Koh range. More westerly still, under the same hill range, they are found south of Jalalabad, and are there neighbours of the Khogani. There are also some of them in Ghorband, and they dwell in great numbers bordering on Bajor to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bajor and of Kafiristan. The Khaibari, like other rude Pathan tribes, have their malik or chiefs, but the authority of these is very limited, and every individual has a voice in public affairs, and it often happens that a nanawati, or deliberation on any business, terminates in strife amongst themselves. The portions of the Afridi and Shinwari tribes who inhabit the defiles of Khaibar, through which the road leads from Peshawur to the Jalalabad valley, are but inconsiderable as to numbers. Under the Saddozai princes, they received an annual allowance of Rs. 12,000 on condition of keeping the road through their country open, and abstaining from plunder. They called themselves, therefore, the servants of the king. It is boasted that the Afridi tribe can muster 40,000 fighting

men. On various occasions, when their strength has been exhibited, from 2000 to 5000 men assembled. The Khaibar mountains appear at first irregularly grouped, but the distinct arrangement of a chain is afterwards observable. The hills generally consist of slate and limestone, with overlying sandstone. There are four passes through this range. Like all roads through ranges of mountains, the Khaibar pass is chiefly the bed of a torrent, liable to be filled by a sudden fall of rain, but at the other times dry, with the exception of a winding rill supplied by springs. The water is said to be unwholesome.

The Shinwari have eight clans. Of these, the Zakha are the more powerful in fighting strength, and the Kuki can bring into the field more than 3000 men. The combined force of these two clans would muster close on 10,000 men; but they are scattered over a very considerable tract of country. The Kuki dwell nearest the frontier, their permanent home is in the Bara valley, which would afford an admirable hill station for European troops. During the winter the Kuki move down from this exposed position and establish their quarters at and near the eastern entrance to the Khaibar, which they occupy as far as Ali Masjid and the caves of Kajurnai. The Kuki have earned during the last 20 years a reputation for friendliness. Their principal trade consists in supplying frontier stations with firewood. The Zakha have always been noted for their cunning and boldness as marauders. Holding the northern sides of the Khaibar as far as Landi Kotal, they have ever taken the lead in all the hostile acts to travellers and trade which have earned for the Khaibar such a sinister reputation. The treaty of Gandamak, in May 1879, left the Khaibar tribes for the future under British control.—*H. and N.W. F.* ii. p. 126-135; *Imp. Gaz.*; *Vigne's Personal Narrative*, p. 232; *Masson's Journey*, i. pp. 174-181; *Moorcroft's Travels*, i. p. 358; *Mohun Lal's Travels*, p. 343.

KHAI-KHIEW of Assam, a bright yellow root of a creeper.

KHAIRABAD, the principal town of the Sitapur district of Oudh, situated 5 miles south-east of Sitapur, the civil station and cantonment of the district, in lat. 27° 31' 30" N., and long. 80° 47' 35" E. The pargana was originally in the possession of the Pasi tribe, who were ousted by the Bais and Kayasths; but their descendants still hold many villages in the pargana.—*Imp. Gaz.*

KHAIRABAD, a large village, now in ruins. The river of Khairabad issues from the Snowy Range in an E.N.E. direction. It has a broad and pretty deep bed. It is the Ab-i-Shirin (sweet water) mentioned in Timur's route, perhaps the Arosis of the ancients, and the river of Hindian of the present day; the Hindian also, but erroneously, is called the Tab. From the Khairabad river to Behbahan is a distance of three farsang (eleven miles); the first in a north-west direction, across a very rugged country, abounding in selenite or foliated gypsum; the two last, westward, over a level, well-cultivated country.—*De Bode's Luristan*, pp. 260, 261.

KHAIRAGARH, a tributary State in the Raipur district of the Central Provinces; the ruling family is Raj Gond, related to the Garha Mandla

family. Area, 940 square miles; population, in 1872, 122,264.—*Hunter*.

KHAIRAT. ARAB., HIND., PERS. Charity, alms.

KHAIRPUR, chief town of the Khairpur State, Sind, situated on the Mirwah canal, about 15 miles east of the river Indus; lat. 27° 31' 30" N., and long. 68° 48' 30" E. The State belonging to the Talpur family is 120 miles long and 70 broad. It consists of a great alluvial plain bordering on the Indus, and watered by canals. Population (1872), 130,350. With the exception of the fertile strip watered by the Indus and the Eastern Nara (a canal which follows an old bed of the Indus), the remainder of the area is a continuous series of sandhill ridges covered with a stunted brushwood, where cultivation is altogether impossible. The country generally is exceedingly arid, sterile, and desolate in aspect.

The Hindu inhabitants are principally Soda Thakurs or Rajputs, who inhabit the extreme eastern part of the State.—*Imp. Gaz.*

KHAISA GHAR, or the Takht-i-Suliman, is seen to the west of Dehra. It is a magnificent hill, famed in traditional lore as the spot on which the ark rested, and for being the parent seat of the Afghan races. Its habitable parts are occupied by the Sherani, who also hold the inferior hills between it and the plains. They have for neighbours the Mikrani, their colleagues in marauding expeditions, and of equally infamous reputation.—*Masson's Journeys*, i. p. 47.

KH'AJA. PERS. Often written and pronounced Kh'waja and Khoja, a man of distinction, a rich merchant, a doctor, a teacher, a school-master. Kh'aja - sara, a domestic servant, a eunuch. Kh'aja kardan, to castrate. It is sometimes prefixed to an individual's name, as the English word master, or is addressed to a person, as we should say, sir. It is the Cojia of the Arabian Nights, often now written Khoja. The term has not been much introduced into the Hindustani language of India, and is only used as a prefix to the names of certain Muhammadan saints, and under the pronunciation of Khoja to all eunuchs, who are also styled Aga.

KHAJA or Khoja is a titular appellation of a sect of Muhammadans, who say that they emigrated from Persia. They are a sect of Ismaili Muhammadans, are therefore heterodox Shias; for, while the Ismaili believes only in seven Imams, the Khaja continues the line down to the present day. Aga Khan, who was a pensioner of the British Government at Bombay, was their Imam. He died April 1881, aged 81, and was succeeded by his son. They reject Abubakr, Umar, and Usman, and reverence Ali, Hasan, Husain, Zain-ul-Abidin, Muhammad-i-Bakr, and Imam Jafar-i-Sadiq. They are in general illiterate, but have invented a written character for themselves, in which they have transcribed the Koran. Sir Erskine Perry, however, says the Khaja race, by their own traditions, were converted from Hinduism about 400 years ago by a Pir named Sudr Din (Qu. Sadr-ud-Din), and it is stated that the Bhattaya is the Hindu clan from which they were converted. Aga Khan, who claimed to be head of the tribe, was a pretender to the throne of Persia, and afterwards headed a body of free lances, with whom he did good service along with



the troops under Sir Charles Napier. When he claimed tribute as head of the Khajas, he had to show his pedigree and prove his descent. It was men of this sect who so kindly assisted Mr. Stanley when on his search for Livingstone.

The Shiah branch of the Muhammadan creed, whenever settled amongst anti-religionists, always hold as a tenet, and rigidly adhere to the practice called Takeyyah, i.e. the systematic concealment of everything that concerns their faith, history, customs, and, in a word, any peculiarities the disclosure of which might be attended with unpleasant consequences. In Bombay they are, generally speaking, wealthy traders, and their influence is not to be measured by their numbers, which are only estimated at 1400 families in and around the city of Bombay. In Kattyawar they have some 5000 families, in Sind 3000. Cutch is another great Khaja centre. They have 800 or 900 families at Zanzibar, the trade of which thriving island is mainly in their hands; and all along the seaboard of Eastern Africa, Eastern Arabia, and on both sides of the Persian Gulf, the Khaja have established themselves in regular colonies. The book which from the beginning has been their accepted scripture, was given them by Pir Sudr Din, through whom they were converted, and contains in its ten chapters an account of ten incarnations. The first nine treat of the incarnation of Vishnu, the tenth of the incarnation of the Most Holy Ali. Their religion is consequently a strange jumble of creeds, and it is said that the majority of Khaja refuse to believe in the efficacy of prayer. The idea of the incarnation of Aga Khan had of late years been almost entirely confined to the women of the community, and had led, it is rumoured, to curious customs.

The annual tribute Aga Khan received from his followers in Bombay alone amounted to a lakh of rupees. From time to time an effort to escape this heavy tax has been made by the more venturesome members of the community. About 1850, four Khojas, who disputed the supremacy of the Aga, were murdered in the streets of Mahim. But the murderers were hanged, and since then the Khoja people have fought for their rights only with such weapons as bills in the English Supreme Court of Bombay, replications and rejoinders drawn up by English counsel learned in the law, caste meetings and out-castings after the orthodox Hindu fashion. In a famous trial of 1866 the rights of Aga Khan as spiritual head of the Khaja community were established, as well as his power to initiate sentences of excommunication. But the question was revived with reference to a Khaja murder case of 1878, and a Commission was then appointed by Government to examine the claims of the increasing body of dissentients, and to draw up fresh rules and regulations for the guidance alike of the ruler and the ruled. The Commission had no very practical result. Aga Ali Shah succeeded to the anomalous position occupied by his father.—*Burton's Scinde; Bird's Eye Review.*

KHAJA, a pedlar race of the Panjab, probably the Khoja sect of Sind and the Bombay Presidency, industrious and straightforward dealers. The first of them established a good business by selling cloth among the villages on the Simla road. Then,

with introductions from Ambala native firms, they began a connection with wholesale merchants in Dehli. The Khaja travel in small bands under a jemadar or headman, who is usually allowed credit to the extent of 25 per cent. on his cash purchases. They visit the villages in the winter months, and give credit to any villager to whose identity and respectability the patel testifies. In the harvest time they return to collect their accounts, and by May they are to be found at home, —in Gujerat and Sialkot. The Khaja are said to be scrupulously punctual in their payments to the Dehli firms, and their agents in Calcutta and Bombay, to whom they introduce themselves by letters from the imperial city. Should a jemadar fail to meet his obligations, his brother-traders subscribe the amount. No accusation of usurious practices is made against them, and their books are freely open for inspection. There are eight hundred pedlars in the trade.

KHAJA APPAK. The rulers of Eastern Turkestan have always been Muhammadan from the time of Taghalaq Timur, who was, we are told, the first Muhammadan sovereign of Kashgar of the lineage of Chengiz. Buddhism indeed was found still prevalent in the cities of Turfan and Kamil at the time of the embassy of Shah Rukh in 1419, and probably did not become extinct much before the end of the century. But, in the western states, Muhammadanism seems to have been universal from an earlier date, and maintained with fanatical zeal. Sainly teachers and workers of miracles, claiming descent from Mahomed, and known as Khaja or Khoja, acquired great influence, and the secretaries attached to the chiefs of these divided the people into rival factions, whose mutual hostility eventually led to the subjugation of the whole country. For, late in the seventeenth century, Khaja Appak, the leader of one of those parties called the White Mountain (having been expelled from Kashgar by Ismail Khan, the chief of that state, who was a zealous supporter of the opposite party or Black Mountain), sought the aid of Galdan Khan, sovereign of the Eleuth or Kalmuk of Zangaria. Taking the occasion so afforded, that chief in 1678 invaded the states south of the Tian Shan, carried off the Khan of Kashgar and his family, and established the Khaja of the White Mountain over the country in authority subordinate to his own. Great discords for many years succeeded, sometimes one, sometimes another, being uppermost, but some supremacy always continuing to be exercised by the khans of Zangaria. In 1757 the latter country was conquered by the Chinese, who, in the following year, making a tool of the White party, which was then in opposition, succeeded in bringing the states of Turkestan also under their rule.—*Yule, Cathay*, ii. p. 357.

KHAJA BAHU-ud-DIN, of Nakshband, instituted a class of Muhammadan mendicants or fakirs, who go about with a lighted lamp in one hand and sing verses in honour of their prophet. They are called Nakshbandi fakir. He took the appellation of Khaja Nakshband, and was the founder of the order of Nakshbandi dervishes which still prevail in India, Turkey, and Tartary. His descendants to this day generally prefix the word Khaja to their names, and distinguish themselves by the appellation of Nakshbandi. Khaja is a

term of honour usually applied to persons who are eminent either for their sanctity or learning. The literal meaning of Nakshband is fixing an impression; and the term was figuratively adopted by Baha-ud-Din. — *Wils.*

**KHAJA BANDA NAWAZ**, the name of a Muhammadan saint.

**KHAJA KHAZIR**. In Bengal, Muhammadan women, on the last Thursday of the month Bhadon, set afloat a small raft, bearing a paper or tinsel boat, in honour of Khaja Khazir, in fulfilment of a vow. It is sometimes a small lamp filled with coconut oil, and placed in an earthen dish adorned with a wreath of flowers. The lamp is lighted and committed to the stream, while the fair devotees anxiously watches its progress down the current. On the banks of the Ganges and Hoogly, along the strand at Calcutta, great numbers thus make their offerings, —

'The maid or matron, as she throws  
Champac or lotus, Bel or rose,  
Or sends the quivering light afloat,  
In shallow cup or paper boat,  
Prays for a parent's peace or wealth,  
Prays for a child's success or health,  
For a fond husband breathes a prayer,  
For progeny their loves to share,  
For what of good on earth is given  
To lowly life, or hope in heaven.'

—*H. H. Wilson; Travels of a Hindoo*, ii. p. 404. See Khazir.

**KHAJA KUTUB-ud-DIN**, of Ouse, in Persia, has a great name in the chronicles of Muhammadan sainthood. He was the guide and apostle of Altamsh. — *Travels of a Hindoo*, ii. p. 181.

**KHAJA MU'IN-ud-DIN**, the oldest Muhammadan saint in India. His dargah is in Ajmir. He was born in Segistan, and died in A.D. 1239, at Ajmir. He belonged to the Chishti sect of Muhammadans. The Moghul emperors often visited his tomb, especially Akbar and Jahangir. His tomb was visited by the emperor Akbar to implore male offspring. The shrine is of white marble, and is visited alike by Hindus and Muhammadans. — *Calcutta Review*, January 1871, p. 72.

**KHAJAN**. HIND. Marshy or meadow land on the sea-coast.

**KHAJUNAH**, a dialect spoken on the N.W. frontier of British India, where three dialects are in use, called Shina, Khajunah, and Arniya. The Shina dialect is spoken by the peoples of Astor, Gilgit, and, lower down, in Chelas, Darel, Kohli, and Palas, on both banks of the Indus; the Khajunah, by the people of Hunza and Nager; and the Arniya in Yasan and Chitral. Astor has an area of 1600 square miles on the left bank of the Indus. Gilgit, in Tibetan Gylgyid, has an area of 2500 square miles on the right bank of the Indus. The Dard or Durd are supposed by Vigne to be the Dadicæ (Δαδῖκαι) of Herodotus, and the people who now occupy the county called Dardu. See Dard.

**KHAJUR**. ARAB., HIND., PERS. A date; also the date tree, Phoenix dactylifera, and the wild date, Elate sylvestris or P. sylvestris. Khajuri, HIND., is the Phoenix humilis, and Pindi-khajur is P. acaulis. Khajur munj is the fibre of the palm leaf. Khajuran, HIND., a sweetmeat.

**KHAJURA**. HIND. A concrete or tuffa of lime.

**KHAJURAHU**, an ancient and now decayed

town in Ch'hatarpur State, Bundelkhand, N.W. Provinces, famous for its magnificent architectural remains. Population about 900. It is situated at the south-east corner of the Khajur Sagar or Ninora Tal lake. It was the ancient capital of the Chandel dynasty, is about 125 miles W.S.W. of Allahabad, and 150 miles S.E. from Gwalior. It has in and around it about thirty temples, the most beautiful in form as well as the most elegant in detail of any of the temples now standing in India. They were erected simultaneously in the 11th century, and are nearly equally divided among three religions, — Jaina, Saiva, and Vaishnava. Each group has one shrine greater than the rest, round which the smaller ones are clustered. In the Saiva groups it is the Kandarya Mahadeva; in the Vaishnava it is the Rama Chandra; and in the Jaina group it is the Jinanatha. The Parswanatha Jaina temple has a rich base, the Ganthai is the Bell temple, and the Chaonsat Jogini has sixty-four cells. Numerous inscriptions of the Chandel kings have been discovered at various places in the neighbourhood. Upwards of twenty temples still stand in the town, and the ruins of at least as many more bear witness to its former greatness. On one side General Cunningham counted over eight hundred statues of half life-size, and eight sculptured elephants of like proportions. The inner shrine of this edifice constituted in itself a splendid temple, and was crowded with figures. Captain Burt noticed seven large temples of exquisite carving, whose mechanical construction adapted them to last for almost indefinite periods. Most or all of these noble buildings must be referred to the great Chandel dynasty, who ruled at Khajurahu, apparently from A.D. 841 to A.D. 1157. The modern village contains only about 160 houses. The first part of one inscription is of date Samvat 1010, A.D. 962; the last part, Samvat 1173 or 1060. The character used in the inscription is called the Kakada, and in the 11th and 12th centuries appears to have prevailed from Cuttack to Shekawat. It contains an invocation to Siva and other of the Hindu deities. The inscription is chiefly in honour of Banga (by his son). The kings of Oudh and Ceylon attend to do him homage, and his captives are the wives of the kings of Andhra, Radha, and Anga! (Banga, of course), eulogized by the Brahmans, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the Brahman minister of his father and grandfather. The inscription had twice before been engraved in irregular characters, and it was only in A.D. 1016 that it was put into proper Deva Nagari. The story of creation from Brahma and the egg is told. The influence of the moon on the tides is alluded to. The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha more than 1500 years before this time. — *Imp. Gaz.; As. Soc.* viii. p. 176.

**KHAK**. PERS. Earth, dust. Khaki and Khaki-dud'hia, of the colour of earth, grey colour. Khak-i-Balkh, two mounds near to the Bala Hissar in Kabul. Khakrob, a sweeper, a menial servant of the lowest class, also the

sweeper of a village, acting at times as a watchman, a guide, a police spy, one of the village establishment.

**KHAKAN.** TURK. A khan, a chief, identical with the Greek Xaganos.

**KHAKI**, a sect of Vaishnava Hindus founded by Kil, a disciple of Krishna Das. They apply ashes of cow-dung to their dress and persons. They are not numerous, and seem to be confined to the vicinity of Farrakhabad, at Hanuman-Ghur in Oudh; but the Samadh or spiritual throne of the founder is at Jaipore. The residents in towns dress like other Vaishnava, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth. They wear the Jata or braided hair, after the fashion of the votaries of Siva. They are derived from Ramanand, but not immediately.—*Wilson*.

**KHAKI.** HIND. A kind of hemp resin or charras.

**KHAKSI**, of Nepal, a shrub the leaf of which answers the purpose of emery or sandpaper, giving a fine polish to the harder woods.—*Smith's Nepal*, p. 68.

**KHAL**, a Ladakh land measure, being land for which one Khal of seed is sufficient. The word seems to mean only a load of any kind, and is apparently the same as the Indian Khara or Khari, a measure of 20 bhara.

**K'HAL**, also K'hala. HIND. A water-course, natural or artificial, a lagoon. Khalari, a saltpan.

**KHAL.** HIND. A skin or hide. Khal-po, a tanner.

**KHAL.** HIND. Oil-cake, the refuse of the mill after expression of the oil.

**KHALA.** HIND. A threshing-floor.—*W*.

**KHALAJ.** TURK. Properly Khalij, a sword.

**KHALASI.** HIND. A sailor, tent pitcher, Muhammadan labourer.—*W*.

**KHALASSAT-ul-AKHBAR**, or Epitome of History, a book written by Khondamir, the literary name of Ghaias-ud-Din bin-Humam-ud-Din. One of his books is entitled Habib-us-sayar-fi Afrad-ul-Bashar, that is to say, 'the curious part of the lives of illustrious men.' It is a history which he extracted from that which his father Mirkhond had composed, and entitled Rauzat-us-Safa, but to which he made augmentations. He dedicated this book to the secretary of state of the king of Persia, Shah Ismail Safavi, who gave him the name of Habib-Allah; and for that reason the book had the name Habib given to it in the year A.D. 1508, Hijira 927, in the reign of Lewis XII.—*History of Genghiz Can*, p. 422.

**KHALATA-TCHOLI**, a sandy desert on the route from Khiva to Bokhara, and about 100 miles from Khiva. It is also styled Jan-Batirdigan, or life-destroyer. It is only traversed in the winter when the Karakol route is infested by Turkomans, who, when the Oxus is frozen, traverse the country in all directions.—*Collett, Khiva*.

**KHALAUTI.** HIND. A low-lying rice country.

**KHALFAH.** Hajji Khalfah, a learned Muhammadan, author of a great bibliographical lexicon, containing an account of every work of importance in Arabic, Persian, and Turkish, with brief notices of the authors. It was edited by Flugel.

**KHALGI** or Khulgi. PERS. The ornament

of the bridle of a man of rank, is usually of silver with a feather, and stands on the head-stall between the horse's ears.—*Malcolm's Central India*, i. p. 229.

**KHALI**, under the jinswar system of revenue, a large rick-yard, where the produce of all the village fields is collected and threshed.

**KHALID**, a Bedouin tribe. The Beni Khalid in Niebuhr's time were one of the most powerful tribes of Arabia. They conquered the country of Lachsa, and advanced to the sea.

**KHALID-ibn-ul-WALID** was the conqueror of Syria. He joined Muhammad in the 8th year of the Hijira. See Masailma.

**KHALIFAH.** ARAB. A ruler, king, deputy, a title assumed by the successors of Mahomed, who possessed absolute authority in civil and religious matters. Abubakr, who succeeded Mahomed, was the first to adopt it, styling himself Khalifah Rasul Allah, Vicegerent of the Apostle of God; and this, together with Amir-ul-Momanin, Commander of the Faithful, which the khalif Omar assumed, was the principal title of all the reigning princes from the Hijira in A.D. 622 till the taking of Baghdad A.D. 1258. Khalifat is the dominion.

#### A. The four first khalifs.

Abubakr, . . . . .	A.D. 632	Osman, . . . . .	A.D. 644
Oma., . . . . .	634	Ali, . . . . .	656

#### B. House of Ommaya.

Muawia, . . . . .	A.D. 661
Yezid, son of do., . . . . .	680
Muawia II., son of Yezid, . . . . .	683
Merwan I., . . . . .	683
Abd-ul-Malil, son of Merwan, . . . . .	685
Walid, son of Abd-ul-Malik, . . . . .	705
Suliman, do. do., . . . . .	715
Omar-ibn-Abdul Aziz, . . . . .	717
Yezid II., son of Abd-ul-Malik, . . . . .	720
Hisham, do. do., . . . . .	724
Walid II., son of Yezid II., . . . . .	743
Yezid III., son of Walid I., . . . . .	744
Merwan II., . . . . .	744

#### C. House of Abbas, the period of Persian ascendancy.

Abdallah-us Saffa, . . . . .	750
Abu Jafar-ul-Mansur, brother of us-Saffa, . . . . .	754
Muhammad-ul-Mahdi, son of ul-Mansur, . . . . .	775
Musa-ul-Hadi, son of ul-Mahdi, . . . . .	785
Harun-ur-Rashid, . . . . .	786
Muhammad-ul-Amin, son of Harun-ur-Rashid, . . . . .	809
Abdullah-ul-Mamun, . . . . .	813
Kasim-ul-Mutasim, . . . . .	833
Harun-ul-Wathik, son of Kasim-ul-Mutasim, . . . . .	842
Jafar-ul-Mutawakkil, . . . . .	847

#### D. Decline of the khalifat during the tyranny of the Turkish Bodyguard.

Muhammad-ul-Muntasir, son of ul-Mutawakkil, . . . . .	861
Ahmad-ul-Mustain, . . . . .	862
Muhammad-ul-Mutaz, son of ul-Mutawakkil, . . . . .	866
Muhammad-ul-Mutadi, son of ul-Wathik, . . . . .	869
Ahmad-ul-Mutamid, son of ul-Mutawakkil, . . . . .	870
Ahmad-ul-Mutadhin, nephew of Ahmad-ul-Mutamid, . . . . .	892
Ali-ul-Muktafi, son of Mutadhin, . . . . .	902
Jafir-ul-Muktadir, do. do., . . . . .	907
Muhammad-ul-Kabir, do. do., . . . . .	932
Ahmad-ul-Rhadi, son of Muktadir, . . . . .	934
Ibrahim-ul-Muttaki, do. do., . . . . .	940

#### E. During the ascendancy of the Bouide princes, A.D. 945 (A.H. 334), A.D. 1050 (A.H. 447).

Ul-Mufadhl-ul-Moti, son of Muktadir, . . . . .	944
Abd-ul-Karim, son of ul-Moti, . . . . .	974
Ahmad-ul-Kadar, son of predecessor, . . . . .	992
Abdallah-ul-Kaim, do. do., . . . . .	1031

#### F. From rise of the Seljuk dynasty to the destruction of Baghdad.

Muhammad-ul-Muktadi, son of predecessor, . . . . .	1071
Ahmad-ul-Mustashir, do. do., . . . . .	1094

Fadhul-ul-Mustashshid, son of predecessor,	A.D. 1118
Mansur-ur-Rashid, do., . . . . .	1119
Muhammad-ul-Muktafi, son of ul-Mustazhir, . . . . .	1119
Yusuf-ul-Mustaufid, son of predecessor, . . . . .	1160
Ul-Hasan-ul-Mustadhi, do., . . . . .	1170
Ahmad-ul-Nasar, do., . . . . .	1180
Muhammad-uz-Zahir, do., . . . . .	1225
Abu Jafar-ul-Mustanzir, do., . . . . .	1226
Abdallah-ul-Mutasim, do., . . . . .	1242
Destruction of Baghdad by Hulaku, grandson of Chengiz Khan, . . . . .	1258

The Shiah sect of Muhammadans hold as a tenet that on Mahomed's demise Ali ought to have been elected the first khalifah. Many of this sect regard Ali as having so succeeded, and smaller sub-sects of the Shiah religionists believe in the incarnations of Ali up to the present day.

The Muhammadans of the Sunni sect have largely adopted the belief that in A.D. 1263 a descendant of Abu Jafar (ob. 1226) appeared in Egypt, and was recognised by Bibars, the Mamluk sovereign, as khalifah. And that in A.D. 1517, when Selim I. of Constantinople overthrew the Cairen khalifah, Matawakkal b' Allah, Selim obtained the transfer to himself of the khalifat, and with it the sword and mantle of Mahomed, from which time the mantle has been a standard. This point has been discussed as regards British India, because the Muhammadans there have never introduced into their Friday service at the mosque, nor yearly at the Idgah, the name of any British sovereign, but sometimes have prayed for the emperor of Delhi, the Sultan of Rum (Constantinople), the Sharif of Mecca, or, indefinitely, the ruler of the age. On these points it may be remarked that it is held to be an essential principle in the establishment of the office that there shall be only one khalifah at the same time, and the office is acknowledged by all parties to be elective and not hereditary. Also the Sunni sect and the Wahabee consider that the khalifah should be of the Quraish tribe, and the Shiah sect even hold that he should be a descendant of Mahomed.

The Wahabee sect, when Sana took Mecca and Medina in 1804, regarded the Sultan of Turkey as a usurper. This question has divided Muhammadans up to the present day.

On the death of Mahomed, the people of Medina suggested that they should elect one leader, and Mecca another; but this was not adopted; and under the three khalifs, who were successively acknowledged by the whole Muhammadan world, Arab armies poured across the northern sandy waste into Syria and Palestine. A few sieges, a few fierce battles, and these rich provinces were lost to the empire of Byzantium, the ancient Sassanian dynasty was crushed on the field of Kadesia, and Persia was added to the khalifat. In less than three years the Arabs were masters of Egypt.

The elected successor of Mahomed was Abubakr. Omar was the second khalif. His time was a period of great extension of Muhammadanism. The battle of Kadesia was fought and won by his general Saad, and put an end to the Persian empire of the Parsee. He imposed the khiraj on Syria, and died and was buried at Jerusalem, where his tomb still is.

When Omar had achieved the triumphs which consolidated the power of El Islam, an ambassador from the Byzantine emperor came to Arabia to pay homage to the great conqueror on the part of

his master. Arrived at Medina, he was directed to the presence of the khalif, who, dressed in simple Arab garb, was reclining fast asleep and unattended beneath a palm tree. The simple life of one whose fame had filled the whole world, and still more the discourse which Omar addressed to him on waking up, made so profound an impression upon the Greek ambassador, that he there embraced the Muhammadan faith. The contrast between the unassuming manners of the early khalifs and the arrogance and luxury of the later commanders of the faithful in their palaces at Damascus or Baghdad, was striking. Arabic annals are full of examples of this, and the incident of the entry of Umar into Jerusalem clad in a rough mantle, and leading his own camel, like the poorest desert Arab, is familiar to all readers of the history of the Holy City.

The third khalif was Osman or Othman, on whose murder Ali succeeded. Ali was surnamed 'the ever-victorious lion of God,' but his succession marked the beginning of troubles. He was accused of having instigated Othman's assassination. Othman's bloody shirt was conveyed to Syria, and displayed on the principal mosque of Damascus, to incite the Syrian army to revenge. 50,000 men, said the messenger who conveyed these tidings to Ali at Medina, are assembled about the robes of Othman, whose cheeks and beards have never been dry from tears, and whose eyes have never ceased from weeping blood since the hour of that prince's atrocious murder. They have drawn their swords with a solemn pledge never to return them to the scabbard, nor cease from mourning, until they have extirpated all concerned in that detested transaction. Simultaneously with this movement in Syria, Telha and Zobeir, two of the most renowned warriors among the Arabs, and Ayasha, the favourite wife of Mahomed, repaired to Bussora, and raised the standard of rebellion against the authority of Ali. But Ali, though deficient in political ability, and wanting in the tact requisite to conciliate rival and turbulent factions, was an unrivalled soldier on the field of battle. He placed himself at the head of 30,000 men, and advanced in the direction of Bussora. In the battle of the Camel, 17,000 Arabs are said to have fallen. Telha and Zobeir were both killed, and Ayasha became a prisoner in the power of Ali. He treated her with the utmost courtesy and forbearance, and caused her to be escorted to Mecca. This signal victory made Ali the undisputed sovereign of Irak, Egypt, Arabia, Persia, and Khorasan; but the Syrian army remained implacable; and Amru, the conqueror of Egypt, in the presence of the whole army, acknowledged Moawyah, son of Abu Sussian, as the lawful khalif and prince of the maslmim. Ali attacked the Syrian host on the plain of Suffein. Victorious again and again in the battlefield, he allowed himself to be outwitted in diplomacy, and in the month of Ramzan A.H. 40, the career of Ali was brought to a close by the dagger of an assassin, and Moawyah became the undisputed khalif. In all the mosques wherever the Muhammadan doctrines prevailed, the names of Ali and of all his family were regularly cursed upon all occasions of public worship. His death was followed nine years after by that of his eldest son Hasan, poisoned by his own wife, at the instigation, it is said, of Moawyah; and

after a lapse of two years, his second son Husain crowned the misfortunes of his family by his bloody death on the plains of Karbala, on the tenth day of the month Maharram A.H. 61. Yezid, son of Moawyah, was the reigning khalif at the time of the murder of Husain. That event was the signal for rebellious outbreaks in all parts of his dominions. The martyred Husain became a watchword which again and again deluged with blood the empire of the khalifs, and ultimately brought it to ruin, and has ever since separated the Muhammadans into two sects, embued with a bitter hatred, which up to the present moment, even under the strong power of the British, is ever liable to evince itself in outbreaks, needing armed intervention to be ready at hand. At present the only ruling house of the descendants of Ali is the Asof Jahi in Hyderabad in the Dekhan, which has been in existence for nearly 200 years.—*Gibbon*; *Lane*; *Osborn's Islam*; *Osborn's Khalifs*; *Sir G. Birdwood*; *Dr. Badger*; *Bjornstjerne's British Empire in the East*, p. 97; *Bunsen*, ii. p. 150. See Ali Ilahi; Ismaili; Khaja; Khutbah; Mahomed.

KHALIFAH-UL-AKBAR, God's vicegerent, a title given to Adam.

KHALIJ. HIND. The pheasants, *Gallophasid albobristatus*, *Horsfieldii*, and *Melanotus*.

KHALIL, a grandson of Timur, on whose demise Khalil, at Samarcand, declared himself emperor.

KHALIL, an Afghan tribe near the mouth of the Khaibar pass. Peshawur and the hills which surround it are peopled by various Afghan races, as Yusufzai and Mohmund in the north and west, Khalil and others in the centre, and Afridi, Khattak, and others in the south and east. Arbab, plural Arabic of Rab, lord, is the title assumed by the chiefs of the Khalil, Mohmand, and other tribes on the Peshawur frontier.

KHALIL-ALLAH. ARAB. Friend of God, the reverend designation of Abraham. The Messiah is the Ruh-Allah or Spirit of God, and Moses the Kalam Allah or Word of God.

KHALI MAHAINA, a term for the tenth month of the Muhammadan year, without festival.

KHALIS, a district and a canal which is cut from the Diala to the Tigris. The district of Khalis is situated to the north of Baghdad, and takes its name from the canal, which supplies sixty-two villages, most of which are now become mere nominal ones, with water for agriculture, the Tigris itself being unfit for that purpose. The principal of these villages are Yenghijeh, 20 miles from Baghdad, on the banks of the Tigris, in Rich's time almost abandoned on account of the great oppression under which the peasantry laboured. Howeish was a village of a hundred houses, famous for its fruit gardens.—*Rich's Kurdistan*, ii. p. 156.

KHALPA or Kalpo, a low caste in Gujerat, who dress skins and prepare leather; they are sometimes village servants.—*Wilson*.

KHALSA. HIND. The Sikh people; the Sikh theocracy established by the Guru Govind; the old prominent division into Khalasa, meaning of Nanak, and Khalsa, meaning of Govind, which is noticed by Forster, is no longer in force; the former term Khalasa is almost, indeed, unknown in the present day. The word Khalsa, meaning select, is a term equivalent to a state or common-

wealth, but was supposed by the Sikh to have a mystical meaning, and to imply that theocracy or superior government under the protection of which they lived, and to the established rules and the basis of which, as fixed by Guru Govind, it is their civil and religious duty to conform. The Khalsa sect of Sikhs believe in the Adi-Granth of Nanak, but do not conform to the institutions of Guru Govind. The word Khalsa is from Khalis, pure or select, and taken to mean the purest or the most select; by others it is derived from Khalas, free, and meaning the freed or exempt, alluding to the sect being exempt from the usages imposed on the other Sikhs.

The principal of the religious institutions of Guru Govind is that of Pahal, the ceremony by which a convert is initiated and made a member of the Sikh Khalsa or commonwealth. The forms which Govind employed are still observed. The neophyte is told by the officiating Granthi or priest that he must allow his hair to grow. When it has grown a month or two, he dresses himself in blue from head to foot, and is then presented with five weapons, a sword, a firelock, a bow, an arrow, and a pike. The candidate and the initiator wash their feet with water in which sugar is put, and this nectar (called pahal) is stirred with a steel knife or dagger, five quatrains from their scriptures being read. Between each quatrain the breath is exhaled with a puff, and the beverage stirred as before. The hands of the convert are then joined, and the Granthi or initiator pours some of the nectar into them, of which he drinks five times, rubbing a little on his head and beard, exclaiming, 'Wah! Guru ji ka Khalsa! Wah! Guru ji ki Patah!' or 'Wah! Govind Singh, ap hi Guru chela!' Govind, who instituted the Pahal, it is said, went through this form with five of his followers, drinking of the water which had washed each other's feet. Women are made Sikhs in the same manner as men, except that the nectar is stirred with the back instead of the edge of the knife. The children of Sikhs go through this ceremony at an early age.—*Cunningham's Sikhs*, p. 96; *Malcolm's Sikhs*; *Hist. of the Panjab*, i. pp. 101, 126; *Forster's Tr. i.* p. 309.

KHALSA, properly Khalisa. HIND. Land under the direct administration of Government. Under Muhammadan domination in India, the revenue office, containing the records of the Government lands revenue.

KHALSI, on the west bank of the Jumna, is famed as possessing one of the rock inscriptions of Asoka. Khalsi is just where the Jumna leaves the higher range of mountains to pass between the Duns or valleys of Kyarda and Dehra.

KHALWAT. ARAB. Retirement, privacy. Khalwat-gah, women's apartments, private apartments.

KHAM. HIND. Raw, crude, unfinished. Revenue is said to be collected kham, or land held kham, when done so direct by Government, and not through the medium of a farmer or other under-holder. It is the equivalent of Kach'ha.

KHAMAN, a word, meaning well done, shouted by the Rajput race. The Persian and Hindustani exclamations are Shahbash; fabahah, jio raja jio, jye.

KHAMAR. BENG., URIYA. A threshing floor.

KHAMGAON, a town in Akola district, Berar,

lat. 20° 42' 30" N., and long. 76° 37' 30" E.; pop. (1867), 9432. Khamgaon is the largest cotton mart in Berar, perhaps in all India.—*Imp. Gaz. v.*

KHA-MI, the most important tribe in the Arakan Hill tracts. The population of the district is estimated at 12,000, viz.:—

Rakhaing called	Shandu, Khyeng,
Khyoung-tha,	Ann or Khoung-tso, 2162
Sons of the River, 1219	Khyaw or Kuki,
Kha-mior Khwe myi, 7172	Mro, . . . . . 2126

The *Rakhaing* or Khyoung-tha (Sons of the River) are of the Burmese stock, and speak a dialect akin to Arakanese. They have seven clans, all of whom live on the Kuladan. Some of the clans are said to be descended from the Mon of Pegu. They have rough paper books of palm-leaf shape, and are Buddhists.

The *Shandu* language is monosyllabic; they dwell north and north-east of the Blue Mountain, are polygamic. Their clans are always at war.

The *Kha-mi* or Khwe-myi are the chief tribe of the district. Their clans have each a tounge meng or hill chief. *Kha-mi* means inan. Their Burmese name, *Kwe-myi*, means dogtail, because their dress hangs down behind like a tail. They are wary and deceitful, but are inclined to trade.

The *Mro* live on the Mi. Formerly they used to construct a nest in a high tree, to which they ascended by a bamboo ladder.

The *Ann* or Khoung-tso dress like the *Kha-mi*, but speak a distinct dialect.

The *Khyeng* inhabit the Yoma Hills east of the Le Mro river. Their language varies, but all acknowledge themselves of one tribe. They are shy, and averse to improvement. They tattoo their women.

The *Khyaw* or Kuki inhabit a small village on the Tsala river, and are of the Kuki family.

The religion of the tribes is spirit (ka-nie) worship, with bloody sacrifices to the spirits of the hills and the rivers, at seed-time and harvest. Also, with the *Kha-mi* and Khyoung-tha, annually the hpalaw or spirits of the dead, when the dead-house is opened, and food and rice spirit (a-mu) are placed near the ashes of the departed. Raiding murderers, when caught red-handed, are beheaded, and their heads stuck up in the village. All other crimes are punished by fine. The intercourse before marriage is unrestricted; after marriage divorce is easy.

The jum or tounge-ya kind of cultivation is practised. They weave cotton blankets, etc.

An armed police force guards the frontier.

**KHAMIR.** HIND., PERS. Yeast, leaven. Khamira, a smoking mixture, of tobacco compounded with fragrant spices.

**KHAMITIC** or Turanian race was the earliest ruling power in Asia, and Nimrud was of that race.

**KHAM MITTI.** HIND. In Karnal, a product obtained in the process of making sal-ammoniac or nashadar.

**KHA-MOUNG-NEE.** BURM. In Tavoy, a heavy wood, not attacked by insects.

**KHAMPA**, wandering Tartars in Kanawar, who are in some respects similar to the Jogi of Hindustan. They visit the sacred places, and many of them subsist wholly by begging. Some are mummers, very humorous fellows; they put on a mask, perform a dance, singing and accompanying it with a drum, or they play, sing, and

dance all at once, holding the fiddle above the head, behind the back, and in a variety of other strange positions. After the British Government got possession of the hills, the Khampa came down in crowds to visit the holy places to the westward.—*Gerard's Kunawar*, p. 117.

**KHAMPTI**, a Shan clan who occupy a tract of country on the extreme eastern frontier of Assam, bordering on Lakhimpur district. The Khampti are a hill tribe of Shan origin, akin to the Ahams. About the middle of the 18th century, owing to internal dissensions, a colony of Khampti migrated into Assam, and established themselves in the division of Saddiya. They came from the country known to the British as that of the Bor-Khampti, near the sources of the Irawadi. According to their own annals, they had occupied that country for many centuries; but Captain Wilcox found them a divided people. Two great clans had been at feud for 50 years. Captain Wilcox found amongst the Bor-Khampti, the Muluk, the Khalong, the Kumong, cognates of the Singpho, and the Kham-pok, whose language is allied to the Singpho, were the labourers.

The *Siamese* are now the most important branch of the Shan, Tai, or Thai race, and the Khampti belong to the same stock as the Siamese. Their language contains nearly all the Siamese words, and their creed and alphabet are Siamese. There was once a great nation of this people, occupying a tract known by the Manipuri as the kingdom of Pong, which touched Tiperah, Yunnan, and Siam, and of which the city, called Mogong by the Burmese, and Mongmarong by the Shan, was the capital. This kingdom was finally broken up by the Burmese king Alompra, about the middle of the 18th century; and on its dismemberment, branches of the Shan race migrated to and settled in Assam. The Phaki or Phakial, on the Dihang river, the Kanijang of Saddiya, and the numerous settlements of Khampti, are all colonies of this race, retaining the costume, customs, and religion they brought with them into the valley.

The Khampti are very far in advance of all the north-eastern frontier tribes in knowledge, arts, and civilisation. They are Buddhists, and have regular establishments of priests, well versed in their religion, and a large proportion of the laity can read and write in their own language. Their houses are built of strong timber, with raised floors and thatched roofs contiguous to each other, a trough of wood being fixed under the junction of the two roofs to carry off the water. The interior is divided into chambers, and the whole terminates in a raised open balcony. The roof of the houses comes down so low, that externally there is no appearance of wall. The temple and priests' quarters are also of timber, and thatched, but the temples are elaborately carved, and fitted with great taste and neatness.

The priests have shaven heads, and amber-coloured garments, and rosaries. The office is not hereditary; any person may enter upon it after the necessary novitiate and instruction in the bapuchang, as the priests' quarters are called; but so long as they wear the sacerdotal habit they must renounce the world, and live a life of celibacy. Every morning the priests move

quickly through the villages, preceded by a boy with a little bell, holding a lacquered box, in which he receives the offerings of the people, generally presented by the women, who stand waiting at the door with a portion of their ready cooked food. In their hours of relaxation the priests amuse themselves by carving in wood, bone, and ivory. In making ivory handles of weapons they evince great skill, taste, and fecundity of invention, carving in high relief twisted snakes, dragons, and other monsters, with a creditable unity and gracefulness of design. It is customary also for the chiefs to employ themselves in useful and ornamental arts. The Khampti work in gold, silver, and iron, forge their own weapons, make their wives' jewellery, and manufacture embossed shields of buffalo or rhinoceros hide, gilding and lacquering them with skill and taste. The women, although very clever in elaborate embroidery, and making embroidered bands for the hair and other pretty things, are not the less capable of bearing a very severe share of the outdoor farm work.

The Khampti are not a handsome race; they are darker of complexion and coarser of feature than other Shans, the Mongolian peculiarities being more strongly developed in them than in their reputed brethren. After settling in Assam, however, the Khampti chiefs frequently took to themselves Assamese wives, and the effect of this mingling is very marked in softening and improving the features of the later generations.

The Khampti have two great religious festivals in the year,—one to celebrate the birth, and the other the death, of Gautama. At these ceremonies, boys dressed up as girls go through posture dances. They are not restricted to one wife; and the Khampti women are allowed every freedom and independence of action, paying and receiving visits, going to market, etc.

The dress of the Khampti consists of nether garments of coloured cotton of a chequered pattern, or of silk, more or less ample, according to the rank of the wearer; tight-fitting jackets of cotton cloth, dyed blue, with a white muslin turband, so twisted as to leave exposed the top-knot into which their long hair is twisted. The costume of the women is like that of the men,—plain, but neat. They wear the hair drawn up from the back and sides in one massive roll, which rises four or five inches so much in front as to form a continuation of the frontal bone. The roll is encircled by an embroidered band with fringed and tasselled ends; the lower garment is folded over the breasts and under the arms, reaching to the feet; sometimes, in addition, the Khampti women wear a coloured silk scarf round the waist, and a long-sleeved jacket. Their chief ornaments are necklaces of coral and other beads, and cylindrically-shaped pieces of bright amber inserted in the ears.

The most common weapon among the Khamptis is the dhao, a heavy short sword, plain or ornamented, according to the condition of the wearer, hanging in its sheath by a sling made of split rattan. It is worn somewhat in front, so that the hilt is readily grasped in the right hand; this, and the defensive round shield of buffalo hide, are sufficient for a Khampti to take the field with, but many of them now carry muskets or fowling-pieces. They are very useful auxiliaries in moun-

tain warfare, capable of endurance and full of resources.

The burial-ground of the Khampti is generally a tidily-kept spot apart from the village. The graves are surmounted by conically-shaped tumuli, which, when first constructed, diminish from the base to the apex in a series of steps, the earth being kept in position by bamboo matting round each step. Some of these graves when opened have been found to contain coffins of massive timber, with gold and silver ornaments, and outside the coffins various utensils, arms, and implements of agriculture.

The *Phakal* tribe, with the exception of a few particulars, answer to the description given of the Khampti. They also are Thai emigrants, their original habitat being the valley of Hukong.

The *Muluk*, who dwell in the Hankhati Mouza, south of Saddiya, are a tribe subordinate to the Khampti. Their dress is similar to that worn by the Khampti, except that it is of ruder fashion and of inferior texture. There is another tribe about Saddiya known as the Khanijang, but in manners and customs they do not differ from the Muluk.

The *Singpho* have settled in Assam within the memory of man. Their first settlements were on the Tengapani river east of Saddiya, and on the Buri Dihang in the tract called Namrup. They are of a race called by the Burmese Ka-khyer or Kaku, whose original settlements were on the eastern branches of the Irawadi river; they are there in contact with the Kunung, with whom they are closely allied in language and origin. They assumed the name of Singpho, which in their own language means 'man,' only after emigration into the Assam valley. They occupy large villages on the frontiers, often in somewhat unassailable positions, and their villages usually consist of sixty or more large houses, each from 80 to 100 feet long and about 20 feet in breadth, with raised floor throughout, and an open balcony at one end, where the ladies of the family sit, and spin, weave, and embroider. The house is divided into different apartments on both sides of a long passage, open from end to end. Over the hearths are large bamboo racks hanging from the roof, on which are placed meat or fish requiring to be smoked.

They are generally a fine athletic race, above the ordinary standard in height, and capable of enduring great fatigue; but their energies are greatly impaired by their free indulgence in opium and spirits. Their features are of the Mongolian type, and their complexion varies from a tawny yellow or olive to a dark brown. Hard labour tells on the appearance of the females, rendering them coarse in feature and awkward in gait; but in the families of the chiefs fair skins and pleasing features sometimes are seen.

The men tie their hair in a large knot on the crown of the head, and wear a jacket of coloured cotton, and a chequered under-garment of the same material or of silk. The chiefs assume the Shan or Burmese style of dress, and occasionally short smart jackets of China velvet, with gilt or amber buttons. The dress of the women consists of one piece of cotton cloth, often in large, broad, horizontal bands of red and blue, fastened round the waist, a jacket, and a scarf. The married women wear their hair in a large broad knot on



the crown of the head, fastened with silver bodkins, chains, and tassels. Maidens wear their hair gathered in a roll resting on the back of the neck, and similarly secured. They are especially fond of enamelled beads and bits of amber. The men tattoo their limbs slightly, and all married women are tattooed on both legs from the ankle to the knee.

The national weapons of this tribe are the dhao or dha, the spear with a short staff, and a strong crossbow with bamboo arrows. They affect the use of the musket whenever they can get one, and are sometimes seen with Chinese matchlocks. They use shields of buffalo hide four feet long, and helmets of the same material, and sometimes of thick plaited rattan work varnished black, decorated with boars' tusks, etc. In warfare their attacks are confined to night surprises, which are speedily abandoned if they meet with steady opposition. They are skilled in fortifying naturally difficult positions, using freely the panji, a bamboo stake of different lengths, sharpened at both ends, and stuck in the ground, by which the sides of the hills and all approaches to their position are rendered difficult and dangerous. Sometimes they use muskets on these occasions; the weapons are generally fixed in loopholes of breastworks, ready loaded, and fired when the enemy reaches the point of the road covered by them. If they fail by such means to beat off the attacks at once, they abandon the position for another behind it. In travelling they carry a haversack of very neat appearance, cleverly adapted to the head and shoulders, and made of very fine plaited fibre, on a frame of wood, covered with the skin of the large grey monkey. They are also provided with handsome bags, woven and embroidered by the women, in which they carry their pipes and tobacco, opium, etc.

For several generations the Singpho were the terror of the inhabitants of the Assam valley, and were in the habit of making constant irruptions into the plains in conjunction with the Moamaria, and these repeated raids have won for them the lowlands they now occupy. These inroads were put a stop to when the British took possession of Assam, but for some time afterwards this wild people made attempts to revert to their old habits. One officer of the British force had 5000 Assamese captured slaves returned to him, and it was then estimated that there were 100,000 Assamese and Manipuri still held in slavery among these people in Burma.

The Singpho understand the smelting of iron; and their blacksmiths, with no implements but a lump of stone for an anvil, and a rude hammer, forge weapons, especially dhao's, which are highly prized all over the frontier for their temper and durability. The Singpho manufacture their own wearing apparel; the thread is dyed previous to being woven, and thus are produced the checks and coloured garments of which they are so fond.

The Singpho repudiate all affinity with the Shan. Their language is entirely different, approximating more to the Karen, Manipuri, Naga, and Abor dialects, and their religion is a rude paganism. The Singpho propitiate three spirits called Nats, by sacrificing fowls, pigs, and dogs to them, and when about to proceed on important expeditions a buffalo is offered. They have no

regular priesthood, but they pay great deference to the Pugyees or priests of the Buddhist Shans. Some among them are supposed to possess powers of divination, and Col. Hannay mentions having witnessed the process. The diviner sat himself down at some distance from the crowd, and had beside him a small fire and a bundle of nal grass. Taking a piece of nal containing several joints, he held it over the flame until one of the joint burst with a sharp report; the fracture on each side threw out a number of minute, hair-like fibres, which were carefully examined and put aside. Another piece was then put into the fire and similarly treated. This continued for at least an hour, when the result was disclosed, namely, that a certain chief, whose arrival was awaited, would make his appearance in three or four days; and so it happened.

Polygamy prevails amongst the Singpho. The girl is bought with a price, and a feast completes the ceremony. They bury their dead, but the body of a man of note is kept for two or more years, in order that all the friends and relations of the deceased may have time to attend his funeral; the body being removed to some distance during the process of decomposition, after which it is placed in a coffin, and brought back to the house, where it remains in state, decked out with all the insignia of rank used during life. When finally committed to the earth, a mound, sometimes of considerable dimensions, is raised to mark the spot. This custom they appear to have taken from their neighbours the Khampti. In succession to patrimonial property, the eldest son takes the landed estate with the titles, the youngest the personalities; the intermediate brethren, if any exist, are excluded from all participation, and remain in attendance on the chief or head of the family, as during the lifetime of their father.

The *Doanniya*. From the intercourse of the Singpho with their Assamese female slaves, a mongrel race has sprung up, well known in Upper Assam under the denomination of Doanniyas. They have been found very useful auxiliaries in frontier wars, from their knowledge of the Singpho language and tactics, and from their fidelity to the Government that relieved them from the Singpho yoke.—*Homeward Mail*, Sept. 1881; *Mr. (Sir G.) Campbell*, p. 149; *Colonel E. T. Dalton*, *Ethn. of Bengal*.

KHAMPTI. ARAB. The climate of Egypt is characterized by extreme dryness, rain is almost unknown in the upper country, but falls occasionally in the Delta. The cold season extends from October to March; north winds then prevail, and the climate is favourable to the tourist; boats ascend the river with facility. The hot season commences in April, and lasts till September. In May and June, the Khamsin, called in Arabic the Simoom, a pestilential south wind of 50 days' duration, blows with violence. The natives of El-Hijaz assured Captain Burton that in their district the Simoom never kills a man, but he saw the dead body of an Arnaut, which was swollen and decomposing rapidly, the true signs of death by a poison wind. Injurious winds, exactly resembling the Khamsin of Egypt, are common throughout the east of Persia, Afghanistan, and the regions lying to the south and east of the Indus as far as Cutch; but they do not

extend southwards of the latter province.—*Burton's Scinde*, p. 376; *Pilgrimage*, ii. p. 2; *Bellew*.

**KHAN**, a large tray. **Khancha**, a small tray. **Khan-posh**, or **Toraposh**, a tray lid.

**KHAN**, a title in use in Turkey and in Asia. It was seemingly first used by Tartar races in High Asia. It was adopted by, or granted to, Chengiz, and his successors were known as the **Kublai Khan**. It was in use prior to their conversion from paganism. In Turkey it belongs to the emperor alone; in China it is a title of the emperor; in Persia it is borne by nobles. It is the title of the Baluch and Afghan rulers, but every Afghan assumes it as his birthright. It has been granted by rulers to many of the Muhammadans of India, and it is as often conceded to others as Esquire is to the people of Britain. Afghans, called Pathans in India, when at Muhammadan courts, are prohibited the adoption of this title, lest doing so might interfere with its grant by the ruler. **Khanam** is a lady's title, and **Khan Khanan**, lord of lords, was a title of Mirza Khan, son of Bahram Khan, and was a Muhammadan title at the Delhi court. **Khan Khel** amongst the Afghans is the tribe furnishing the chief.

**KHANA**. **HIND**. A house. **Khana Shumari**, a census. The **Khan** of Asiatic cities is a caravan-sari or place for travellers to put up. In general they are substantial, handsome buildings, with arcades opening into an interior court.

**Khana-zad**, **PERS.**, house-born, is the name usually given to the sons of slaves born in the family; and, among the Muhammadans, persons of this description are almost deemed relatives. The term is derived from **Khana**, a house, and **Zaidan**, to be born. In Baluchistan they are always kept near the persons of their chiefs, and employed on all affairs of great trust. Their character and station is considered highly respectable, and even after they are enfranchized, and rewarded with a portion of soil, they retain the designation. The ordinary term for a slave is **ghulam**, but for those born in the house **Khana-zad** is a respectful appellation. There are various kinds of emancipation,—complete and immediate, gratuitously, or for a future pecuniary compensation; or future emancipation on the fulfilment of certain conditions, more frequently when the owner dies, in which case his heir cannot sell the slave to whom the promise was made.—*Malcolm's Persia*, i. p. 456; *Pottinger's Travels*.

**KHANAM**, an ordinary Muhammadan suffix for a Pathan lady, as **Khadijah Khanam**. **Khanam**, **Khatun**, **Bi**, **Begum**, **Beebee**, **Nissa** are honorific suffix appellations for Muhammadan women. **Malik Khanam** was the daughter of **Kazan**, sultan of Samarcand, and mother of **Shah Rukh**. **Harm** women usually have the names of flowers, as **Nirgis**, **Zaffran**, **Susan**. The ordinary women have the designation of **Bi**, as **Khadijah Bi**. The higher classes are styled **Begum**, **Khanam**, **Khatun**, **Nissa**, as **Fakr-un-Nissa Begum**, **Jamilah Khanam**. In countries where Arabic is spoken, the equivalent of **Khanam** is **Site**, the mistress or the lady.—*Markham's Embassy*, p. 118. See **Harm**.

**KHANATE**, a dominion, of which are several in Central Asia. The khanates of the Uzbek populations are **Maemana**, **Sar-i-Pal**, **Shibbargham**,

**Andkhui**, and **Akcheh**. **Khiva** and **Bokhara** also are khanates.

**KHAN BABA**, literally lord-father, a title bestowed on **Bahram Khan**, the counsellor of **Humayun** and his son **Akbar**. It is equivalent of the **Turki Atabek**. See **Beg**.

**KHANBALIG**. This city, now called **Pekin**, was founded or at least rebuilt by **Kublai Khan** after his conquest of Northern China, about A.D. 1280. **Marco Polo** calls it **Cambalu**, and says that 'n magnificence it surpassed every other city he had visited. **Khanbalig** are two Mongol words signifying the **Khan's city**. The Chinese capital was still so called by the **Turks** in the time of **P. Ricci**. The city on this site was originally (*multum est vetus et antiqua*, as **Odoric** says) the capital of the kingdom of **Yan**, B.C. 222. This was conquered by the **Thsin** sovereigns of China, and the city lost its importance A.D. 936. It was taken by the **Tartar Khitan**, and became their **Nan-king** or **Southern Capital**. In 1125 it fell to the **Kin**, ancestors of the **Manchu**, who gave it the name of **Si-king** or **Western Capital**. In 1153 it received from the fourth **Kin** sovereign the name of **Chung-tu** or **Central Court**. It seems also to have been known as **Yen-king** under this dynasty. It was captured by **Chengiz** in 1215, and in 1264 his grandson **Kublai** made it his chief residence. In 1257 he built a new city, three li to the north-east of the old one, to which was given the name of **Ta-tu** or **Great Court**, called by the **Mongols** **Daidu**, the **Taydo** of **Odoric** and **Taidu** of **Polo**, who gives a description of its dimensions and the number of its gates. The Chinese accounts give only eleven gates. The circumference of the present **Tartar** city appears from the plans to be about 15 miles. **Martini** speaks of it as having still twelve gates in his time, but he was almost certainly wrong. It has three on the south side, and two on each of the others. The circuit of the two cities together is about 22 miles, according to the scale on the plan given by **Panther**, though **Timkowski** states it at 40 versts, or 26½ miles. The route followed on the second journey of the **Polo** relatives into China was up the **Oxus**, to its sources, through **Badakhshan**, whence, crossing the **Pamir** table-land to **Khotun**, they went across the **Hamil** or **Shanil** desert to **Cambalu** (**Khanbalig**) or **Pekin**. The return was by sea to **Singapore**, and round **Ceylon** to the **Persian Gulf**.—*Yule, Cathay*, i. p. 127; *Prinsep's Tibet*.

**KHAND**, **Khund**, written **Kund**, **Cund**. **HIND**. A piece, a portion, a district, a province, as **Bundelkhand**. Also the divisions or portions of the **Skanda** and **Padma Puranas**, and of the **Bharata Varsha**.

**KHAND**, a race in the **Cuttack** (**Khatak**) **Tributary Mahals**, until after the middle of the 19th century addicted to female infanticide and human sacrifices. See **Kandh**.

**KHAND**. **HIND**. *Saccharum officinarum*, sugar-cane; **Khandchi**, one of the men at a sugar press.

**KHANDA**. **HIND**. A double-edged sword. The devotion of the **Rajput** is still paid to his arms, as to his horse. He swears by the steel, and prostrates himself before his defensive buckler, his lance, his sword, or his dagger. The worship of the sword (*asi*) may divide with that of the horse (*aswa*) the honour of giving a name to the

continent of Asia. It prevailed amongst the Scythic Getæ, and is described exactly by Herodotus. To Dacia and Thrace it was carried by Getic colonies from the Jaxartes, and fostered by these lovers of liberty when their hordes overran Europe. The worship of the sword in the Acropolis of Athens by the Getic Attila, with all the accompaniments of pomp and place, forms an admirable episode in the history of the decline and fall of Rome; and had Gibbon witnessed the worship of the double-edged sword (khanda) by the prince of Mewar and all his chivalry, he might even have embellished his animated account of the adoration of the scimitar, the symbol of Mars.—*Tod's Rajasthan*, i.; *Royle's Arts*, etc., of India, p. 460. See Kharg.

KHANDA. SANSK. In Buddhism, the elements of sentient existence, of which there are five constituti, viz. the organized body or the whole of being, apart from mental processes; sensation, perception, discrimination, consciousness.

KHANDAGA, also Khandi, in Coorg, a land measure of varying dimensions.

KHANDAGIRI, a hill in the Puri district of Orissa, situated about 12 miles west of the road from Cuttack to Puri, and 5 miles east of Bhuvaneswar. It is in lat. 20° 16' N., long. 85° 50' E. Two sandstone hills, Khandagiri and Udayagiri, stand abruptly out of the jungle, separated by a narrow gorge, each of which is honeycombed by caves and temples cut out of the rock, and which are believed to form the earliest memorials of Buddhism in India. The oldest of them consist of a single cell, little larger than a dog-kennel, cut in the face of scarcely accessible precipices, and with no signs of even the primitive carpentry architecture. Others of a somewhat later date are shaped into strangely distorted resemblances of animals. One has from time immemorial been known as the Snake Cave, another as the Elephant Cave, a third as the Tiger Cave. These sandstone caves, as a whole, represent ten centuries of human existence, or from B.C. 500 to A.D. 500. The oldest are on Udayagiri Hill, the more modern ones being on Khandagiri, whose summit is crowned by a Jain temple erected by the Mahrattas at the end of the 18th century.—*Imp. Gaz.*; *Beng. As. Soc. Journ.* vi. 1085.

KHANDAIT, from Khanda, a sword, military retainers in Orissa, Cuttack, and Northern Circars, holding lands for service. In the Balasor district in Orissa, in 1881, the population was 770,232, the aborigines and semi-Hinduized being—

Bhumij, . . . . .	1,675	Chamar, . . . . .	4,383
Santal, . . . . .	1,176	Brahmans, . . . . .	101,509
Pan, . . . . .	36,546	Khandait, . . . . .	135,671
Kandara, . . . . .	18,485		

The Khandait are descendants of the soldiers of the ancient rajas of Orissa, who kept up large armies and allotted the land on strictly military tenures. The officers were men of birth, but the ranks were filled from all classes. They all came to be ranked with the military classes, but are now not distinguishable from ordinary agriculturists.

KHANDALA, in lat. 18° 46' N., long. 73° 23' E., a large village on the north-eastern foot of the Bhor Ghat. The Dak bungalow is 1768 or 1744 feet above the sea; a spring, three miles east

of Khândala, is 1928 feet; Magfanni Hill, two miles S.W. of Khândala, 2601 feet.

KHANDAN. HIND., PERS. A term in use in India to designate the relatives of princes.

KHANDAR, a termed used in the Peepree. Rambaj, and Garvee Daug by the Bhil and Kunbi cultivators, signifying lopping the trees of their tops and branches for cultivation. By this destructive system acres of young trees were mowed down.

KHANDAVA, a forest district occupied by the Naga at the time of the Vedic Aryan. It was set on fire by Arjuna, and all the Naga were destroyed, except their raja Takshaka, who escaped.

KHANDESH, a district in the northern part of the Bombay Presidency, lying between lat. 20° 15' and 22° N., and long. 73° 37' and 76° 24' E., with an area of 10,162 square miles, and a population in 1872 of 1,028,642 souls. It is divided into two parts by the river Tapti, the southern portion being drained by the Girna. Khandesh is an extensive and well-watered plain, interspersed with ranges of low barren hills, at the base of which run numerous rivers and rivulets, flowing from the table-land into the river Tapti. It is surrounded by lofty mountains clothed with trees, and very unhealthy. On the north are the Satpura mountains, clothed with forest; on the west is the steep and stony Sukhein range, with tangled masses of bamboo; and on the south are the ranges of Chandore Saatmulla and Ajunta, with babul jungle in the dells; and on the east low sterile hillocks separate it from Berar. Under Muhammadan rulers, Khandesh attained to much prosperity, but it was ravished by Holkar's army in A.D. 1802, followed in 1803 by a famine. Up to this, the Bhil race had mixed with the other inhabitants, and been watchmen and policemen of the district, but they then withdrew to the surrounding mountains. The Kunbi are the main body of the cultivating population of Gujarat, Khandesh, Maharashtra, and the Central Provinces. The settled agricultural people are chiefly Kunbi, with large numbers of Rajputs and Hindus from Northern India.

Besides the Mahratta cultivators, who are Kunbi by caste, large numbers of Pardeshi and Rajputs have long been settled in the district. Gujar are the most industrious and well-to-do of the agricultural population.—Banya from Marwar and Gujarat, and Bhatia, late comers from Bombay. Wandering and aboriginal tribes form a large section of the population, and Bhils, 11·87 per cent. of the whole, are the most important, with Banjara or Lamani, the pack-bullock carriers of former times.—*Imp. Gaz.*

KHANDOBA, an incarnation of Siva, largely worshipped in the Mahratta country.

KHANDP'ARA, a Native State in Orissa, lying between lat. 20° 11' 15" and 20° 25' N., and long. 85° 1' and 85° 24' 40" E. Its people, mainly composed of Kaudhs and Savars, with semi-Hinduized aborigines, consist principally of Pans, Mhtar, and Kandara.

KHANDURI of Garhwal is a principal Brahman tribe.

KHANDWA or Khundwa, the chief civil station of the district of Nimar. The G. I. P. Railway has a station there, and here the whole

traffic of Central India towards Bombay meets the line. The area of the district is 1553 square miles, and population in 1872 was 109,622.

**KHANDY**, a measure of weight, and according to locality and the articles sold varying from 500 to 821 lbs. See Candy.

**KHAN-i-AZIM**, a title of the poet Aziz. See Aziz.

**KHANJAR**. HIND., PERS. A dagger, a short curved sword.

**KHANJRI**. HIND. A tambourine with bells.

**KHAN-KHANAN**, Lord of lords, a Muhammadan title at the Delhi court. It was the title of Mirza Khan, son of Bahram Khan. In Persia, the title of Khan is also borne by noblemen. In Turkey and in China it belongs to the sovereigns alone.

**KHANWAH**, an inundation channel in the Lahore and Montgomery districts of the Panjab. It supplies 173 estates.

**KHANZADA**, in Oudh, a Muhammadan convert from Hinduism. The Bachgoti of Faizabad and Sultanpur have three Khanzada chiefs, Hasanpur being at the head of all. The Bhale-Sultans have also three, and the Bhartawan clan one. Kheri has two Abhan Khanzada chiefs, Sitapur or Gaur and Barabanki or Bisen. Conversions in Oudh were common under the Jounpur dynasty, A.D. 1394-1457, to which period most of the Oudh Khanzadas trace back. Qu. Khanzad.—*Cornegy*.

**KHAR**. HIND. *Prosopis spicigera*. The soda plant, *Caroxylon Griffithii*; also soda, potash, banila, dry alkali; hence Khara, saline. Packhar, from Par, beyond, and Kar or K'har, saline, is synonymous with Looni, the salt river. There are several Khari Nadi, or salt rivulets, in Rajputana, though only one Looni. The sea is frequently called the Looni-pani, the salt water, or Khara-pani, metamorphosed into Kala-pani, or the black water. Khara-pani also means saltish or brackish water. Khari-matti, saline soil. Khari-namak, medicinal sulphate of soda, glauber salts. Khara-matchi, salt fish. Khara-sajji, an inferior kind of carbonate of soda.—*Tad's Rajasthan*, ii. p. 304.

**KHAR**. PERS. A donkey. Gor-khat, the wild ass, the *Equus onager*. Khar-gosh, the hare, literally the ass-eared.

**KHARACH**. HIND. Expenditure, outgoings. The word is variedly combined: war-kharach, waste, extravagance.

**KHARADI**. HIND. A wood turner; also the colours and colour-sticks for lacquer ware, used in the Panjab by the wood turner to colour his ware when the turning process is complete. The stick consists of shellac, melted down with a certain proportion of wax and sulphur, and coloured by various simple or compound colours. They are applied by the hand. The operator holds the colour-stick against the turned wood object while revolving rapidly; the heat produced by the friction melts the lac, and the colour is deposited on the surface of the wood. The skill and fancy of the operator direct him either in laying on a uniform layer of colour, or else putting it on in little spots or touches, by allowing the colour-stick only very lightly to touch the revolving wood, thus producing either a smooth uniform colour, or the pretty mottled appearance so often observed in lacquered ware.

Two or three different colour-sticks are often applied, giving the whole a marbled appearance of great beauty. The colour thus applied is spread, fined, and polished, by pressing the edge against the turned object while revolving. The final polish is given by a rag with a little oil. The principal colours are of lac, crimson, orpiment, red lead, green made of orpiment and Prussian blue, dark blue, indigo or Prussian blue, black, white, brown or gold colour, light blue or ultramarine. They also bear the names of Kanair, Kundera, and Kundaira.—*Powell's Handbook; Sherring's Hindu Castes*, p. 316.

**KHARAGORA**, a small village on the outskirts of the lesser Rumm of Cutch, where salt has been manufactured since 1872. The Kharagora salt is in beautiful crystals, about the size of an almond, and so hard that the wastage caused by removal is insignificant. Ordinary sea salt is made by solar evaporation of the sea water all round the coasts of India, in pans laid out near the sea, all along the western side of the Bay of Bengal from the Sunderbans to the southernmost point of Ceylon, all through the islands of the Archipelago, and on the west side of India, north and south of Bombay. At Kharagora, the cost of production is only a few annas per maund of 82 lbs., but is a Government monopoly, and is sold at about 2 rupees 13 annas per maund.

The Rumm of Cutch for miles and miles presents nothing to the eye but brown, barren waste. The Rumm is supposed at one time to have been an arm of the sea, and if wells are sunk in almost any part of it, there filters through the sand salt brine. But there are three or four kinds of soil in the Rumm, all lying in different layers, and it is only through one of them that brine percolates. This layer is found at a very great depth, and sometimes not at all. The salt manufacture there only lasts from the beginning of October to the end of April; and the Agria transform themselves into cultivators during the rains.

The salt works consist of between three and four hundred pans in ten rows, with a railway siding running between each two rows, and the whole is surrounded by a cordon of police stations. Each pan is 250 feet in length and 60 in breadth, and has at one end a well; and where the brine in the well is not of sufficient strength, a shallow reservoir is built by the side of the pan, and in it the water from the well is allowed to stand for two or three days, that it may settle and concentrate before it is poured into the pan. The pan is a work of art. There must be no soft mud left in it. The Agria work up the mud with their feet into a stiff paste, and then beat it down with heavy wooden mallets until it presents a smooth, tough surface; and this process takes two or three months. The sides of the pans are lined with grass, so as to prevent loose earth from falling in, and the sides of the wells are protected by matted basket-work. The mode of raising water consists of two long levers resting on fulcrums fixed by the side of the well, and the short arm of each is heavily weighted with hardened clay so as to bear it down and send the other end towering up over the well. Earthen pots are suspended from the higher ends by ropes, and two men standing on planks above the well draw down the pots until they have gone down into the depths and been filled; then, letting go

the ropes, the beams fly upwards, the pots come up with a rapid swing to the top of the well, and are emptied into an earthen channel which communicates with the pans. When the pans have been filled with water and allowed to stand, the formation of minute crystals begins to take place, and from then until the crystals are fully formed, or, technically speaking, until the 'salt is ripe,' the pans must be raked from end to end, and fresh brine passed through them every day. If this is not done, all sorts of salt get mixed with the table salt, and the result is an unsaleable mixture. The raking is done by a man with a rough wooden rake made of twigs, too pliable to injure the bottom of the pan. During the earlier hours of the day, before the heat is great, each Agria trudges up and down his pan with this instrument behind him until no crystal has been left unshaken. By the end of March the salt is ripe, and is piled up by the side of the pans; from these it is removed along the sidings in railway waggons to the great godown which has been built for its storage during the wet months, and from thence it is distributed over the length and breadth of the land.

**KHARAJ.** ARAB. PERS. Tax, tribute, land revenue, the tribute levied by Muhammadans on non-Muhammadans. La-Kharāj, untaxed.

**KHARAK**, an island 100 miles from the Persian Gulf, in sight of the Persian coast, and 100 miles from the Arabian coast. It is a small island  $4\frac{1}{2}$  miles long, where the pilots for the Euphrates river are obtained. Its population, which amounted to 100 poor fishermen and pilots when Baron Kniphausen first established himself in 1748, increased within the eleven years that the Dutch held it, to upwards of 12,000 souls. It was neglected and lost in 1765, because it was not worth preserving to the nation by whom it had been acquired. It is situated within 30 leagues of the Shat-ul-Arab, and half-way between the coast of Arabia and Persia. Ships proceeding to Bussora generally call here for a pilot; it is 5 miles in length, and between 2 and 3 miles in breadth. The fort is in lat.  $29^{\circ} 14' N.$ , and long.  $50^{\circ} 14' E.$  The British occupied it for a few years about 1838-41.—*Taylor's Tr.* i. p. 353; *Niebuhr's Tr.* ii. p. 154; *Malcolm's Persia*.

**KHARAL**, a quarrelsome Jat tribe in the Googariah district of the Panjab, between the Ravi and the Sutlej; also, a tribe of Sunni Muhammadans in the Multan district.

**KHARAN**, a western province of Baluchistan, in which lie two small towns. It is occupied by a tribe of Persian origin called the Nushirwani, of whom the Alifzai are one branch. They cultivate a little wheat and barley. They claim a descent from Nushirwan, similar to the Udaipur Rajputs.

**KHARASM**, the ancient Chorasma and modern Khiva, is the country on the east of the Caspian Sea, the capital of which was Gurganj. The Arabs converted the name of the country into Jurjan, and that of the capital to Jurjaniya. The Mongol form of the name was Organj. Nosh-tigin, a Turki slave of Malik-Shah Seljuk, was made governor of this province, and contrived to secure his independence. His son Kutub-ud-Din extended his dominions, and acquired the title of Kharasm-Shah, a name which had been borne by the rulers of the country before the Muhammadan

rule. This empire of the Kharasm kings rose upon the ruins of the Seljuk dynasty, and their territories extended from Azerbaijan and the Caspian Sea to the Indus, and from the Persian Gulf to above the Jaxartes or Syr Darya. A succession of nine princes reigned for 138 years, from Hijra 491 to 628 (A.D. 1097 to 1230); but in H. 618, the last of them, Jalal-ud-Din, was driven by Chengiz Khan beyond the Indus.

Bodies of the Kharasmian troops had approached the Indus, but Chengiz Khan fell on the sultan of Kharasm, defeated his armies, demolished his cities, laid waste his country, and massacred or reduced to slavery a great part of his subjects. He himself died of a broken heart in an inaccessible retreat on an island in the Caspian, and his son and successor, Jalal-ud-Din, was driven into the eastern extremity of his dominions. He gained a victory at Kandahar, and another farther to the east. His last battle was on the Indus, where his army was destroyed, and he swam the river with seven followers, amidst a shower of arrows from his enemies. After various changes, he was, ten years afterwards, killed in Mesopotamia.—*Collett*. See Khiva.

**KHARA-TUCKA**, in the hill districts to the S.W. of Mehar, in Sind, is a pretty valley that overhangs Herar. This valley must have been early inhabited, and curious remains of a bygone age are seen in the Kafir Kot, regular and evidently artificial ranges like river terraces. The popular belief is, that their huge boulders were lifted into position by the giant race then inhabiting the earth, but they must have been arrested in their descent from the higher ridges by accident or by some artificial contrivance. They are strange and imperishable memorials of an age and race long since passed away. These terraces were for purposes of cultivation; they caught the rain-water running down the face of the hill, also detritus, thus forming slight soil, in which the people sowed jowari or wheat, according to season. The practice is common now all over Afghanistan and the Himalaya, and was so throughout Baluchistan when it was more densely populated than at present. The extinct inhabitants of these days are always styled Kafir, hence these terraces and other remains are called Kafir Kot.—*Major Mercwether in Bombay Med. Tr.*, 1860, p. 273.

**KHARDA**, 56 miles E. of Ahmदनagpur, in lat.  $18^{\circ} 38' N.$ , and long.  $75^{\circ} 31' E.$  In 1795, the Nizam's army defeated here the Mahratta general.

**KHARDAR**, HIND., also Kar-i-Khardar, the work of points, the gold work of Kabul and Dehli.

**KHARDOUR**. In the villages of Upper India, the Khardour or Hardoul are mounds studded with flags to avert disease.

**KHARG**. HIND. A sword. Kharg band'hai, or binding of the sword, is a ceremony performed when a Rajput is fit to bear arms, as amongst the ancient German tribes, when they put into the hands of the aspirant for fame a lance. Such are the substitutes for the toga virilis of the young Roman. The rana of Mewar himself is thus ordained a knight by the first of his vassals in dignity, the chief of Salumbra. If we couple this martial rite with the demand of juddan, there is an additional reason for calling the Yadu Indo-Scythic. Their worship of the sword is Kharg-thapna. Kharga, a Hindu sacrificial sword.

—*Tod's Rajasthan*, i. pp. 159, 583, ii. p. 259. See Khandā.

KHARI, a rude pagan tribe on the hills of Assam, on the eastern frontier of the Mikir and Cachar. Near them are the Angami, another rude pagan tribe. These are associated with the Namsang, Joboka, Mulung, Tablung, Tengsa, Khari, and Mozome Angami.

KHARI, a slate-stone of Cuttack, used for the manufacture of pencils and balls for writing on the ground or floor in all rural schools, and by native accountants.

KHARIF, crops sown at the commencement of the rains, ripening in autumn. In India there are two principal harvests, the spring and autumn, with, at some places, an intermediate crop. For the spring harvest, the Rabi or Fasl-i-Rabi, the seed is sown in September or October, at the close of the periodical rains. The grains sown consist of wheat, barley, and other cereals, different kinds of pulse which do not require irrigation or much water, and these crops are cut in February or March. The autumn or Kharif crops consist of rice and other grains requiring irrigation. For these the seed is sown at the commencement of the rainy season, and reaped about October or November. Other millets and pulses of quick growth are sown at the beginning of the rainy season, and form the Bhadoni or intermediate crop.

The Bhadoni includes sawan, urdi, kakun, makra, bagri-dhan, and sathi-dhan; the Kuari crop includes dhan, kodo, til, patua sanai, maize, and cotton; and the Agahni crop includes jarhan, sorghum, urd, mothi, mung, patua; for seed, ramdana, lobiah, and bhatwana.—*Curnegy; Burton's Scinde*, p. 381; *Wilson's Gloss*.

KHARIK, also Khar-khanda. HIND., MAHR. A tribe employed in cultivating salt marshes or saline soils.

KHARI MATTI. HIND. Fire-clay, pipe-clay, white earth. That of the Lahore bazar is a pale-coloured clay, almost the same as chikni mitti, and used to make crucibles of. The term khari mitti is also applied to chalk.—*Powell's Handbook*.

KHAR-i-SHUTR. PERS. Camel's thorn, *Alhagi maurorum*; in Arabic it is called Agul, and all the deserts of the east are covered with it. It is the Jouz of Afghanistan. It is a prickly bush on which the camels browse, and is called jowassa in the Upper Provinces of India, and Shinz in Baluchistan, and is often used to make tatties, or screens placed at the windows, and wetted, for cooling the apartments by evaporation in the hot winds. Pottinger says the Shinz, though to be seen in Baluchistan, is not in such plenty as in the lower countries.—*Pottinger's Tr.* p. 102; *Ferrier's Journ.* p. 378; *Fraser's Khorasan*, p. 91.

KHARITA. PERS. The ornamented or embroidered bag of embroidery or khimkhab in which eastern letters are despatched. Khariti, a sort of chatelaine.

KHARK, the key-note of musical scale.

KHARJI. PERS. Schismatics; the Sunni Muhammadans are so called by the Shiah sect. A Kharji is a person who separates himself from a community or religious faith; a seceder. The Shiah sect regard Ali as the immediate successor of Mahomed; the Sunni accept Ali as the fourth khalif. Sunnis designate all other Muslims by the term Shiyaees, signifying separatists or sectarians.

KHARMA, properly Khurma. ARAB. In Persia, certain trees are reckoned mubarak or blessed, such as the zeitun or olive, and the nakhl or khurma, the date-palm tree. Some Muhammadan tradition respecting the angel Gabriel seems to have consecrated the olive; and the date is said to flourish only in the regions of Islam, the land of true believers.—*Ouseley's Travels*, ii. p. 330.

KHARRAH, or Indian mackerel, a species of *Thynnus*, is found in abundance off the Burmese coast, and from thence great numbers, in a dried state, are annually imported into Bengal.

KHARRIA, a tribe in Singbhum in a very wild state, living much in backwoods and on the tops of hills apart from the Ho and Bhumij, who are somewhat in dread of them, as these isolated Kharria have the reputation of being great wizards. They are found also, under the same name, in the Manbhum Hills. The Kharria are also seen in villages with other tribes as farm labourers, but in the Chutia Nagpur estate they are far more civilised, living near the southern Koel river, one of the streams that rise on the Chutia Nagpur plateau, the principal source of the Brahmani. This river the Kharria venerate as the Santal the Damudar, and into it they throw the ashes of their dead. Their ancestors, they say, were formerly settled between Rohtas and Patna. They quarrelled with their relations, and wandered away to the Koel. Part of them seem, however, to have reached the Koel from the south. They worship the sun under the name of Bero, and whom in prayer they address as Parmeswar. Every head of a family should, in his lifetime, make not less than five sacrifices to this divinity; the first of fowls, the second of a pig, third of a white goat, fourth of a ram, and fifth of a buffalo. Their sacrificial altar is an ant-hill, which was also formerly used by the Ho and Mundah. They are said to have no word for marriage, but after certain festivities the bride and bridegroom are left to themselves, and the following morning are carried to the river to bathe, and the bride conveyed to her husband's home by her own friends. A dance is then got up, and the bride and her groom are carried through it seated on the haunches of two of their companions. Like all Kolarian races, they are fond of dancing. The women have three parallel lines tattooed on their foreheads, with marks on their temples. Those of Manbhum are said not to eat sheep. They burn their dead, and place the ashes in a pot, which they throw into the river. It is said that they do not allow their women to cook.—*Dalton, Ethn. Beng.* p. 161.

KHARRI BOLI, the Hindi taught in Government schools.—*Cust*.

KHARTRA signifies true, an epithet of distinction which was bestowed by Sidraj, king of Anhilwara Patan, on one of the branches (gatcha) of the Buddhist and Jain faith in a grand religious disputation (badha) at that capital in the 11th century. The celebrated Hemachandra Acharya was head of the Khartra-gatcha; and his spiritual descendant honoured Udaipur with his presence in his visit to his dioceses in the desert, in 1821. Colonel Tod's Yati tutor was a disciple of Hemachandra, and his patravali, or pedigree, registered his descent by spiritual successions from him. This pontiff was a man of

extensive learning and of estimable character. He was versed in all the ancient inscriptions. His travelling library was in the charge of two of his disciples remarkable for talent. The letters of invitation written by his flocks in the desert were rolls, some of them several feet in length, containing pictured delineations of their wishes. One from Bikanir represented that city, in one division of which was the school or college of the Jain, where the Yati were all portrayed at their various studies. In another part, a procession of them was quitting the southern gate of the city, the head of which was in the act of delivering a scroll to a messenger, while the pontiff was seen with his cortege advancing in the distance. To show the respect in which these high priests of the Jain are held, the princes of Rajputana invariably advance outside the walls of their capital to receive and conduct them to it,—a mark of respect paid only to princes. On the occasion of the high priest of the Khartra passing through Udaipur, as above alluded to, the rana received him with every distinction.—*Tod's Rajasthan*, i. p. 518.

KHARVAR, a measure of 100 Tabreez maunds, which is equal to 6 maunds and 10 seers of India, or about 520 lbs. avoirdupois. — *Mohun Lal's Travels*, p. 262.

KHARWA. HIND. A red-dyed cotton cloth of Mirzapore, used for lining dresses. It is also made at Bhaonagar, Surat, and other places.

KHARWAR, a race in Chutia Nagpur whose four clans are the Bhogta, Manjhi, Raut, and Mulato. The Bhogta are in the hills of Palanau skirting Sirguja, in Tori and Bhanwar Pahar of Chutia Nagpur, and in other places. In the middle of the 18th century, the head of the Bhogta clan was a freebooter, but he surrendered and kept to his engagement. His two sons, however, joined in the mutiny of 1857-58; one was hanged, the other transported, and the estate confiscated. The low Kharwar in feature resemble the Santal. They are very dark, with pyramidal-shaped low noses, thick protuberant lips, and the cheek-bones project so as to make the temples hollow. They claim to be Kshatriya, and wear the poita or sacerdotal cord. They have been for ages mixed up with the Cheru, and subject to them. They claim affinity with each other, and have some customs in common. The rajas of Rangarh and Jashpur are members of this family, who have nearly succeeded in obliterating their Turanian traits by successive intermarriages with Aryan families. The Jashpur raja wedded a lady of pure Rajput blood, and, by liberal dowries, obtained a similar union for three of his daughters. The Kharwar worship Kali, also the goddess Chandi, to whom they sacrifice human victims, and some prisoners who fell into their hands during the rebellion of 1857-58 were so dealt with. They sacrifice every second year to Chindol, a male spirit, to Chanda, a female spirit, and to Parvin. Buffalo, sheep, and goats are offered to all these promiscuously.—*Dutton, Ethn. of Bengal*.

KHAR ZAHRA. PERS. Lit. Ass-poison, very common over all India, probably oleander?

KHAS. ARAB. Own, particular, select, private. Khowas, plural, are kept women, slaves. It is largely combined.

KHAS, a dialect of Hindi, spoken between Kamaon and Nepal. In Nepal it is called Parbatiya or Parbati.

KHAS, Khus, or Kus, the ruling tribe in Nepal, are also called Parbattia or highlander, from the circumstance of their residence in the hills. Until the year 1816, they ruled the entire tract from the Sutlej to the Tista river. They are of Turanian origin, and had a distinct language, but the Brahmans converted them to Hinduism, gave them the rank of Kshatriya, and imparted to them the Hindi tongue, with which their own language became mixed. They possess masculine energy of character and love of enterprise, are excellent soldiers, and form a considerable part of the Nepalese army. They will carry several days' provisions on their backs, can despatch their meals in half-an-hour, and laugh at the pharisaical rigour of the Bengal sepoy, who must bathe from head to foot and worship their god before they begin to dress their dinner, must eat nearly naked even in the coldest weather, and cannot be in marching order in less than three hours, and would deem the carrying of a load intensely degrading.

KHASA. HIND. Soft calico, a fine cloth.

KHASA, a people who inhabited Persia and Northern India before the Aryan immigration. There is still a race in the Indian desert, now Muhammadan, and called Khosa. Elphinstone mentions the Khasa Khel. Kashgar is in the region of the Khasa, the Casia regio of Ptolemy. Menu says that the Saen, Yavana, the Pahlavi, and the Khasa of Central Asia, were all Kshatriya or Rajputs.—*Birr*.

KHAS-AAL, a powerful tribe of husbandmen on the east of the Euphrates.

KHAS-BARDAR, a matchlock-man in a great man's retinue.

KHAS-CHELA. HIND. Literally chief disciple. The chief disciple and destined successor of the mahant or head of a religious establishment of ascetic or mendicant Hindus.—*Wilson's Glossary*.

KHAS-DES, a term formerly applied to all the hill country in the N.W. Himalaya, of which the inhabitants were of mixed caste and impure to the Hindus of Lower India. The Khasiya people do not acknowledge the name as applicable to themselves, but apply it to the Bhotia.

KHASHI. HIND. The frame which supports the fine screen or strainer used in making paper.

KHASHKHA, PERS.; Tika, HIND. The sectarian mark on the foreheads of Hindus. Qu. Khushka.

KHASH KHASH. GUJ., HIND. Poppy seeds of *Papaver somniferum*. Khash-khash ka-tel, poppy seed oil.

KHASH RUD. The geographers describe this river as taking its rise in the mountains of Siaband, and trace its course from north to south until it falls into the Helmand at Kernasheen, whereas it flows in this direction only as far as Koh-i-Duzdan, a village situated between Washir and Ibrahim; there it forms an elbow, turning suddenly south-west, and runs from that point straight to the Seistan lake. At the cold season of the year its bed is generally dry and full of reeds, in which are numbers of wild fowl.—*Ferrier's Journ.* p. 401.

KHASIYA, a great tribe in Kamaon and Garhwal, who claim to be Rajputs, but this is doubtful, and Rajputs do not acknowledge the connection. The people of Kamaon consist of the Bhotia on the borders of Tibet, the Khasiya



or original hill population, and settlers from the plains. The mass of the population south of the snows consist of the Khasiya, whose country is called Khas-des, in distinction from Hundes, the country of the Hun, and Bhot, the country of the Bhotia. The Khasiya are now Hindu in religion, in language, and customs. They are identical with the Khasa Hindus inhabiting the hills, who were mentioned by Menu 2500 years ago. Until British occupation, the Doms were the predial slaves of the Khasiya proprietors. In Kamaon the hill dialect is in the main Hindi, but has some curious grammatical affinities to the Bengali.—*Campbell*, p. 67.

KHAS-KHAS. BENG. *Andropogon muricatus*, the cuscus of Europeans, remarkable for its agreeable odour. It is the *Anatherum muricatum* of Beauvois, a fragrant grass, the roots of which are made into door and window screens. Is much used as a packing material. The grass of the plant is called khavi and panni, and the flower izkhar.—*Powell's Handbook*, i. p. 518.

KHAS-KHELI. HIND. A slave race at the Bahawalpur court, whose daughters associated first with the nawabs before being married to other persons. The Gola were another class of slaves, and were principally from Africa, and of the Sidi Habshi, Khas-kheli, Sindi, and Zemghur races.

KHASRA, a written record of the particulars of a rough map or plan of a village. A field book, day book, or journal.

KHASA HILLS with the Jaintia Hills form a British district in Assam, between lat. 25° 1' and 26° 14' N., and between long. 90° 47' and 92° 52' E., of an area of 6157 square miles, and with a population, according to the census of 1881, of 169,113 souls. These hills form the central section of the watershed between the valleys of the Brahmaputra and the Surma. The Khasa Hills are occupied by a collection of States, each governed by an elective ruler on democratic principles. The Khasa States are 25 in number, of which five, viz. Cherrapunji, Khyrim, Nustung, Sungree, and Nuspoong are commonly called the semi-independent States. The chiefs exercise civil and criminal jurisdiction over their own people in all matters pertaining exclusively to them. The minor States, known as the dependent States, are 20 in number, the chief of which are—

Nunglow.	Mowseuram.	Mowyang.
Moleem.	Mowdun Punji.	Nobo Sopho.
Murriow.	Mahram.	Jeerung.
Ranrye.	Mullai Chummet.	Syung.
Mowhe.	Bhawul.	Moffong Punji.
Cheyla.	Seenai Punji.	Mowlong Punji.
Dowarah.	Lengkhan Punji.	Lyksom Punji.
Notoormen.		

Moleem was conquered in 1829, and the raja of Khyrim ceded, to the British, the territory to the S.E. of the Oomcan or Booga Pane river. In 1861, the raja was deposed, and Malay Singh, a new chief, installed. No engagements have ever been made with Nobo Sopho, Syung, Moffong Punji, and Lyksom Punji, but agreements were entered into with Mowyang in 1829, Dowarah Notoormen in 1837, Soopar Punji in 1829, and in 1860 with Bhawul. The whole tract of the hill country occupied by these confederates embraces an area of about 3800 square miles between Khasya, Sylhet, Assam, and the country

of the Garo. Some of the hills attain a height of 6000 feet, but the country includes belts of arable soil about 2000 feet above the plains, on which grow, in great luxuriance, oranges, limes, pine-apples, the jack-fruit, and mangoes, betel-nut, and plantains, with the raspberry and strawberry.

The census of the Khasya and Jaintia Hills of 1872 showed 73,245 females to 68,593 males, and that of 1881 gives 88,710 of the former to 80,403 of the latter: that is, the district contains 110·3 women to every 100 men. In the Garo and Northern Cachar Hills the excess of females is trifling. In the Neilgherry Hills the excess of males is so great that polyandry is practised, and female Todas have a plurality of husbands.

Khasiya women are at the head of the family, hold property in their own right, and property descends in the female line. The sister's son inherits property and rank.

Marriages are made without ceremony. If the proposal of a youth is accepted by the young lady and her parents, he enters the household of the latter, or sometimes only visits his wife there occasionally; the union thus loosely made is easily broken. Separations are frequent; and when they mutually agree to part, they publicly intimate their wish by throwing away a few shells taken from each other; the children remain with the mother.

The Khasiya race deem a twin-birth unlucky, and, when twins were born, used to kill one of the infants. They deemed the twin-birth degrading, as assimilating them with the lower animals. The Aino of Japan, also, if a twin-birth occur, always destroyed one of the infants; and this idea likewise prevails amongst the Bali population, and the Australian indigenes.

The Khasiya tribe habitually erect dolmens, menhirs, cists, and cromlechs, almost as gigantic in their proportions, and very similar in appearance and construction, to the so-called Druidical remains of Western Europe.

The undulatory eminences of the country, some 4000 to 6000 feet above the level of the sea, are dotted with groups of huge unpolished squared pillars and tabular slabs, supported on three or four rude piers. In one spot, buried in a grove, were found a nearly complete circle of menhir, the tallest of which was 30 feet out of the ground, 6 feet broad, and 2 feet 8 inches thick; and in front of each was a dolmen or cromlech of proportionately gigantic pieces of rock; while the largest slab measured was 32 feet high, 15 feet broad, and 2 feet thick. The method of removing the blocks is by cutting grooves, along which fires are lighted, and into which, when heated, cold water is run, which causes the rock to fissure along the groove; the lever and rope are the only mechanical aids used in transporting and erecting the blocks. The objects of their erection are various,—sepulture, marking spots where public events had occurred, etc. The Khasian word for a stone, 'man,' occurs as commonly in the names of their villages and places as that of man, maen, and men does in those of Brittany, Wales, Cornwall, etc. Thus Manmai signifies in Khasya the stone of oath; Mamloo, the stone of salt; Manflong, the grassy stone, etc.; just as in Wales Penmaen mawr signifies the hill of the big stone, and in Brittany, a menhir is a standing and a dolmen a table stone, etc.

## KHASSYA HILLS.

The Khasiya are commonly classed with the neighbouring Synting, Garo, Naga, Kachari, etc., as a subdivision of the Indo-Chinese branch of the human family. The British stations, Shillong, Cherrapunji, and Jowai are the only large places in the Khassya and Jaintia Hills.

The ashes of a tribe are deposited under one vault or in one burial-ground. The remains of man and wife are never mingled, because they belong to different tribes. A husband is therefore in death separated from his wife and children, as the latter belong to the tribe of the mother, and their ashes are deposited with hers.

The climate of Khassya is remarkable for the excessive rainfall. Major Yule stated that in the month of August 1841, 264 inches fell, or 22 feet, and that during five successive days, 30 inches fell in every 24 hours! Dr. Thomson and Dr. Hooker also recorded 30 inches in one day and night, and during seven months of Dr. Hooker's stay at Cherrapunji, upwards of 500 inches fell, so that the total annual fall perhaps greatly exceeded 600 inches, or 50 feet. From April 1849 to April 1850, 502 inches, or 42 feet, fell. It is reported that in 1861 the total fall at Cherrapunji was 805 inches, 366 of them in July. This unparalleled amount is attributable to the abruptness of the mountains which face the Bay of Bengal, from which they are separated by 200 miles of jhils and sunderbans.

At 4000 to 5000 feet elevation in the Khassya, Dr. Hooker collected upwards of 50 species of Gramineæ alone, in an eight miles' walk, and 20 to 30 Orchideæ. There is only one pine in the Khassya mountains, *Pinus Sinensis*, which is not known as a native of the Himalaya. As in all very humid climates, orchids occur in very great abundance in the Khassya mountains, constituting at least a twelfth part of the vegetation, and being by far the largest natural order of flowering plants. They are equally abundant at all elevations. There are upwards of twenty kinds of palm in the Khassya district, including *Chamærops*, three species of *Areca*, two of *Wallichia*, *Arenca*, *Caryota*, three of *Phoenix*, *Plectoconia*, *Licuala*, and many species of *Calamus*. Besides these there are several kinds of *Pandanus*, and the *Cycas pectinata*.

Cherrapunji is a sanatorium in the Khassya Hills, in lat. 25° 15' 58" N., and long. 91° 46' 42" E., 4588 feet above the level of the sea. It is 40 miles north of Sylhet, and 60 miles south from Gowhaty.

The Jaintia Hills, on the other hand, are purely British territory, being a portion of the dominions of the raja of Jaintia annexed in 1835. The first treaty with Jaintia was concluded in 1824. The raja Ram Singh rendered no assistance during the Burmese war, but he agreed to acknowledge allegiance to the British, and his country was taken under protection. The population of the Jaintia and Khassya Hills is about 150,000.

The inhabitants of the Jaintia Hills, who call themselves Synting, have a less interesting history than the Khasiya. They first became British subjects in 1835. In that year, the last raja of Jaintia, Indra Singh, was deposed, on the charge of complicity with certain of his tribesmen who had carried off three Bengalis, and barbarously immolated them at a shrine of Kali.—*Campbell*, p. 149; *Col. Yule in Bengal Asiatic Journal for 1844*;

## KHATAK HILLS.

*Schlagentweit's General Hypsometry of India*, ii. pp. 95-98; *Hooker's Him. Jour.* ii. p. 282; *Lubbock, Origin of Civilisation*, p. 21; *Treaties and Sunnuds*; *Dalton's Ethnology*.

KHAT. ARAB., HIND., PERS. A letter. Khat-i-sharif, a royal letter.

KHATA-BANDI. HIND., MAHR. A system of assessment by Khata or distinct estates; in this, the tax or rent is paid, whether cultivated or left fallow.

KHATAK HILLS, a range or series of ranges in the Kohat and Peshawur districts, Panjab, so called from an Afghan tribe who inhabit them. They bound Peshawur district to the south, and extend from the Safed Koh system to the Indus. Between the plain of Peshawur and the Salt Range at Kalabagh lies the country of the Khatak and Sagree Afghans. The Khatak are divided into the chiefships of Akora and Teri. Akora lies east of the plain of Peshawur, on the river of Kabul. The Khatak of Akora live in the hills. The southern division is under the chief of Teri, who is able to assert his independence. Part of the Kohat district consists of the Khatak country, and in the Kohat valley they are the predominating tribe. They hold the Khushalghurh pass, leading from the Indus into Kohat, and offering the easiest entrance to the valley. On the whole, the Khatak have been loyal subjects. They are good soldiers, and can muster 12,000 fighting men. Many of them are in the British service. They are considered the best conducted and most respectable tribe on this frontier. The Teri Toi river divides the Khatak Hills into two main groups, the southern of which contains the famous salt mines of Narri, Babadur Khel, and Kharrak, while the mines of Malgin and Jatta lie among the spurs of the northern range. The peaks of the south-eastern group seldom attain a height exceeding 3000 feet; but Swanai Sir, in the opposite range, has an elevation of 4785 feet above sea-level. The salt, which gives these mountains their chief importance, occurs as a solid rock, uncovered and exposed in many places, so as to be quarried rather than mined. The deposit may probably rank as one of the largest in the world. The total quantity of salt extracted from the five mines in 1870-71 amounted to 407,098 maunds, and the duty realized to £8556. The Sikhs never managed these mines at all. They farmed them out to some local chief, and left him to collect what he could. Under British rule, the control and working of the mines is in the hands of Government officers. The salt is excavated and sold at the mine at a fixed duty of two, three, and four annas per maund of 80 lbs., covering all expenses. The first Khatak of note and influence regarding whom there is any information, is Akore, the founder of Akora, lying one march on the Peshawur side of Attock. The Khatak tribe is said to trace its descent from the Kurtani, from whom also the Orakzai of Thyruh, the Afridi, Bungush, Mohmund, Khuleel, and Daudzai claim descent. The Kurtani were called also Burdurani, in contradistinction to the Daurani, now divided into Popalzai, Bamizai, Saddozai, Nurzai, Alikuzai, Yusufzai, Alizai, and Barakzai (divided into Muhammadzai and Hassanzai). Akore came from Shuwal, near the Waziri country, to a place called at that time Hassan Tungli, and now known as

Kurbagha, near to Dursummund, an independent village of Upper Miranzai, which lies between Hingu and Khurum. He is said to have been accompanied by 3000 of his relations and friends, and 8000 other men of Shuwai. At that time Kohat and Teri were occupied by the Orakzai. Akore with his adventurers drove the Orakzai from Teri, and held that country, their opponents retiring on Kohat, at which place the Bungush, rising on them and joining the Khatak, they were driven fairly out of the country to Thyruh. Tuppee, a village lying three miles S.E. of Kohat, and on the Kalabagh road, is pointed out as the spot where the engagement took place between the Khatak and Bungush on one side, and the Orakzai on the other; after the battle, the conquerors divided the country, making a range of hills which divides Guddukheil and Luchee the boundary between the Khatak and Bungush. This range still forms the boundary between the two tribes. The Khatak country extended to Resee, a village near to and above Mukhud, on the Trans-Indus side. There were then two divisions of the tribe, Turi and Buluk. On the country being divided, Chounra, Dullin, and Durrah fell to the former, and from Buluk sprung two branches, Khurum and Senee. Joullace, Ghurzundai, and Unjukhulu lie in one valley, and belong to Khurum, and the Senee branch passes from Teri to Purshai. Akore and his followers having entered the country as adventurers, left their wives and families at Kurbagha, and had difficulty afterwards in bringing them to rejoin them in their new country.—*Selections from the Public Correspondence*, p. 62; *Papers, East Indies, Kābul and Afghanistan*, 1859, p. 21; *Burnes' Cabool*, p. 105; *Records, Government of India*, No. 11; *Imp. Gaz.*

KHATAM. AR. Seal or conclusion, the end of a book; a term in the science of exorcism. Khatami-Koran, the reading through of the entire Koran.

KHATAMAND. HIND. Maker of stringed musical instruments.

KHATIB. ARAB. One who reads the Khutba, a preacher, a public speaker. Qanoon-i-Islam, by Jafir Sharif, translated by G. A. Herklots, M.D. 1832, says: 'The Khatib (priest), after repeating two rukat prayers, also shukreea, ascends to the second or middle step of the mambur, and, the congregation being seated, he reads the Khutba; that is, offers glory to God, praises the prophets, and passes eulogiums on his companions. He then descends to the lowermost step, recounts the many virtues of the king, and offers up supplications on behalf of him. The king is he whose coin is current in the realm, and in whose name prayers are offered up after the Khutba is read at the mosques and at feasts.' At present (1832) it is in the name of the king of Delhi, but in the author's opinion erroneously, as it should be in the name of the Honourable East India Company.

KHATIK, in Bengal, a race who are poulterers.

KHATIRI, HIND., from Arabic Khatrah, danger; a crop raised in the sand on the banks of a river by manuring and hand-watering. A nominal rent is paid for such, as it may be swept away by a rise.

KHATMANDU. At the foot of the northern range, situated upon the eastern bank of a small river, the Visbenmuttee, in lat. 27° 36' N., and long. 85° 24' E., stands the city of Khatmandu.

It is not the largest of the towns in Nepal, but it is the residence of the maharaja. It is said to have been founded by Raja Gunakamadeva about A.D. 723. In the square in front of the palace are numerous handsome temples. Many of these are like pagodas, of several storeys in height, and profusely ornamented with carvings, painting, and gilding. In front of several of the temples are tall monoliths, some surmounted by figures of old rajas, who founded the temples, others by the winged figure of Garur. They vary in size, from the gigantic pagoda of Taleju to a diminutive shrine cut out of a single stone, with an image a few inches high in the centre. Many of them present a most repulsive appearance, being dabbled over with the blood of cocks, ducks, goats, and buffaloes, which are sacrificed before them. In length Khatmandu may measure about a mile, its breadth nowhere exceeding half a mile. The name of the town in ancient books is Gorgool-putten; the Newar race call it Yindes; whilst among the Parbutia, or mountaineers, it is styled Kultipur, an appellation which seems to proceed from the same source with Khatmandu, and derived, it is believed, from its numerous wooden temples, which are among the most striking objects in the city. These edifices are not confined to the body of the town, but are scattered over its environs, particularly along the sides of a quadrangular tank or reservoir of water. The houses are of brick and tile, with pitched or pointed roofs. On the street side, they have frequently enclosed wooden balconies of open carved work, and of a singular fashion; the front piece, instead of rising perpendicularly, projecting in a sloping direction towards the eaves of the roof. They are of two, three, and four storeys, and, almost without a single exception, are of a mean and poor appearance. The streets are exceedingly narrow, and very filthy. See India; Nepal.

KHATMI, or Barrā gul Khaira. HIND. Althæa rosea, hollyhock. The seed is considered cooling; in medicine one tola is given; the corollæ and pericarps, when fresh, are exceedingly mucilaginous and used in sherbets. Khatmi Kochak, PERS., is the small mallows. It grows in moist ground, and is useful when applied as a cataplasm to parts of the body stung by wasps or hornets. Khatmi Safaid, HIND., is Malva mauritiana.—*Gen. Med. Top.* p. 143; *Onsley's Travels*, i. p. 216.

KHATNAH. ARAB., HIND., PERS. Circumcision. It was enjoined in the law of Moses on all males of the Hebrews, on the eighth day after birth. It is practised by the Muhammadans on all males, at any age, but it is not enjoined in the Koran. It is practised on girls in Egypt by removing the prepuce of the glans clitoris.—*Zu-ul-Mukhtar*; *Tahavi*.

KHATRAN, an independent tribe adjoining the Dehra Ghazi Khan district, and behind the Bozdar Hills, in the midst of the Baluch tribes, with whom they are frequently at feud. They are special enemies of the Bozdars and the Murrees. Their hills scarcely touch the British frontier. Once they sought British alliance against the Murrees, and also offered their support, if an expedition were undertaken against that tribe; but the Government refused to have any relations of this nature with them, in order to avoid being implicated in the feuds of the hill tribes. They number 3000 fighting men, of whom 200 are mounted.

**KHATRI** are a scattered Hindu race; a Khatri village is unknown. They, however, monopolize the trade of the Panjab, of the greater part of Afghanistan, and farther to the west in Central Asia, and even to St. Petersburg. They are the only Hindus in Central Asia. In the Panjab they are almost the sole people who perform the scriptory work, and there they are the chief civil employes of Government, and in the villages they keep the village accounts, act as bankers, and buy and sell the grain. They are also the gurus of the Sikh sects; both Nanak and Govind were Khatri, and the Sodi and Bidi of the present day are so. They do not usually engage in military pursuits, but the dewan Sawan Mull, governor of Multan, and his successor Mulraj, and very many of Ranjit Singh's chief functionaries, were Khatri. It is said that a Khatri was dewan of Badakhshan or Kunduz, as was the Peshkar Chandoo Lal of Hyderabad. Under the Afghans, a Khatri was governor of Peshawur, and Akbar's famous minister, Tudar Mull, was a Khatri; Joti Persad, a well-known Agra contractor, was a Khatri. The Khatri claim to be descendants of the old Khetrya, written also Chettriya and Kshatriya. They are Hindus; none, or very few, have ever become Muhammadans, and few have become Sikhs. The Khatri of Northern India are a very fine, fair, handsome race. Those of the western part of Peninsular India, about Bombay, are equally fair.

In Benares they arrange themselves into the two sections, Purbia or eastern, and Pachhainya or western Khatri, both of whom point to the Panjab as the country from which they came. Some of the Kapur clan of the Pachhainya are, however, said to have adopted Muhammadanism.

In Gujerat and in Kattyawar, the Khatri are so largely engaged in dyeing that the name is applied to all dyers, Hindu and Muhammadan. The Hindu Khatri engaged in dyeing on this side of India, speak the Gujerat language; they were originally natives of Sind, but they have adopted the manners and customs of the places in which they reside. The old Khatri of Diu and several other places have all the look and manners of the Sindi. It is said that to avoid persecution an emigration from Sind took place in various directions. Those of them who settled at Lowaragad became the well-known caste of Lohana, and those that proceeded to Hingalaj became turners and dyers. From thence they emigrated to different places in Kattyawar and Gujerat.

In Benares they are closer observers of the ancient customs of Rajputs than that which is practised by modern Rajput tribes.

In Ludhiana there is a large number of thriving merchants of the Khatri race. They wear the sacred cord, which is put on their boys at the age of eight years, are taught the gayatri, and read the Vedas.

In Bombay and the adjoining districts, they are part of the writer class, whom Europeans style Purbho, and the Ror or Rora of Northern India are said to be Khatri. The Kukka, a handsome race on the east of the Jhelum, are said to have been Khatri originally; and of the Galdi, an interesting race of fine patriarchal-looking shepherds in the interior of the Kangra Hills, the most are Khatri. In Behar is an agricultural class called Kshatri, Khatri, or Chatri, who some-

times serve as soldiers or as the darwans or door-keepers in Calcutta. In Ludhiana there is a large number of thriving merchants of the Khatri race, with a numerous colony of Kashmir shawl-weavers. Multani is a term applied to several trading classes in the north-west of India, wandering Pathan merchants and others.

Thevenot, speaking of the people of Multan, says: 'There is a tribe of Gentiles here, called Catry or Rajput; and this is properly their country, from whence they spread over all the Indies.' Diodorus Siculus marks them by the custom of their women burning themselves alive on the funeral piles of their husbands; which continued a practice among them, as well as some other Hindu tribes, down to the middle of the 19th century. We find by Arrian, that the Cathei were confederated with the Malli and Oxydraces, that is, the people of Multan and Cutch, and which lay to the south-west of the place where Alexander might be supposed to cross the Hydraotes (or Ravi) on his way to India. After Alexander had crossed the Acesines (Chenab) and Hydraotes (Ravi), he appears to have been drawn out of the direct route towards the Ganges, to attack the city of Sangala. Sangala occurs only in Arrian, and is said to have been a city of great strength and importance in the country of the Cathei. Diodorus Siculus calls the same people Cathei or Kathei; and these may possibly be recognised under the name of Catry of Thevenot, that is to say, the Khatri or Kshatriya tribe.

In A.D. 1000, Mahmud entered Hindustan, but in the course of eight years he made no farther progress than Multan. The people of Multan, who were the Malli and Catheri (that is the Khetry or Rajput tribe) of Alexander, must have preserved their ancient spirit, to be able to oppose, for so long a time, such formidable armies, headed by so furious an enthusiast. In 1008 we find the confederate Hindus defeated; and Mahmud's first essay towards effecting the downfall of their religion was the destruction of the famous temple of Nagarkot, in the mountains bordering on the Panjab country. His next expedition, being the sixth, was in 1009, when Tannasar, a more celebrated place of Hindu worship on the west of Dehli, experienced a like fate with Nagarkot; and the city of Dehli itself was taken at the same time. In 1018 he took Kanouj, and also destroyed the temples of Matra or Matura (the Methora of Pliny). His twelfth expedition, in 1024, was fatal to the celebrated temple of Somnat, in the peninsula of Gujerat, adjoining to the town of Puttan, on the sea-coast, and not far from the island of Diu, now in the hands of the Portuguese. The Khatri of the Panjab is, however, said by some authorities to be dissimilar to the Kshatriya of the Rajput. In the Panjab their avocations are looked upon as effeminate; but these writers and traders are not much inferior in courage and firmness to the ruder tribes, while they are superior in civilisation, refinement, and capacity for affairs. The Khatri and Uroa of their cities and towns are enterprising as merchants and frugal as tradesmen. They are the principal financiers and accountants of the country. And even yet the ancient military spirit frequently reappears amongst the once royal Kshatri, and they become able governors of provinces and skilful leaders of armies. The Kathri of Berar claim to be Rajput.

and to be of the ancient Kshatriya, though many of them are weavers of nakki, kor, and kinara. In reality the Khatri of India are a fragmentary people, from some ancient stock now untraceable, but spread all through India, and actively engaged in peaceful avocations. In the Panjab they are designated Kirar.—*Rennell's Memoir*, pp. 123-133; *Records of Government of India*, No. 2; *Gita*; *Cunningham's Sikhs*, p. 22; *Wilson's Hindu Drama*.

**KHATTA.** HIND. Sour; the acid lime or citron, *Citrus medica*. Khatta-mitha is *Oxalis corniculata*.

**KHAWA.** HIND. A pass in the Salt Range, scarcely frequented, yet may be considered the most practicable. Timur crossed it on his march into Hindustan.

**KHAWAK**, a pass in the Hindu Kush, in lat. 35° 38' N., long. 70° E. About 15 miles long. The crest is 13,200 feet. The ascent on the north side is a uniformly inclined plane.

**KHAWAS.** ARAB. Plural of Khas. Nobles, grandees, personal servants. In Puranya, slaves in general. In the west of India, the children of a female slave belonging to a Chaman or Rajput, the property of the owner of the slave, but treated as members of the family.

**KHAYYAM**, the takhallus or literary title of Omar, a native of Naishapur in Khorasan, a celebrated poet and astronomer.

In the days when Alp Arslan ruled in the stead of his father Toghrul Beg, three lads, each of whom was destined to rise to eminence or notoriety, might have been seen day by day meeting to learn wisdom from the instructions of the famous Imam Mowaffak of Naishapur. Every lad who studied under a master so renowned amongst the doctors of Islam, was deemed most fortunate, for his success in life was no longer a matter of doubt. One of the three was Nizam-ul-Mulk, afterwards vizir to Alp Arslan. Another was Hasan-bin-Sabbah, the founder of the sect of the Assassins, whose leader was known to the Crusaders as the Old Man of the Mountains. The third was Omar Khayyam, afterwards astronomer and poet. Nizam-ul-Mulk, in the Wasayah, tells the story how Hasan one day, alluding to their good prospects, said, 'Let us make a vow, that to whomsoever good fortune falls, he shall share it equally with the rest, and reserve no pre-eminence for himself.' 'Be it so,' the others replied. Nizam-ul-Mulk was the first to rise to eminence, and when he became vizir, Hasan received a good appointment, but, entering on a course of intrigue, he was degraded and disgraced, became the head of the Ismaili sect, which for a while was the terror of the eastern world, and Nizam-ul-Mulk fell a victim to their cruelty. Omar Khayyam received a pension from the royal treasury, and busied himself in 'winning knowledge of every kind, and especially in astronomy.' In the reign of Malik Shah he settled at Merv. He was one of eight scientific men employed in reforming the calendar. The result was the Jalali era, of which Gibbon says, 'It surpasses the Julian, and approaches the accuracy of the Gregorian style.' He also wrote a treatise on algebra. But he is better known as a poet, and his Rubaiyat or quatrains have been translated into several European languages.

He wrote very little, but what he has written

will live when the lengthy poems of inferior men are forgotten. By some he is thought to have been a Sufi; but though he uses Sufi forms of expression, his language is more in keeping with his position as a leading scientific man.

Those who place Omar among the Sufi quote the following verse:—

'In synagogue and cloister, mosque, and school,  
Hell's terrors and heaven's lures men's bosoms rule;  
But they who pierce the secrets of "the truth,"  
Sow not such empty chaff their hearts to fool.'

In one verse is a grave and serious rebuke, in a second is sarcastic ridicule:—

'Some feed false hope on that vain fantasy  
Of houris feigned in Paradise to be;  
But when the veil is lifted, they will see  
How far they are from Thee, how far from Thee.'

In Paradise are houris, as you know,  
And fountains that with wine and honey flow;  
If these be lawful in the world above,  
What harm to love the like down here below?'

Another verse says:—

'Pagodas, just as mosques, are homes of prayer;  
'Tis prayer that church bells chime unto the air;  
Yea, Church and Ka'aba, Rosary and Cross,  
Are all but divers tongues of world-wide prayer.'

Omar Khayyam loves to balance antitheses of belief. He formulated no system, but only scattered forth in elegant verse his doubts and difficulties. He lived and died a sceptic. He can not understand the nature of things. He regrets that he has appeared on the scene at all:—

'I never would have come, had I been asked;  
I would as lief not go, if I were asked;  
And, to be short, I would annihilate  
All coming, being, going, were I asked.'

He appears as lost in unbelief. Fatalism settled on his mind:—

'The "tablet" all our fortune doth contain,  
Writ by the "pen" that needs not bliss nor blame;  
'Twas writ at first whatever was to be,  
To grieve or strive is labour all in vain.'

Moral responsibility is utterly denied:—

'The potter did himself these vessels frame:  
What makes him cast them out to scorn and shame?  
If he has made them well, why should he break them?  
And though he marded them, they are not to blame.'

The figure of a game at chess is introduced to show how helpless a creature man is under the inexorable rule of a pitiless fate:—

'We are but chessmen, who to move are fain  
Just as the great Chessplayer doth ordain,  
He moves us on life's chessboard to and fro,  
And then in death's box shuts us up again.'

Omar had not always been thus resigned. He says:—

'I put my lips to the cup, for I did yearn  
The secret of the future life to learn;  
And from His lip I heard a whisper drop,  
Drink! for once gone you never will return.'

—*Madras Mail*, 23d March 1882; *Saturday Review*, 5th January 1884.

**KHAZERIJ** (Khezerj), a very ancient Arab tribe, in possession of Medina when Mahomed fled there. Abu Osabi was of this tribe. The Rubina, once the most celebrated tribe in Arabia, is now a small broken clan. The Anizeh Arab come of this race.—*Rich's Kurdistan*, ii. p. 258.

**KHEDA**, HIND., written Kheddah and Khadah, an enclosure into which wild elephants are driven and caught, from Khedna, to chase.

**KHEDA**, a village in the Cutch State, situated 13 miles south of Bhooj. To the S.E. of Kheda is a small village on a rising ground, above which stands the mausoleum of Pir Ghulam Ali. Inside the dargah is the tomb, under a canopy, supported by 12 small columns. Against the wall lies a representation of a Moghul pir, a water-colour portrait of Ali, with a nimbus round his head, and below him, Hasan and Husain, also with aureoles; and in a third frame, Mahomed in a blue choga, but the face left blank,—a curious compromise between the prohibition in the Koran and the desire for a palpable representation of the objects of reverence.—*Imp. Gaz.*

**KHEDIVE**, a Turkish word signifying prince, ruler. It was conferred on the hereditary ruler of Egypt by an imperial firman dated 26th May 1866, from the emperor of the Turkish dominions. The previous title was Wali or Vali, viceroy, and had been conferred on Muhammad Ali, the first hereditary ruler.

**KHEE**. **HIND.** Kotah land broken upon the steep slopes of hills.

**HEEL**, the iron pillar of the Pandu race, mentioned in the poems of Chand. A legend relates that an infidel Tuar prince wished to prove the truth of the tradition of its depth of foundation; blood gushed up from the earth's centre, the pillar became loose (dhili), as did the fortune of the house from such impiety, and this is given as the origin of the name of Dehli.—*Tod's Rajasthan*, ii. p. 31.

**KHEESAH**. **HIND., PERS.** A flesh glove. The importance of the condition of the skin to the maintenance of health and the comfort of the individual has been demonstrated by physicians. To preserve its surface free from all extraneous substances, to dislodge all concreted matter, collected dust, the deposit of the fatty secretions, etc., a glove made of burruk or Persian glove cloth, and called kheesah, has been in use from time immemorial throughout the east. It is applicable alike to the bath and the dressing-room. The hair-glove in India is used only for rubbing down horses.

**KHEL**. **PUSHTU.** A subdivision of a tribe; also a collection of tents, a village community, a portion of or even an entire tribe. It is a usual term with all Afghans and Baluch. Some Baluch live in mud huts, others in fortresses, but the usual lodging is a black felt or camlet tent, called gedaun, which is stretched over a tamarisk framework. An assemblage of gedaun constitutes a tunun or village, common to the Khel, and a number of Khel form a tribe.

**KHEL**, a boat in use in Assam. Its roof is covered with the leaves of the Livistona Jenkinsiana palm.—*Simmonds' Dict.*

**KHELAT**, properly Kalat, in lat. 28° 53' N., and long. 66° 28' S., is 6800 feet above the sea. It is the capital of Baluchistan, and the seat of government of the Khan, among whose subjects are many tribes of Brahui and Baluch, some Afghans, with sects from Persia, Arabs on the coast line, and Hindus engaged in commerce. The Khan is of the Brahui. The better known tribes are all situated along the Dehra Ghazi frontier, and along Sind. From thence the country extends inwards to the Indian Ocean from above Kurachee to the border of Persia.

The Baluch believe that they came from Aleppo,

and are descended from Mir Hamera, son of Abdul Mahtab, who died in the reign of Hazrat Imam Husain about A.D. 646. Leaving Arabia, they first came to Kerman in Persia, and thence to Makran, where they remained 500 years. One of their chiefs, Yakub Khan, had four sons and a daughter, named respectively Rind, Hot, Lashari, Korai, and Massinat Yatoi. From these sprang the tribes called by these names. After some time the Rind and Lashari quarrelled, and the latter took refuge in Sind. The Brahui were supposed by Pottinger to be a nation of Tartar origin. The above are the great divisions, but there are many subdivisions. The aggregate number of men that could be brought into the field by all the tribes is calculated at 38,000 men; but not more than 8000 or 10,000 could be induced to go out of the country, even when their most popular rulers were in power. With the certainty of pay, the British should be able to get 8000 at least, and they would form a splendid body of troops. There are two great sirdars, hereditary heads of the districts of Saharawan and Jhalawan; to these sirdars the khan is supposed to submit all his intentions before he can carry out anything lawfully. Besides these, there is a wazir chosen by the Tajak, or merchant community, who has a voice in the government. The language spoken in Kalat is Brahui, and is quite different from the Baluchi, though neither is written; nearly all the official documents being in Persian.

The Baluchi women are treated better than other Musalman women. The more independent tribes, such as the Murree, have women slaves amongst them, though not many.

Raids are latterly confined to their Pathan neighbours, for Sir W. Merewether (then Captain Merewether) at Shagur in 1847, and Captain Raitt when he took Bugti Dehra (vide General T. Jacob's book on the Bugti campaign), gave them very sharp lessons. Sir W. Merewether killed 700 of them, and the Bugti have not recovered that punishment yet. Amongst themselves they are great sticklers to custom. For instance, in a fight between two tribes, one of them brought up a gun that had before been taken from the Khan of Khelat, and fired three or four stone shot at their opponents' village. Hardly had they done so when out rushed a whole crowd of women from the village, and, going up to the assailants, asked them how they could do so low a thing as fight with weapons that had never been used by their fathers. Curious to say, even in the heat of their passions, this argument prevailed, and the cannon being sent off to a place of security, the fight was continued with sword, shield, and matchlock. Since then, when a son of the Katran chief, Imam Bux, used rifle skirmishing with the Murree, the same argument induced him to lay aside his rifle and take to his sword. One thing specially noticeable is how on both these occasions the women took the office of intermediaries, and in both cases no idea seemed to be entertained of interfering with them, while it is equally certain that if they had been caught after the fight was decided they would have become the prize of the victors.

A very large portion consists of barren hills and sandy plains, while only a small portion is cultivable. About Khelat, Mustang, and Quetta the maximum and minimum temperature in summer is about 105° and 48°; in winter, 70° and 4°. In the sandy

deserts of Makran, the cold is not nearly so great, but the heat is so intense that during the Khurma pāz, or date ripening, as it is called, a period of about three weeks, even the inhabitants keep close and do not go out.

The Baluch mare is a raw-boned animal of about 13 to 14 hands. These horses have considerable endurance, and can go 50 to 60 miles a day for several consecutive days. One man rode in and out with a letter just 80 miles in 24 hours, and his mare had the same wretched broken-down appearance as when it started, neither more nor less. Sometimes an extra good one appears on the scene, but such cases are rare. The Baluchi have the same habit as the Kurd of Central Asia, namely, they do not often take the saddles off their horses. The saddles are made of wood, and are very narrow; the stirrups are short, so that the knee goes well forward, and the foot back in a line with the hip. See Baluchistan.

KHENGAR, the most celebrated man of the Yadu line in Saurashtra, was the personal opponent and rival of the celebrated Sidraj for the hand of the Deora princess. Mandalica, though a proper name, is also titular, viz. Lord of the Region; this and Khengar are the two names best preserved by tradition, and to one or other many things at Junagarh - Girnar are attributed. Khengar is the name of the prince who erected the palace there.—*Toll's Travels*, p. 511.

KHER, also known as Ganga-Khair and Khair, in lat. 18° 59' N., long. 76° 46' E., in the Dekhan, on the high bank of the Godavery. The mean height of the village is 1293 feet; level of the Godavery is 1245 feet. It is enclosed by a strong wall, and was a place of importance until the middle of the 19th century, when it was plundered by Rohillas.—*Cullen*.

KHERA. HIND. A village; often compounded, unabbreviated and abbreviated, and variously spelled, as in Holal Kaira, Umar Kher, Hewerkeir, Ganga-Kher.

KHERD'HUR, the land of Kher, also called Kheralu, but more properly Kherala, the abode of Kher, the Kher being a shrub of great utility in these regions. It is a remote part of Rajputana, in which the Rahtor Rajputs first established themselves, expelling the Gohil tribe. Kherd'hur is named, in all probability, from the superabundant tree of the desert termed kher, and d'hur, land. Its astringent pods, similar in appearance to those of the laburnum, are used in food. Its gum is collected as an article of trade; the camels browse upon its twigs, and the wood makes their huts.—*Toll's Rajasthan*, ii. p. 303.

KHERI, a district in Oudh, between lat. 27° 41' and 28° 42' N., and long. 80° 4' 30" and 81° 23' S. Area, 2963 square miles, and population (1869), 746,350 persons. In Paila and Kheri parganas are some large lakes. Population chiefly Chamar, Ahir, Kurmi, Murao, Kisan, with small numbers of the Brahman, Kshatriya, Kayasth, and Vaisya.

KHERIAH, an aboriginal tribe settled on the plateau of Chutia Nagpur. The Kheriah build substantial, comfortable houses. They say that their first settlement was Pora, a village on the Koel river. Their language, customs, and appearance is sufficiently approximate to those of the Mundah to evidence a consanguinity, and they are regarded as an offshoot of the Santal or Ho race. They

worship their river, the Koel, with rites similar to those with which the Santal or Ho adore the Damuda. The Kheriah, Bendkur, Birhor, and Bhuibar are described as regularly wild inhabitants of the hills and jungles, who have no fixed villages, but move about from place to place, burning down the jungles, sowing in the ashes, and after the harvest moving elsewhere.—*Dalton*, p. 155; *Campbell*, p. 36; *W. W. Hunter*.

KHES. HIND. A wrapper. Of these there are several kinds,—Khes-bafi, Khes-chandann, Khes-gadra. Khes-dabba is one with a large check; Khes-do-rukha has two right sides; Khes-tukridar is made of pieces of different colours joined together. At Hyderabad in Sind, the Khes is a chintz scarf. See Clothing.

KHEZAIL, a powerful and warlike tribe inhabiting the banks as far as the large village of Semavah, on the Euphrates, where the women are proverbial throughout the country for beauty of feature and perfect symmetry of form.—*Mignan's Travels*, p. 194.

KHIDMAT. HIND., PERS. Service. Pesh-khidmat, also Khidmatgar, a servant, a lackey, a personal attendant. Khidmati, a sweeper, an attendant of a mosque.

KHILA HARIVANSA PARVA, a modern supplement to the Mahabharata, containing legends about Krishna.

KHILAT. PERS. A robe or dress bestowed by rulers in Southern Asia on persons who they desire to honour. It usually consists of a set of shawls, pieces of silk, kimkhab, etc., but it may be any article—arms, horse, elephant—presented by the ruling or superior power as a mark of distinction.

KHILJI or Kbalji, according to Elphinstone, p. 274, a Turki tribe, part of which, in the 10th century, was still near the source of the Jaxartes (Syr Darya), but of which a portion had even then been long settled between Seistan and India (i.e. in the Afghan country). In the 10th century they still spoke Turki. They seem very early to have been closely connected with the Afghan, with whom their name is almost invariably associated. Lieutenant Leech, in his valuable vocabulary of the languages west of the Indus, advances the opinion that the Afghans were originally a Turki or Moghul nation, but that at present they are a mixed race, consisting of the inhabitants of Gaur, the Turki tribe of Khilji, and the Perso-Indian tribes dwelling between the eastern branches of the Hindu Kush and the upper parts of the Indus.

KHILTA. HIND. A basket covered with leather, used for travellers' baggage in the N.W. of India.

KHILWAT. ARAB., HIND., PERS. Privacy, retirement. Khilwat-khanah or Khilwat-gah, a private apartment, the women's apartments.

K'HINDRAY SHAH, a Maharram fakir.

KHI-NIE, a Chinese traveller in India. There was much intercourse between the Buddhists of India and China for some centuries after the introduction of Buddhism into China, but in the 10th century, after A.D. 975, the religious visitors from China became greatly more numerous. Chinese pilgrims had passed years in India in studying their religion, and wrote narratives of their travels. Of these there have been published the travels of Fa Hian, A.D. 399-414; of Hiuen



Thsang, A.D. 628-645; of Hoi Singh, who set out A.D. 518. The later traveller, Khi-Nie, who journeyed A.D. 964-976, was sent by the emperor of China at the head of 300 monks to seek relics of Buddha, and to collect palm-leaf books. These pilgrimages continue; and Colonel Yule had met pilgrims at Hardwar, who had crossed the Himalaya from Maha-chin to visit the holy places at Jawala Mukhi in the Panjab.—*Yule, Cathay*, i. p. 22, ii. p. 411.

**KHIU-PING.** In China, the first civil and military mandarins who distinguish themselves in the administration or in war, receive the titles of kung, heon, phy, tze, and nan. All the officers, civil and military, of the Chinese empire, are divided into nine orders, the Khou-ping, distinguished one from the other by certain buttons, or rather balls, of the size of a pigeon's egg, which are worn above the official cap. This distinctive ball is of plain red coral for the first order, of carved coral for the second, of a transparent deep blue stone for the third, of pale blue for the fourth, crystal for the fifth, of some opaque white stone for the sixth, and for the seventh, eighth, and ninth, of gilt and wrought copper. Every order is subdivided into two classes, the one active and official, the other supernumerary; but this makes no difference in the balls. All the official personages comprised in these nine orders, are designated by the generic term Kouang-fou. The term mandarin is unknown to the Chinese; it was invented by the first Europeans who visited the country, and is probably derived from the Portuguese word *Mandar*, to command, which they made *Mandarin*. See China.

**KHIR. HIND.** Rice boiled to a porridge with milk.

**KHIRAJ. ARAB.** Tax, tribute, land tax, generally the largest item of revenue. In Timur's Institutes, the land tax was fixed at a third of the produce on all irrigated land, besides a certain due for using water from the public reservoirs; the land tax has, from the most remote ages, been the chief source of revenue in all Asiatic countries. The Sassanian kings of Persia established the tax at a third of the value of the produce; but when calamity overtook the crops, the cultivators received advances from the treasury. These are still continued in Southern India, and are called *Takkavi*, or support. By Muhammadan law the produce of the land is liable to two imposts, namely, the *Ashr* or tithe, a poor-rate due only on the actual produce of the soil; and the *Khira*j or tribute, generally imposed on land within reach of irrigation or running water. No land can be subject to both *Ashr* and *Khira*j at the same time. The *Khira*j was imposed on Syria by Umar, and on Egypt by Amru; but Arabia is *Ashr*, a very small part of it being under the influence of running water. The *Khira*j is of two kinds, *Mukassiamah* and *Wazeca*. The former is due on the actual produce only, and resembles the *Ashr*; the latter is due whether there be any produce or not. The khalif Umar levied the *Khira*j in Syria and Persia, the rate varying according to the value of the produce. Kings of India exacted one-sixth of the produce, besides a poll-tax, which was *Mukassiamah*; but the Muhammadans converted it into *Wazeca* in the time of Sher Shah; and the emperor Akbar, while adopting the same system, carried it into effect with greater precision and exactness.

In Persia, in the days of Timur, the land tax amounted to one-tenth of the produce of the soil; but the husbandman was loaded with a number of other taxes, which altogether exceeded half the produce. In India, Timur's descendant, the emperor Akbar, abolished all arbitrary taxes, and fixed the revenue according to the value of the different lands, which were divided into four classes—

1. *Poolej*, which never lies fallow.
2. *Perowty*, kept out of cultivation a short time, for the soil to recover its strength. The *Poolej* and *Perowty* were each of three kinds, —best, middling, and bad. The produce of a bigha of each sort was added together, and a third of the sum was considered as the average produce of *Poolej* or *Perowty* land; one-third of it being the revenue. Sher Shah exacted rather more.
3. *Checher* was land which had suffered from inundations or excessive rains, and received grants of remissions for five years.
4. *Bunjer* was land which had suffered from great inundations, and enjoyed still larger remissions.

Rewards were granted by Akbar for high cultivation, and the land settlement was made for periods of ten years.—*Ayin-i-Akbari*; *Nail Baillie on the Land Tax*, quoted in *Markham's Embassy*, p. 31.

**KHIRD AFROZ**, the Urdu version of the *Pancha-tantra*.

**KHIRGAH**, amongst the Hazara, a hunting match in which all the tribe take part; they surround a mountain, and, by firing matchlocks, drive the deer and other game to a place where some good shots are posted.

**KHIRGAH**, a circular tent. Moorcroft relates that after his first interview with the pizada of Talikhan, he was lodged in a *khirgah* near Kanduz, the only furniture of which was a few mats and a clay stand for a lamp. The wants of a Turkoman are few in number: a tent, called a *khirgah*, shelters the whole family, and this is of a superior manufacture to anything of the kind made by the nomadic tribes of Persia. They can make these *khirgah* warmer than the best built houses,—a matter of some consequence to them, seeing how severe the winters are in the country they inhabit. The *khirgah* is conical in form, the framework being made of laths of hard wood interlaced one with the other, which can be opened or folded up at pleasure, according as they wish to camp or decamp; a camel, or at most two, is able to carry this tent. Thick felts are stretched either entirely or partially across this framework, according as the Turkoman may wish to avoid the burning rays of the sun or protect himself from the rain or cold; they are very commodious, are of all sizes, and a high price is given for them by some of the Persian nobles.—*Moorcroft's Tr.* ii. p. 480.

**KHITAI**, the Cathay of the nations of Europe, is the name by which China is styled to this day by all or nearly all the nations who know it from an inland point of view, including the Russians, the Persians, and the nations of Turkestan; and yet it originally belonged to a people who were not Chinese at all. The people of *Khitai* were a Manchu race who inhabited for centuries a country to the north-east of China, lying east of the Khingan mountains and north of the river Sira, and whose allegiance was rendered alternately to the khakans of the Turk and the emperors of China. In the beginning of the 10th century, the chief of one of their tribes made

himself supreme, first over his own entire race, and then successively over the adjoining nations of Asia from the sea of Korea to the Altai. The son of this conqueror having assisted to place on the throne Kao-tsui, of the brief dynasty of the later Tein, this prince in return not only transferred to the Tartar a large tract of Northern China, but agreed to pay him yearly tribute, and to acknowledge his supremacy. The next Chinese sovereign protesting against these degradations, the Khitai ruler overran all the provinces north of the Yellow River, and established his own empire within them, under the name of Leao or the Iron Dynasty. This Khitai empire subsisted for two centuries in Northern China and the adjoining regions of Tartary.—*Fule, Cathay*, i. p. 116.

KHIVA is the ancient Kharasm, the Corasmia of European writers, which was famous between the 10th and 13th centuries, but was overthrown by Chengiz Khan, and its last sovereign, Jalal-ud-Din, fell in Mesopotamia (Kharasm), since which events the area of the territories have remained as at present, comprising a region along the Caspian from Persia north to the Kirghiz country and east to the Oxus and Lake Aral.

Khiva city lies about 40 miles west of the Oxus, distant from Merv 432 miles, from Herat and Orenburg 600. It is situated on a fertile plain near the Oxus, in lat.  $41^{\circ} 22' 40''$  N., and long.  $60^{\circ} 2' 57''$  E., and is about half a mile square, containing about 1500 houses, clay built and arranged in narrow streets, with a population of about 12,000 permanent inhabitants. It is surrounded by a wall and bastions and a broad belt of gardens. It has a few schools. The oasis is well watered by canals from the Oxus (Amu Darya), lying in a bend of both sides of that river at the southern shore of Lake Aral at the Kizil Kum steppe, Bokhara on the S.E., and on the W. the Ust Urt and desert of the Tchaudor Turkoman. It is 120 miles from N. to S., and 115 from E. to W. = 13,800 square miles.

The dominion subject to the Khan of Khiva is more extensive, viz. from the Caspian to the Aral, i.e. from the Russian fort of Alexandrovski to a little south of lat.  $44^{\circ}$  N.

The area of these boundaries is about 410,000 square miles, but, except the oasis of Merv and banks of the Oxus, the entire country is an unbroken expanse. The climate in winter is cold for five months, frost intense,  $4^{\circ}$  to  $8^{\circ}$  F. below zero. In summer the heat is intolerable, rain seldom falls; and in the autumn violent gales blow off the steppes and fill the air with impalpable dust, darkening the face of the land; in a few hours new sandhills are heaped up and former ones disappear; whole caravans are sometimes engulfed or suffocated in such sand storms, called Tebbad. The camels refuse to move, and lie stretched along the ground, and the travellers shelter themselves behind their beasts.

The population of the khanate consists of tribes of Uzbak, Turkoman, Karakalpak, Kazak or Kirghiz, Sart or Tajak, Persian, and Kurd slaves, mostly Persian and Kurd, with a few Russians, Jews, and Hindus. The settled population of the khanate resided in 60,000 houses, and amounted to 300,000 individuals. The nomade population dwelt in 12,000 Karakalpak huts, and were 160,000 in number.

The Ilayat families tributary to Khiva were 195,000, viz.:

Yamut, . . . . .	15,000	Kazak, . . . . .	40,000
Gokian, . . . . .	20,000	Ilidar, . . . . .	15,000
Chosdar, . . . . .	2,000	Sarokh, . . . . .	15,000
Kalpak, . . . . .	30,000	Uzbak, . . . . .	40,000

Khiva, in 1874, had 5000 population. The Chosdar are said to have been brought from the further borders of the Oxus by Muhammad Rahim Khan. The silver tenga is 5.375 pence. The tila, a gold coin, worth 12s. 6d.—*Marlham's Embassy; Fraser; Ferrier; Wolff's Bokhara; Vigne's Narrative; Moravief; Vambery's Bokhara; Collett's Khiva; Captain Valikhanof's Russians in Central Asia; Invalide Russe.*

KHIZDE. PUSITU. The tent of the nomade Afghans near Herat and amongst the Hazara.

KHIZR, also written Khidjer and Khidr, is the Khaja Khizr of Muhammadans of Persia and India. The He' new notions about the identity of Phinches and Elias have been adopted and expanded by the Muhammadans, who also identify in some way with them their mysterious prophet Khidr or Khizr. Hermitages or chapels dedicated to Khidr and Elias appear to have been very numerous in Muhammadan countries, especially on hill-tops, and the oriental Christians and semi-Christians also always associate Elias with mountain tops. There seems to be scarcely a prominent peak in the Greek Archipelago with which the name of Elias is not connected. Throughout India, Khizr is a popular Muhammadan saint. He is supposed to be immortal; having on one occasion drank of the waters of immortality, said to be situated in regions of darkness in a remote corner of the world, and some identify him with Enoch, some with Elijah. He is supposed to perambulate the world, like the wandering Jew, and to have occasionally appeared to different people. He is always clad in green, as his name in Arabic indicates. The government of Kassan terminates, and that of Sulmania in Kurdistan commences, at the river Leilan; near this is a small building, a ziyarat or place of pilgrimage, called the Makan of Kidder Elias, or resting-place of the prophet Elias. The Muhammadans believe that Elijah never died, and that he is still on earth, where he is to remain until the coming of Jesus Christ. They call him Khizr or ever-green, on account of the everlasting life which he enjoys, and by which he is kept ever in a flourishing condition, in a paradise which, say they, might be taken for heaven itself. In reference to this, a Turkish poet observes, 'Keep yourselves from believing that this world is your home, your home is in heaven alone; strive therefore by the means of virtue to reach that home where Elias dwells, and where a place is prepared for you.' These notions of the Muhammadans are derived from the Jews. Jesus himself was taken for Elias, re-appearing after nine centuries of concealment. The prophecy that Elijah should come before the great and terrible day of the Lord, has probably given rise to the notion that he had not yet completed his part on earth. In Northern India, on the Fridays of the month Shaban, along the banks of the Jumna and Ganges, Muhammadan women launch tiny boats on the rivers in his name. Heber (i. p. 166) mentions that the legends in Lower Bengal regarding Khizr are made up of different Rabbin-

ical fables concerning Eliezer, the servant of Abraham, and the prophet Elijah. He is by some supposed to be St. George of England, whom they call Khizr Elias. A legend is to the effect that he was vizir and general to Kai Kobad of Persia, and discovered and drank of the fountain of life, and will never die, but will await the last trump. —*Ibn Batuta*; *Burton's Scinde*, ii. p. 249; *Rich's Kurdistan*, i. p. 52; *Yule's Cathay*.

KHO is a population of about 400,000 people occupying the delta of the Mei-kong, in Kambojia, between Siam and Cochiu-China, the remaining 100,000 of the population being Chinese, Cochinese, Siamese, Malays, Portuguese, and mixed races. See Kambojia.

KHOGILU. According to the Jahan Numa, one of the earlier divisions of the province of Fars was into the five Kureh, circles or departments, — Istakhr, Darabjird, Shahpur, Ardashir, and Kobad. At present it consists of three principal parts, viz. — 1. Fars proper (Persia proper); 2. Luristan, near the Persian Gulf; and 3. Behbahan, or the country of the Khogilu, which represents the Kureh of Kobad. Behbahan is bounded on the north by the great belt of mountains which separate Irak Ajam from the southern provinces of Persia; the northern and north-eastern shores of the Persian Gulf form its boundary to the south, Ram Hormuz and the Ka'b country lie to the west, while Shulistan separates Behbahan on the east from the direct dependencies of Fars. On the E. and S.E., Behbahan is surrounded by the Mamaseni tribe, on the N. and N.W. by the Bakhtiyari, and on the W. and S. by the Ka'b Arab. Besides the Khogilu, several other tribes inhabit these mountains, such as the Jarumi, the Yusufi, and upwards of a thousand families occupy the plain of Behbahan, settled in villages or dispersed in tents. These are the Juma-Buzurg, the Afshar, and some Arab settlers. The names of the Turkish tribes are—the Karabaghi, Agbaghi, Begdeli, Golebi, and Sheiri, speaking the Turkish language; while the Afshar, although of the same origin, have forgotten their mother-tongue. The Doveti, Ghesti, Mayaz-kuli, Barash, Milosi, and Juleki are of the Lur race, and speak the Lurish dialect.—*De Bode's Tr.* p. 276.

KHOGIR. HIND. A native saddle, a pack-saddle. Khogir Shah, a Maharram fakir.

KHOJ. HIND. Information, search. Khoji, a tracker. In the Panjab, professional trackers are employed to trace stolen cattle, by their footprints (kori or pyra). They do this even for a hundred miles, and their success, even through unpromising places, as sandy plains and gravel and kankar beds, and over rivers and swamps, is very extraordinary. The Panjab Khoji is similar to the Paggi of Gujerat. The system of tracking criminals to their homes and haunts rests in India solely on the responsibility of village headmen for the good behaviour of their charge.—*Calcutta Review*, No. lxxiii., Sept. 1861, p. 11.

KHOJA, corrupt. of Khaja, a respectable man, a respectable term for a eunuch. Also the Khaja, name of an Ismaili sect of Sind and the western parts of India. See Ismaili; Karmati; Khaja.

KHOJA AHMAD YESEVI is to this day the patron saint of the wandering nomades in the steppes of Central Asia. His moral and religious poems, of which some examples are given in Vambery's *Tchaghataian Studies of Language*, are

as highly venerated by the Kirghiz and Uzbaks as the Koran itself.—*P. Arminius Vambery, Bokhara*, p. 246.

KHOJAK, a tribe of Pathans, an offshoot of the Kakar of Mekhter.

KHOJEND has a turquoise mine, but the stones are of a greenish hue, and far less esteemed than those of Naishapur, in Khorasan. There is another of very insignificant note somewhere in Kerman. —*Fraser's Khorasan*, p. 105.

KHOKAND, the ancient Farghana. The khanate of Khokand is an almond-shaped valley about 160 miles long, from Makhrum to Uzgend. It is surrounded on all sides by mountains and mountain plateaux. Khokand town is modern, with 75,000 inhabitants. Paper is largely made. Goitre is very prevalent.

KHOLA. BENG. The drier parts of the islands in the delta of the Ganges and Brahmaputra.

KHOMAN RASA, a Hindi work, descriptive of the last sack of Chitore.

KHOMASEE, a particular kind of magic square.

KHONBEE. HIND. A cotton and silk cloth bordered with gold and silver thread.

KHONDAMIR was born at Herat about A.H. 880 (A.D. 1475). He was the son of Mir Khond. His name was Ghaias-ud-Din Muhammad-bin-Humam-ud-Din, and he wrote the *Khalasat-ul-Akhbar*, which is an abridgment of the *Rauzat-us-Safa*, written by his father. From his early youth he devoted his life to the study of history, and had the benefit of the large library collected by Ali Shir. He accompanied an embassy to Khusru Shah, the chief of Kunduz, and was afterwards appointed to the ecclesiastical court. In the year 913 (A.D. 1507-8) Khorasan was overrun by the Uzbaks, and Khondamir went to Georgia, where he wrote the *Maasir-ul-Muluk*, the *Akhbar-ul-Akhyar*, the *Dastur-ul-Wazra*, the *Makarram-ul-Akhlaq*. He left Persia about A.H. 935 (A.D. 1528-29), he was introduced to the emperor Baber at Agra, and accompanied him to Bengal. On Baber's death he attached himself to Humayun, in whose name he wrote the *Kanun-i-Humayuni*, Elliot says the *Humayun Nama*. He accompanied Humayun to Gujerat, and died in his camp A.H. 941 (A.D. 1534-35), aged 61 or 62. At his own request, his body was conveyed to Agra, and buried at the side of Nizam-ud-Din Auliya and the saint, and Amir Khusru the poet. The *Khalasat-ul-Akhbar* brings Asiatic history down to A.D. 1528. Khondamir's larger chronicle was the *Habib-us-Siyar*, or *Friend of Travels*. — *Elliot's Hist. of India*; *Osseley's Travels*, ii. p. 400.

KHONE, Kone, or Konar. TAM. Meaning king, a title of the Idayar or great shepherd race of the south of India.

KHONE. ARAB. Brotherhood, the tribute claimed from time immemorial by the Bedouins in return for their protection. Each village pays Khone to one shaikh in every tribe, who then acknowledges the tribe as his ukhta or sister, and is bound to protect it against all the members of his own tribe.

KHONG-BONG, a musical instrument of the Siamese, composed of a semicircle of suspended tongues.

K'HOPRA. HIND. Dried kernel of the cocoanut. K'hopra ch'hilni ki chouki, an instrument for rasping the kernel of the cocoanut. K'hopra, also small leather caps (shaped like the end

or point of the cocoanut shell), used to blind cattle turning the Persian well-wheel.

KHOR, a territory south-east of Ladakh and eastward of the Byltæ of Balti or Little Tibet. Its people are supposed to be the Chauranci Seythæ of Ptolemy.—*A. Cunningham.*

KHORAN, a tribe who, a little before the birth of Christ, ruled over Afghanistan, the Panjab, and Khorasan.

KHORASAN may be regarded as comprising the whole of Persian territory lying between the Caspian and the Afghan border near Herat. On the north it is bounded by the Aral Caspian desert, from which it is now separated by the long narrow strip of Akhal Tekke Turkoman territory occupied by Russia; on the south it is severed from the rest of Persia by the Great Salt Desert; on the east a strip of savage, though fertile country, overrun by Turkomans, separates it from Afghanistan; and on the west the decrepit province of Astrabad, already half-Russianized, connects it with the Caspian portion of the Iranic empire. Its length is about 500 miles, its breadth 400, and its superficial area about 200,000 square miles. MacGregor's calculation that the population of Khorasan is about a million and a quarter may be right. Perhaps it would not be a very erroneous calculation to fix the entire population of the region lying between the Caspian and Herat at two millions, consisting of scraps of various races, and all as much inflamed against the Persian as they are favourably disposed to Russian rule. The tribes are numerous, Arab, Baluch, Beyat, Chulai, Karai, Khurshahi, Lek, Jalayer, Mardi, Muzdurani, Nekhi, and Timuri. The country is essentially mountainous; and of the rivers, the Atrek is the only one that does not waste its waters upon the desert. The fertility of the province has long passed into a proverb, and no travellers exalt it more strongly than the Russians. Previous to the fall of Geok Tepe, General Skobelev made a reconnaissance into the country to the south of the Kopet Dagh, which used to belong to Khorasan, but of late years fell under the sway of the Tekke Turkomans. This district is by no means the most favoured portion of Khorasan, according to Petroosevitch and Baron Bode. General Annenkoff, however, who was on Skobelev's staff at the time, writes in the most enthusiastic strains of the district, praising it for its forests, its vines, and its magnificent pastures.

Khorasan contains many fruitful plains, some lofty ridges of mountains, and several wide tracts of desert. It is, except in its most fertile districts, but partially supplied with water; and from local position has, perhaps, been more exposed to predatory invasions than any country in the universe. Its boundaries have greatly varied with the altering power of its rulers, and even at present surrounding nations use the name differently. The emperor Baber tells us, in his Commentaries, that in his time the people of India applied the term Khorasan to all the regions west of the Indus.

Whenever Persia was distracted by internal factions, or had to sustain foreign attack, the tribes of Tartary crossed the Oxus and spread themselves over Khorasan. It was this province which the valour of Rustum had to defend against the continual inroads of Afrasiab. The Seljuk chiefs invaded it long before their rule was extended

over the other parts of the empire to which it belongs. It suffered greatly from the ravages of Chengiz and of Timur; and during the reigns of the first Suffavean kings, the Uzbaks, who had conquered the country of Bokhara, made annual attacks upon its fields and cities. The genius of Abbas the Great checked these ruinous inroads, and Nadir made this race of plundering Tartars tremble for their own possessions. But the death of that conqueror left his native provinces more exposed than ever to hostile invasion; for while his descendants, spite of the vast inheritance which he had bequeathed them, exercised a mock sovereignty over the city of Mashed, several military chiefs, taking advantage of the distracted state of the empire, seized upon the different forts of Khorasan, and, aided by the confusion of the times, succeeded in establishing a number of small principalities, over which they exercised an almost regal sway, making war or concluding peace with their petty neighbours as it suited their interest, and sometimes defying, and at others paying homage and tribute to, the powerful monarchs by whom they were surrounded. Mashed, the capital of the Persian division of Khorasan, is situated about two farsang from the ruins of the ancient city of Tous, and is celebrated for a very superb sepulchre, in which repose the relics of Imam Raza, and those of the khalif Harun-ur-Rashid. Khorasan is peopled by many races; its warlike inhabitants boast their descent from Arabian, Kurd, Turkish, and Afghan tribes, who came into the province at different periods to subdue or to defend it; but neither their having so long inhabited the same soil, nor a sense of common danger, has softened those inveterate prejudices, or abated that rooted hatred, with which these races regard each other; and it had been the policy of the monarchs of Persia to increase divisions, which enable them to keep in subjection a country whose inhabitants, if united by any feeling that resembled patriotism, would have been dangerous; for the men of Khorasan, from the robustness of their frame, and from their being continually inured to war, are proverbially brave; and Nadir Shah used to term this fine province 'the sword of Persia.' The Kayn Arabs have long enjoyed the reputation of being the hardest and the bravest of the infantry of Khorasan. A part of the district of Kayn borders on the desert of Seistan, while it is bounded in another quarter by the territories of the Afghans.

Khorasan is the name by which the Afghans, Baluch, and Brahui designate the region known to Europeans as Afghanistan and Baluchistan. It is a softened pronunciation of Khorethān, or country of the sun or the place of light, in other words and thus corresponding to the German Morgenland, the east, the orient, as being the easternmost province of the ancient empire of Cyrus and Darius. The Afghans, however, now distinguish their own land as Pukhtun Khwa or Pathan country, and Watan Khwa or native country. The ancient Khorasan stretched far into Chinese Tartary, and was occupied by several colonies. It had the Indus on the east, the desert of Yeza on the west, the river Amu Darya (Oxus) on the north, and the Arabian Sea on the south.—*Markham's Embassy; Kinneir's Memoir; Malcolm's Persia; Khanikoff sur l'Ethnographie de la Perse; MacGregor; Bellew.*

**KHOREWAH**, also written *Kharawa*, a considerable tribe dwelling near the Oraon and to the north of the Larka Kol, in the highest hills to the north of Jushpur, and in those between Sarguja and Palemow. They speak much the same language as the Ho, Santal, Bhumi, and Mundah, and they appear to be of the same stock, though much less civilised. They are a considerable, ugly, and ill-favoured tribe, in the district of Palemow, in Singrowlee, the hilly country of Mirzapur and Rewah, and on the borders of Benares and Behar, and westwards in parts of Sarguja and Jushpur, and they are numerous to the N.E. in those parts of the plain adjoining the hills. They are also found on the outskirts of the Patna and Arrah districts. A division of the Kharawa tribe is the Bhogtah. The Kharawa are the dominant tribe of Palemow and Singrowlee. They are labourers, palanquin-bearers, and porters. The rajas of Singrowlee and Jushpur are Kharawa, though claiming to be Rajput. They have no caste distinctions, and eat anything. The Kharawa of Sarguja do not use the plough. The race are mostly short of stature, but with well-knit muscular frames, complexion brown, not black, sharp, bright, deep-set eyes, noses not deficient in prominence, somewhat high cheek-bones, but without marked maxillary protuberances. The Kharawa of the hills are wild savages, armed with battle-axes, bows and arrows. They are nomadic, and migrate every second or third year. Their villages are therefore mere standing camps, consist of about forty houses built round a large square, in the centre of which is the dancing area.—*Dalton*, p. 176; *Campbell*, pp. 36, 40, 378; *Captain Blunt in Bengal As. Soc. Res.* vii.

**KHORFAKEN**. The date trees on the coast of Oman form a continuous grove to Khorfaken, a distance of 150 miles, and the Arabs have a saying that a traveller may proceed the whole distance without ever losing their shade. Dates form a principal export from Oman, large quantities being taken to India. The middle classes of the Muhammadan and Hindu population of India are very partial to them. The best are brought from Basrah and Bahrein, those from Oman being classed next in excellence. Some are simply dried and then strung on lines; others, which is the usual plan, are packed in baskets.—*Wellsted's Travels*, i. p. 188.

**KHOSA**. **PUSHRU**. A piece of fine pashmina cloth, very soft, worn as a shawl, at either end there is a slight border woven; also mufflers for feet of cattle, used by thieves.

**KHOSA**. There are in the delta of the Indus other pastoral and peaceable classes besides the Jat of Muhammadan persuasion, such as the Khosa in Upper Sind, the Sikh Lohana, and immigrants from the Panjab, who have in many instances become amalgamated with the people of the country. The Khosa occupy the sandy tract called the Thal between Hindustan and Sind, and become a predatory tribe on the eastern confines of Sind, verging towards the Dutch territories, where they are very troublesome. There are, also, on the eastern boundaries, Rajputs located as wandering herdsmen. The Daoudputra, who inhabit generally the country of that name in the north, are to be met with in various parts of Sind. The Sumah are Jat, though they are generally known by the former title; such also are the Machi and

numerous other subdivisions of the Jat tribes. Up till the early part of the 19th century, the Mair in the south, the Larkhani in the north, and the desert Sahrai and Khosa in the west, carried on a system of pillage in the Rajput countries.—*Tod's Rajasthan*, ii. p. 155.

**KHOTEN**, *Iltsa*, *Ilchi*, or *Ili*, lies to the south-east of Yarkand, in lat. 37° 15' N., and long. 79° 25' E., and is situated between, or rather above, the junction of the Khoten and Karakash rivers. It is surrounded by a low wall, and has 18,000 houses, with eight serais for the use of foreign merchants and traders from Ilchi, Karakash, and Yurunkash. Khoten is nearer than Yarkand is to Kashmir, but the routes from and to the latter place are more generally adopted by traders. From Yarkand to Leh in Ladakh the distance is reckoned at very nearly 500 miles, while from Khoten to Leh it is about 350, and from Leh to Sultanpur in Kulu it is close on 250 miles more.

Khoten district has a population of 129,500 souls. It is at the northern base of the Kouen Lun mountains, and includes the deep valleys which drain its slopes into the river on which Ilchi or Iltsa, the capital, with its 6000 houses, stands. The district is famous for its musk, silk, gold, and jade.

Khoten may be considered the most central and inaccessible state of all Asia, but it was a seat of very ancient civilisation, and was already in friendly relations with China in B.C. 140. In the 4th century of our era, Buddhism was in high development here. Though much of the surface appears to be rugged mountain, it is interspersed with level tracts, which are both fruitful and populous. At one time, like the other states of Eastern Turkestan, it was under a Muhammadan chief of Turkish or Mongol descent.—*Bunsen*; *Yule's Cathay*, ii. p. 567; *Moorcroft's Travels*, i. p. 367; *Klaproth, J. Asiatique*, No. xvii.; *Histoire de la Ville de Khoten, Remusat*; *Quarterly Oriental Magazine*, Calcutta, Sept. 1834; *Russians in Central Asia*; *Capt. Valikhanof and M. Venukof*, p. 158; *P. Arminius Vambery's Bokhara*, p. 9.

**KHOUNG**. **BURM**. A kind of rice beer made by the hill tribes of Burma.

**KHOZDAR**, a valley and small town in Baluchistan. The valley is extensive, in shape somewhat like a Maltese cross, and through it, from north to south, passes the caravan road to Wudd and Beyla. In the hills near Khozdar, lead is found. To the west by a little north of Khozdar, and distant about 10 miles, is the small town of Khappar, capital of the district, inhabited by the Kaidrani tribe. Khozdar figures in Persian romances, and was formerly beyond doubt a place of note. A considerable tuppa or mound lies north of the town. From Khozdar along the bank of the Rudkhana, the soil is strewn with fragments of burnt brick and pottery, and farther on, a rude obelisk of mud, 20 to 25 feet in height, the base of cemented stones.—*Dr. Cooke in Bombay Med. Trans.*, 1860; *Masson's Journeys*, ii. 44.

**KHUBBES**, a district of Persia, with a small town of that name, 50 miles E. of Kerman. It is famed for its henna and its dates, the latter of the black and red kinds. The summer heat is so intense that the people go to the higher ground. The poisonous wind, the Bad-i-Simum, blows for forty days in summer, generally an

hour before and an hour after noon. About 12 miles to the N.E. is a plain 9 to 12 miles long, with salt several inches deep. Eastward of Tekkah lies the great desert extending towards Seistan. It is uninhabited.—*MacGr.* p. 249.

**KHUD.** PERS. Self. Khud-rai, self-opinionated. Khud-pasand, vain, conceited. It has many combinations. Khud-ba-daolat, our royal selves.

Khud-baft, soft silk fabric made for shawls. Khud-kasht, a person cultivating his own (khud) soil (kasht); land so cultivated. Khud-rang, natural coloured or undyed, applied to woollen fabrics.

**KHUDA.** HIND. God. Khudawand, master; Nao-khuda, a shipmaster, the English nakoda. Khuda Hafiz, may God protect you, a common Muhammadan salutation when parting with a friend; adieu. The Arabs say Allah Yesellemak, God preserve thee, or Allah Yebarik, God bless thee.

**KHULK.** PERS. The down which grows under the hair of the mountain goat. It is of this that the Kashmir shawls are fabricated.

**KHULLA-MINAR,** a pyramid of heads. In 1732, Rustum Khan was appointed to the office of foudjar of the Northern Circars. He exterminated the petty chiefs whom he found there. He offered a reward, and a sufficient number of the heads of the zamindars and their followers were brought in to form two head pyramids or Khulla-minar.

**KHULLEE.** GUJ. In Gujerat an open spot contiguous to the village in which the whole harvest produce of the village is stored, over which a guard is placed. Attached to the Khullee are a number of pits into which the seed is thrown when brought from the field.

**KHULM** or Tashkurgan town is 307 miles N.N.W. of Kabul, 310 miles S.E. of Bokhara, 50 miles from Balkh, 70 miles from Kunduz, 420 miles N.E. of Herat, and 497 miles N.W. of Peshawur by Kabul. It is situated on a plain immediately north of the gorge by which the Khulm river escapes the hills. It consists of four or five villages, with a population, in 1845, of 15,000 souls. Since the 9th May 1855 it has been in the hands of the Afghans. Silk is largely produced, and passes through Kabul in the route to Multan. The caravans of Bokhara and Kabul in summer pass successively to Khulm, and render it populous and rich. A great majority of the inhabitants are Tajak. Khulm appears to have been at one time in the possession of a family called Khallach or Killich; and on the north side of the Oxus in this longitude, occupying part of the hill country east of Bokhara, is a poor but independent people of Persian race called Ghalcha. Meyendorff calls them very swarthy, but Valikhonof says expressly, 'The Tajak have dark complexion and hair, whilst fair people are found among the Ghalcha.' This might explain the yellow-haired people mentioned by Goes, and his use of the expression *Calciensium populos*.—*Mohun Lal's Travels; Ferrier's Journeys; Elphinstone's Caubul; Burnes's Travels; Yule's Cathay.*

**KHUMBO,** a rana of Mewar capital, Chitor, A.D. 1418-1468, a zealous Jaina religionist, who built the Jaya Stambha towers on the brow of Chitor, also the principal temple at Sadri, near Konulmir. During his long reign he filled his country with beautiful buildings both civil and religious.

**KHUMDAN** was the name given by the Turkish and Western Asiatic nations to the city of Chhanggan, now represented by Sin-gan-fu in Shen-si, which was the capital of several Chinese dynasties between the 12th century B.C. and the 9th century A.D.—*Yule's Cathay*, i. p. 51.

**KHUMI** and **KUKI**, two tribes who occupy the hills of Sylhet, Tipperah, and Chittagong; the Khumi on the skirts, and the Kuki on the tops of the hills. The Kuki are the ruder or more pagan, though also tinctured with Hinduism. They term their supreme being Khojei. Putiang, to whom they sacrifice a gyal, and an inferior one is named Shem Saq, to whom they offer a goat. Shem Saq is put up in every quarter of a village, in the form of a rude block of wood. Before this they place the heads of the slain, whether of men in war or of animals of the chase.—*Latham.*

**KHUMS** or **KHAMS.** AR. A fifth part, described in the Koran as the property of God, his prophet, and his relations, or men of his tribe, the Bini Hashim, who are poor and destitute. The right of the Bini Hashim to a share in the khams is grounded upon their being excluded from any portion of the zakaat.—*Malcolm's Persia.*

**KHUN,** choli pieces of Dharwar, used by women working in the fields. 3 annas for each choli.

**KHUN.** PERS. Blood. Khuni, a murderer. Khunrez, bloodshed. Khun-i-Shavam or Khun Siawashan, dragon's blood; the Dam-ul-akhwain, also the balsam or resin of *Pterocarpus draco*.—*Powell.*

**KHUND** or **Khand.** HIND. A pool, a spring, a bath.

**KHUNDOOA.** HIND. A silk fabric made in Khurdha estate, in the Puri district, and worn principally by the Puri people.

**KHUNGROO.** HIND. An article of female jewellery, anklets with bells.

**KHUNNIARA,** in Kangra, contains inscriptions in old Pali, of date 1st century A.C. The character used in the inscriptions is Aryan Pali. These are of paleographic importance, as showing the transition state of the Ariano-Pali character.—*Bengal As. Soc. Journ.* xxiii. p. 57.

**KHUNOONG,** a race or tribe occupying the mountains at the sources of the Irawadi river, in lat. 27° 40' N., and long. 98° E. They dwell to the N.E. of the Khamti race.

**KHUNUKIANA.** ARAB. In Arabic medicine, cold remedies.

**KHURAK.** PERS. A dose of medicine; food. Khuraki, HIND., PERS., an allowance, a dose, a mouthful.

**KHURD.** PERS. Small. Khurdah, leavings, fragments, small money, change cash.

**KHURDADBA** or ibn Khurdadba, the surname of Abu'l Kasim Abdullah-bin-Abdullah-bin-Khurdadba, an officer of high rank under the khalifs, who died A.D. 912, A.H. 300. He employed his leisure in topographical and geographical researches, and wrote the *Kitab-ul-Masalik wa ul-Manalik*.—*Elliot.*

**KHURDHA,** in Bengal, is a place noted as the residence of Nityananda, the fellow-reformer of Chaitanya. The latter retired to Nilachul, leaving his colleague at the head of the diocese in Bengal. Nityananda at last took up his abode at Khurdha, and married a Brahman's daughter.—*Travels of a Hindu*, i. p. 5.

## KHURDHA.

**KHURDHA**, a subdivision of the Puri district in Orissa. It was a Native State until 1804, when, on the raja rebelling, it was resumed by the British; but the raja continued to be the hereditary guardian of the Jaganath temple until convicted of wilful murder in 1878, and transported to the Andaman Islands.—*W. W. Hunter*.

**KHURD KABUL**, a formidable defile or pass about six miles long, shut in by lofty hills, between whose precipitous sides the sun, in winter, only looks in for a little. When General Sale's brigade passed through this defile in 1841, they were opposed by 200 Ghilzai, and lost 67 men in killed and wounded. It was through this, after the evacuation of Kābul, that 4500 fighting men, including 700 European soldiers, and 12,000 native camp followers, with their women and children, endeavoured to retreat, but the Afghans fired on them, and 3000 souls perished in the attempt, 8th Jan. 1842. When Sir George Pollock twice passed through this defile, he crowned the heights and suffered no opposition.—*MacGr.* p. 540.

**KHURI**, a clumsy sailing vessel peculiar to the Maldiv Islands, which visits India during the fine weather of the north-east monsoon.

**KHURM**. The inhabitants of Khurm call themselves Tajak, but have no tradition of their origin. They are evidently a mixed race, some of them with remarkable large heads and features, some with small heads and sharp lineaments. The complexion of the men is dark, but that of the girls and young women fair, although they had all black hair and eyebrows, the latter as regularly arched as if they had been pencilled. They are generally pretty, almost handsome.—*Moorecroft's Travels*, ii. p. 398.

**KHURMA**. PERS. Phoenix dactylifera. Dates, the dried drupes; also sugar of dates. The name is also given to the dried drupes of *P. sylvestris*.

**KHURNK'H**, the tribal name of the Oraon race of Chutia Nagpur, known in many parts of India as Dhangars, from Dang or Dhang, a hill.

The Oraons in the Lohardagga district, which includes the whole of Chutia Nagpur proper, number 362,480; in Sirguja, about 20,000; Jashpur, 25,000. They drink spirits when they have the opportunity, but indulge in no narcotics except tobacco, which the males chew and smoke; of ganja, bhang, and opium they have a wholesome dread.

The name of the day of the week is often given to their children, as Etwar to a boy, Etwari to a girl born on Sunday, Sumar and Sumari for Monday; but these are Hindi terms. They have no such names for the days of the week in their own language. Most of the common names are, by a change of termination, adapted to male or female, as Birsā, Birsī; Dulka, Dulki; Chamra, Chamri.

At their marriages most of the males have war-like weapons, real or sham, and as they approach the village of the bride's family the young men from thence emerge, also armed, as if to repel the invasion, and a mimic fight ensues, which, like a dissolving view, blends pleasantly into a dance. In this the bride and bridegroom join, each riding on the haunch of one of their friends.

**KHURPA** or Karpa. HIND. A weeder.

**KHURUM**, afterwards Shah Alam, was son of Aurangzeb by a Rajput princess of Amber, of

## KHUSH-ROZ.

the Cutchwaha tribe, and hence probably his name Kurm, synonymous to Cutchwa, a tortoise.—*Tod's Rajasthan*, i. p. 867.

**KHUS**. HIND., PERS. Pleasant, agreeable: hence Khush bash, a well-to-do person; Khush khared, an open market; Khush-hal, in good condition; Khushi, pleasure; Khush hali, a voluntary contribution, a benevolence.

**KHUSHAB**, a battle was fought here on the 8th February 1857.

**KHUSHHAL CHAND**, author of the *Tarikh-i-Mahomed Shahi*, also called *Tarikh-i-Nadir uz-zamani*. It is a history of India from the time of Ibrahim Lodi to Muhammad Shah, A.H. 1152 (A.D. 1739-40), and gives also notices of other governments. He was a clerk in the Diwani office of Dehli in the time of Muhammad Shah.

**KHUSH-HAL-KHAN**, the khan of the Khatak tribe, a voluminous author, who wrote several poems for the purpose of exciting the national enthusiasm of his countrymen when Aurangzeb was engaged in a war with the north-eastern Afghans. The poems are remarkable for their high and ardent tone, and for their spirit of patriotism and independence. He was the best governor the Khataks ever had, being liberal, brave, and pleasing in manners. His poems are much prized by the Khataks. He was confined at Dehli by Aurangzeb for 12 years, owing to his eldest son, Byram Khan, having killed one of the sons of Shaikh Rahmkar, a famous Khatak saint. The whole of this time he employed in his favourite pastime of writing poetry. He had 86 sons, of whom 32 lived to manhood. He was a descendant of Malik Akor. Malik Akor agreed with the emperor Akbar to protect the country south of the Kabul river from depredations, and he thus became the chief of the tribe, and handed his authority down.—*Elphinst.* p. 561.

**KHUSHKA**. HIND. Plain boiled rice, also the mark of sovereignty placed on the forehead of a Hindu prince. The *Maansar-ul-Umra* states that at the time when it was written the rajahs of Udaipur were exalted over all the princes of Hind, and that other Hindu princes, before they could succeed to the throne of their fathers, had to receive the khushka or tilak of regality and investiture from them. The tilak of the Udaipur princes is made with human blood.—*Tod's Rajasthan*, i. p. 235.

**KHUSH-ROZ**. The No-roza, or New Year's Day, when the sun enters Aries, is one of great festivity among the Muhammadan princes of Persia; that alluded to by Prithi-raj and by the historian Abul Fazl was not New Year's Day, but a festival especially instituted by Akbar, held on the ninth day (No-roza), following the chief festival of each month. Abul Fazl says the court assembled, and was attended by all ranks. The queen also had her court, when the wives of the nobles and of the Rajput vassal princes were congregated, and a fair was held within the precincts of the court, attended only by females. The merchants' wives exposed the manufactures of every class, and the ladies of the court were the purchasers. Akbar was also there in disguise, by which means he learned the value of merchandise, and heard what is said of the state of the empire and the character of the officers of government. Abul Fazl thus softens down the unhallowed purpose of this day; but posterity cannot admit



that the great Akbar was to obtain these results amidst the Pushtu jargon of the dames of Islam, or the mixed Bhaka of the fair of Rajasthan. At these royal fairs were sold the productions of princely artisans, men and women, and which out of compliment to majesty made a bounteous return for their industry.

The great Akbar hazarded his popularity and his power by the introduction of a custom appertaining to the Celtic races of Europe and the Goths of Asia, and degraded those whom the chances of war had made his vassals, by conduct loathsome to the keenly-cherished feelings of the Rajput. There is no doubt that many of the noblest of the race were present on the No-roza; and the chivalrous Prithi-raj was only preserved from being disgraced by the high courage and virtue of his wife, a princess of Mewar, and daughter of the founder of the Suktawut. On one of these celebrations of the Khush-roz, the monarch of the Moghuls was struck with the beauty of the daughter of Mewar, and he singled her out from amidst the united fair. On retiring from the fair, she found herself entangled amidst the labyrinth of apartments by which egress was purposely ordained, when Akbar stood before her; but instead of acquiescence, she drew a poniard from her corset, and held it to his breast, dictating, and making him repeat, the oath of renunciation of the infamy to all her race. The anecdote is accompanied in the original description with many dramatic circumstances. The guardian goddess of Mewar, the terrific Mata, appears on her tiger in the subterranean passage of this palace of pollution, to strengthen her mind by a solemn denunciation, and her hand with a weapon to protect her honour. Ræe Singh, the elder brother of the princely bard, had not been so fortunate; his wife wanted either courage or virtue to withstand the regal tempter, and although she returned to their dwelling in the desert loaded with jewels, as Prithi-raj expresses it, 'she returned to her abode, tramping to the tinkling sound of the ornaments of gold and gems on her person; but where, my brother, is the moustache on thy lip!'—*The Parsees; Tod's Rajasthan*, i. pp. 72, 345.

KHUSRU or Amir Khusru, of the 13th and 14th centuries, a famous poet of Hindustan, near whose tomb are those of Khaja Kutub-ud-Din, of Muazzam, son and successor of Aurangzeb, of Bahadur Shah, and the tomb of Altamsh, whose daughter, the sultana Raziah, occupied the throne. The tomb of Imam Mushudi, the spiritual guide of Akbar, is west of the mosque of the Kutub-i-Islam. The massive tomb of Taghalaq Shah is outside the southern wall of Taghalaqabadi, and was built by his son Muhammad. The Leela Burj, a blue tomb near the Humayun, covers the remains of a holy Syud. The poet Khusru's tomb is side by side in the same courtyard with the saint, his friend and contemporary. No imaginary being, but a living Hindu princess, Dewala Devi, inspired the songs of Khusru. His honey-tongued muse got him the surname of the Parrot of India. The date of his tomb is 1350. He lived and died in India, but was a native of Samarcand, and wrote in Persian. He was the contemporary and friend of Nizam-ud-Din Aulia, near whose tomb, in the vicinity of Delhi, is the Chownsih Khumbé erected over Khusru's

remains. He lived at the court of Ala-ud-Din Khilji. In a Persian poem he celebrated the loves of Khizr Khan and Dewala Devi.

KHUSRU, the Chosroes of the Romans, who applied it as a surname to almost every king of the Sassanian dynasty, and it was applied by the Arabs, like Cæsar among the Romans, to many ancient kings of Persia. Khusru, a polytheist, who was king of Elam (not of Persia), conquered Babylon.

The Tak-i-Khushra formed part of the royal palace of Ctesiphon. The palace was commenced by Sapor II., the ninth king of the Sassanian dynasty, at the beginning of the 5th century. It was added to about a century later by another king of the same line, Nushirwan, usually called Khusru I., and was finished by his grandson, Khusru Parwez or Khusru II. The part remaining is merely a portion of the façade and one of the halls of audience,—not a tenth part probably of the original building. It was covered with brilliant white stucco, and the halls were decorated with historical paintings and figures of the heavenly bodies. It was taken from the Persians by the Arabs in the time of the khalif Umar in the sixteenth year of the Hijra, and was called by them the White Palace. Its splendour and magnificence, as related by the Arabian historians, are scarcely credible. The dimensions of the hall were—105 feet in height, 95 feet in width, and 180 feet in length. The building remained entire till the time of the khalif Al-Mansur, who endeavoured to destroy it in order to make use of the materials in the construction of his palace at Baghdad. At the close of the 9th century the khalif Muktassi-billah regularly unbuilt the White Palace, in order to erect his famous edifice called the Taj at Baghdad, and merely left this hall as a specimen of the Sassanian architecture.—*Tr. of Hind.* ii. p. 222; *Cutafugo*.

KHUSRU PARVEZ, king of Persia A.D. 590–628, of the Sassanian dynasty, grandson of Chosroes Nushirwan, A.D. 531–579, married a daughter of the emperor Maurice, generally supposed to be the same person as the heroine of the eastern romances Khusru and Shirin, and of Farhad and Shirin. Khusru Parwez waged war with the Roman powers, at first with the greatest success. He invaded the dominions of the emperor, wasted a vast extent of territory, overran the Holy Land, took Jerusalem, and burned the Christian churches, carrying off immense booty. He next reduced Egypt, and great part of Northern Africa.

KHUTBAH. ARAB., HIND., PERS. A public prayer or discourse pronounced in the Muhammadan mosques during divine service. It is also pronounced once yearly at the Eed-gah, on the festival at the close of the Ramzan. But from the early days of Muhammadanism the reading of the Khutbah has been a point regarding which the rulers and the people have entertained dissimilar views. It is pronounced from the mimbar or pulpit, which has three steps, and Umar fixed on the second step from which to speak it, praising Mahomed. This rite has ever been a cause of trouble. Scarcely had Mahomed left the scene when Ayzeed consented to three requests of Zain-ul-Abidin, but privately desired his own Syrian Khatib (priest) to read the Khutbah, and to offer up praises and eulogiums in the names of the

descendants of Abu Soofcan and Oomea. Accordingly on Friday the Syrian Khatib read the Khutbah, and praised the race of Abu Soofcan and Oomea; and spoke with contempt of the descendants of the prophet. Usman fixed on the second or middle step of the minbar from which the Khutbah was to be read. Since then Muhammadan rulers have claimed as royal prerogatives the right to coin, and to have the Khutbah read in their name. In British India, until the deposition of the emperor of Dehli, the Khutbah was read in his name. And, now, the congregation believe it to be in the name of the Sultan of Turkey. Jafar Sherif, author of the *Qanun-i-Islam*, says (p. 263), 'The Khatib (priest), after repeating two rukut prayers, alias shukra, ascends to the second or middle step of the mimbar, and, the congregation being seated, he reads the Khutbah, i.e. offers glory to God, praises the prophet, and passes eulogiums on his companions. He then descends to the lowermost step, recounts the many virtues of the king, and offers up supplications on behalf of him. The king is he whose coin is current in the realm, and in whose name prayers are offered up after the Khutbah is read at mosques and feasts.' And here is the following note:—'At present (1832) it is in the name of the king of Dehli, but in the author's opinion erroneously, as it should be in the name of the Honourable East India Company.'

Lane says it is first a prayer for Mahomed, Ibrahim, the four khalifa, and the companions of the prophet, and for El Hasan and El Husain, Fatima, etc., followed by a prayer for El Islam, and for the Sultan, son of the Sultan, etc.

All Muhammadans admit that the Friday Khutbah cannot be recited without the permission of the ruler.

There should, therefore, be in the Khutbah a prayer on behalf of the Empress Victoria, but it may be mentioned that although since the year 1834 the mints of British India have only issued coins bearing the names of the successive rulers of Great Britain, the Muhammadans of that country have never introduced the British ruler's name into the Khutbah, and Dr. Birdwood mentions, correctly, that until a very recent date the emperor of Dehli was the subject of the prayer.

Every Friday of the month of Ramazan the Khatib reads the Khutbah (sermon), which contains praises and eulogiums, and admonition and advice.—*Herklots' Qanoon-i-Islam*; Lane.

KHUZISTAN, a province in the extreme S.W. corner of Persia, between lat. 30° and 32° 30' N., and long. 48° 51' E., bounded in the N. by Luristan and the Bakhtiari mountains, on the S. by the province of Pars and the Persian Gulf, and on the W. by the Shat-ul-Arab and the pashalik of Baghdad. For administrative purposes it is divided under the rule of the Shaikh of the Chab Arabs, and of that of Shuster. Shuster is the capital. It has several khor or inlets. Its principal rivers are the Karun, Dizful, Jurahi, and Kerkhah. The population consists chiefly of nomade tribes dwelling in tents. In the north are Feili, Bakhtiari, Kohgelu, and Mamasehi, and in the south are the Arab tribes, Anafijiah, Ali Kathir, Chab, and Beni Lam, pastoral and agricultural, and weavers of cotton and woollen fabrics. Its chief towns are Shuster, Dizful, Ram Hornuz, and Fellahiah.

The Shuster people are not wealthy, live in stone-built houses, in which there are sard-ab or underground rooms for retreat in summer, and some houses have the areesh or open room on the roof. Several of the khor have been at times supposed to have been mouths of the Euphrates. Khor Muso is deep, that of Lusbah is close to the Jurahi, and there is one near Sarema, on the banks of the Indian, rather westward of the borders. The inland khor are those near the towns of Dorak and Mohammerah; one still more extensive is formed by the overflowing of the river Kerah at the town of Hawiza; and lastly, the Samidah marshes above Kurna, which appear to be part of the ancient Chaldean lake.

Khuzistan is also called Arabistan, and represents the Susiana of Strabo, as well as the Cissia of Herodotus. The celebrated ruins of ancient Sus are near a bend of the Kerkhah. In the bed of the Ab-i-balad, a torrent of ancient Susiann, which falls into the Dizful, a small fossil shell occurs which is in request for the mouthpiece of the margil pipe, under the name of Sang-i-Birinj or rice stone.—*Markham's Embassy*, p. 2; *Ouseley's Travels*, i. p. 148; *Chesney's Euphrates and Tigris*, p. 205; *Mignan's Travels*, p. 294; *MacGregor's Layard*.

KHWA. PUKHTU. Side, quarter, tract, coast. Pukhtun khwa is Pathan country, Afghanistan. Watan khwa is native country.

KHWA-MI, a tribe of the Arakan Hill tracts. Their name means monkey tail, because the end of their waist-cloth hangs behind.

KHYEN is the name given to several populations of Burma and Arakan. One tribe who tattoo their skins, dwell on the Koladyn river in Arakan; another dwell on the Yoma mountains south of the Koladyn river; the Mru are sometimes called Khyen. Khyen, indeed, as also Kha, are probably names given to most of the rude tribes of the Arakan and Burmese mountains. The name seems to be the soft Burman pronunciation of Karen.

The Khyen or Kayn or Chin are a considerable tribe on the Yoma mountains that stretch from Arakan to the Naga Hills, and are scattered in small settlements on the north of Pegu as far as Tounghoo. Dr. Mason regards them as Karen, but Yule thought them Kuki, and Phayre regarded them as Burmese. They tattoo the faces of their women, to mark their beauty. They call themselves Shyou or Shyu or Sho, and the Burmese style them Pwo-meet Khyen, meaning river Khyen. They are interspersed among the Burmese and Karen, from lat. 23° N., along both sides of the Arakan range, and southwards to the mouths of the Irawadi, and a few are found eastward. They are most numerous about lat. 20° N.

The eastern portion of the district from the Yomadong to the Lemroo river is mountainous and hilly. The hill tribes living on the eastern frontier are Khyen, Mru-khyen, and Koo. The Khyen, who occupy both banks of the Lemroo river, from the Wah Kheong to the Khee Kheong, and the low hills west of the Jegaendong range visible from the plains, to the valley of the Tarooe Kheong, and the low hills and plains within the Tandan, Ganacharain, Prwanrhay, and Dainboong circles, are a quiet, inoffensive people. The most northern village occupied by the Mru-khyen, paying revenue, is Sikeharoa, situated 14 miles

## KHYENDWEN.

north of the junction of the Saeng Kheong with the Lemroo river. The Mru-khyen occupy the valleys of the Wah Kheong, Saeng Kheong, Mau Kheong, and that part of the valley of the Lemroo between Peng Kheong and Saeng Kheong.—*Latham; Mason, Burma; Yule; Dalton, Ethn.* p. 114.

KHYENDWEN, a tributary to the Irawadi, in lat. 26° 28' N., long. 96° 54' E., runs generally south into the Irawadi, near the town of Amyenmya; length, 470 miles. It receives Myitia Khyoung, 170 miles.

KHYOUK PHYOO, the chief town in the island of Ramree, 55 miles from Akyab, in lat. 19° 25' N., long. 93° 34' E., forming a district in the Arakan division of British Burma. It is so called from the white pebbles on its beach.—*Findlay.*

KHY-OUNG-THA. The seaboard of Arakan and the lower portions of the valleys opening into it, form the country of the Rakhoung-tha or Arakan tribe, of whom the Burmans are a branch. Some are found residing on the banks of the mountain streams, and are distinguished by the name of Khy-oung-tha. Their language proves that they do not belong to the Yuma group, but are intruders from the north; and their own traditions recognise the Ku-mi as the tribe in possession of the seaboard when they entered Arakan. Khy-oung-tha means children of the river, are a race of Arakanese origin, who speak the old Arakan dialect, and conform to Buddhist customs. Khy-oung-tha of Eastern Bengal are Buddhists, but still offer rice and flowers to the spirits of the hills and streams.—*Imp. Gaz.*

KHYRIM or Nong Krem, a petty state in the Khassya Hills in Assam, presided over by a siem or chief. Its iron ore is the purest found in the Khassya Hills. Its wild products include caoutchouc, cinnamon, lac, black pepper, and honey.—*Imp. Gaz.*

KHYRODA is a tuppā or subdivision of one of the greater khalisa or fiscal districts of Mewar, and consists of fourteen townships, besides their hamlets. Its land is of three classes, viz. pccwul, or watered from wells; gorma, also irrigated land, extending three or four khet or fields around the village; and mar or mal, depending on the heavens alone for moisture. There are two harvests, viz. the oonaroo (from Oon, heat), or summer harvest; and the seeloo (from See, cold), the winter or autumnal. The seeloo crop consists of mukki or Indian corn, sorghum or jowar, and hajra, with the different pulses. The share of the Crown, as in all the ancient Hindu governments, was taken in kind, and divided as follows:—Of the first, or oonaroo crop, which consists of wheat, barley, and gram, the produce is formed into kulla (piles or heaps) of 100 maunds each; these are subdivided into four parts, of 25 maunds each. The first operation is to provide from one of these the seerana, or one seer on each maund, to each individual of the village establishment, viz. the patel or headman; the patwari, registrar or accountant; the shanah or watchman; the bullai or messenger and general herdsman; the ka'hi (alias sootar) or carpenter; the lohar or blacksmith; the khomar or potter; the dhobi or washerman; the chamar, who is shoemaker, carrier, and scavenger; the nae or barber-surgeon. This rough sketch of the agri-

## KIANG.

cultural economy of Khyroda, may be taken as a fair specimen of the old system throughout Mewar.—*Toit's Rajasthan*, ii. pp. 595, 598.

KI. CHIN. Several species of *Cirsium*, *Cnicus*, *Centaurea*, and *Carduus*.—*Smith.*

KI, also written Ke and Kei or Key, a group of three large and many smaller islands, about 60 miles west of the Aru Islands, and the same distance S.W. from New Guinea, thinly peopled. The Ki appear like so many isolated mountains; one of them is famous for its potteries. At another are built the prahu celebrated among the mariners of Banda and Ceram for their sailing qualities and strength.—*St. John's Archipelago*, ii. p. 90; *Horsburgh.*

KIAHTU, near the Baikal lake, is 2400 feet above the sea.

KIAMAT, properly Qiamat. ARAB. The day of resurrection, literally standing. Muhammadans believe that the approach of the resurrection will be known by twenty-five signs.

KIANG, a famous general of the Chin dynasty of China, who was expert in detecting crime, and was canonized.

KIANG, the Dzightai or Jaghtai, is in all probability the true *Equus hemionus* of Pallas. It has been often confounded with the Gor-khar or wild ass, though they differ considerably in appearance, and inhabit countries with very dissimilar climates. The kiang exists in the high cold regions and mountains of Tibet, the Gor-khar in the heated sandy plains of Sind and Baluchistan. The kiang is found in numbers nearly in the same localities as the yak; it does not, however, go up the mountains so high as the yak, but the range of its distribution is greater than that of the yak. The kiang are abundant near the Pangong Tso, and between Chusal and Hanle. They roam on plains 14,000 to 15,000 feet above the sea. They are shy. The greatest elevation where the Messrs. Schlagentweit found the kiang, was 18,600 English feet, whilst they traced yaks as high up as 19,300 feet.

The natives of Ladakh deny the possibility of any approach at domestication of the kiang, and state that young always die in confinement. Major Hay sent a kiang to the Zoological Society of London. He mentioned that the mares are highly esteemed by the Tibetans for breeding with the thoroughbred Chinese stallion, the produce being a horse with great powers of endurance, and which, on this account, are much in request by the Zhakpa, a predatory race who inhabit the mountains. The chief food of this species appears to consist of the stunted fescue grasses common on the plains and mountains, together with a red-flowered vetch, possibly *Oxytropis chiliophylla* of Hooker. The speed of the kiang is great; its action seems to consist of a long step or trot, which is never varied.

The regions where the yak and the kiang are found are, in a zoological point of view, among the most remarkable and interesting of our globe. The highest absolute elevation coincides here, it is true, with the greatest height of the snow-line, or rather it causes the snow-line to be higher. But those large, high plateaux and regions, though free from snow and ice in summer, remain a desert throughout the year. The amount of vegetation on them is less than it is in the desert between Suze and Cairo in Egypt. Nevertheless

these high sterile regions are inhabited by numerous herds of large quadrupeds. Species of wild sheep, antelopes, and a few canine animals, chiefly wolves, as well as hares, are abundant. The herbivorous animals find here their food only by travelling daily over vast tracts of land, as there are only a few fertile spots, the greater part being completely barren. The great scarcity of vegetation, particularly the entire absence of mosses and lichens, has a very different effect, though an indirect one, on the occurrence of birds. Those small plants are the chief abodes of insects: the want of mosses and lichens, coinciding with a total absence of humus, limits, therefore, to its minimum the occurrence of insects, the exclusive food of small birds in all extremely elevated parts of the globe, where grains are no more found. The Schlagentweits, indeed, travelling twenty consecutive days between heights of 14,000 to 18,200 feet, met only with three individuals belonging to a species of *Fringilla*, but occasionally vultures were met with.

KIANG-SU, a province of China on the east coast, washed on the E. by the Yellow Sea. It has the large towns of Chin-kiang, Nankin, Suchan, and Shanghai, and the great river the Yang-tse-kiang runs through it to disembogue in the Yellow Sea.

KIAN-KU, the largest river of Asia, which rises on the north borders of Tibet, and, after a course of about 2200 miles, enters the Eastern Ocean opposite the island of Tsong-ming.

KIAONG or Kyoung. BURM. The monastery house of the Phoungye or Buddhist monks.

KIAO-YOU. Chinese Christians call themselves by this name.—*Huc*.

KIA-YU, a pass in China. The great highway between Pekin and Europe has from time immemorial been the caravan tract from the western end of the great wall across the desert of Gobi. The route issues from the western end of the great wall, and, moving through the Kia-yu pass, has to traverse N.W. 500 miles of a desolate sand tract to reach the city of Khamil. At this town the road bifurcates, the upper branch leading through Baykul, Urumchi, and Kukur-usu into Zangaria; the lower through Pijan, Turfan, Karashar, and Kuchu to Aksa in Eastern Turkestan.

KIBITKA, a tent made of felt, called in Russia Jourta or Kibitka, is in Mongol called Gher; several tents together, forming a kind of village or station, are called Ourto. Oulous or Olos signifies in Mongol empire, people; Ordo, a chateau or imperial palace.—*Timkowski's Journey to Pekin*, i. p. 12.

KIBLAH, ARAB., signifies a point of adoration, and is usually applied to the kaba or holy edifice of the Muhammadans, situated in the Bait-ullah or temple of Mecca. But all eastern sects appear to have had some Kiblah or holy point, to which the face was to be turned during prayer. The Jew looked towards Jerusalem; the Subæan, according to some, to the north star, or, according to others, towards that part of the heavens in which the sun rises, or towards the meridian; and the Magian to the rising sun. According to the Veda, Brahmans should direct their prayers to the east. The early Christians chose the east. Mahomed, who recognised the general custom, and found it necessary to adhere to it, in the early part of his career appointed Jerusalem, but

afterwards directed the holy kaba of Mecca to be the Kiblah of his disciples. Kiblah is also a respectful term in common use in India by Muhammadan children towards their parents, or inferiors towards superiors, and in this case means the source of honour and esteem. One of the titles of the king of Persia is Kiblah-i-Alam, point of the world's adoration. Kiblah-i-Alam, asylum of the world, in letter-writing, is an expression of respect in Muhammadan countries from dependents to their masters, children to parents, or servants to a prince, implying towards whom all the world turns with veneration. It is a phrase of daily life, but the rulers of Bokhara were styled Kiblah-i-Alamian, the turning point for both worlds.—*Ouseley's Travels*, iii. p. 133; *Tavernier*; *Layard's Nineveh*, quoting *Hyde's Relig. Vet. Persar.* p. 8; *Prideaux Connect.*; *Vamberg, Bokhara*, p. 316.

KIBT or Kibti, of Egypt, the Copts, an abbreviation of the Greek word Aiguptios, an Egyptian. They are descendants of the ancient Egyptians. They are agriculturists, and in the subordinate offices of the country.—*Catagago*.

KICH'HRI. HIND. Generally a mixture of lentils and rice, with clarified butter poured over it. This has become common in El Hejaz as well as at Suez, under the name of El Kajari, a corruption which denotes its foreign origin, and renders its name pronounceable to Arabs.—*Burton's Mecca*, i. p. 269.

KIDARKANTA, in lat. 31° 1' 4" N., long. 78° 14' E., in Garhwal, a peak commanding a fine view, in the ridge between the Tons and the Jumna. The base of the stone pillar there is 12,430 feet above the sea. The top of the highest peak is 12,518 feet according to the Grand Trig. Survey, and is 12,689 feet according to Herbert and Hodgson. The upper limit of conifers is 10,700 feet. The upper limit of oaks on the southern slopes of Kidarkanta towards Aur is 11,442 feet.—*Ad. Schl. Gr. Tr. Sur.* See Kedar-kanta.

KIDARNATH, in lat. 30° 44' 10" N., long. 79° 51' 50" E., in Garhwal, on the right bank of the Mandagni, near its origin. The entrance to the Hindu temple is 11,794 feet, Rob. Schl., or 11,753 feet, J. A. S.

It is a great place of Hindu pilgrimage, being next to Badrinath in holy estimation. It marks the spot where an incarnation of Siva attempted to dive into the earth to escape the Pandava. Close to the temple is a precipice, the Bhairab Jap, from which formerly devotees threw themselves, but the British prohibited it. The rawal is a Jangam from Mysore.

The upper limit of trees in the Mandagni valley, below Kidarnath, is 11,020 feet. The lower end of the Kidarnath glacier, and origin of the Mandagni, is 12,372 feet. The confluence of the first glacier on the right side within the main Kidarnath glacier is 13,658 feet. The junction of the three principal branches of the Kidarnath glacier is 15,449 feet. The small glacier lake, right side of the Kidarnath glacier, is 13,349 feet.—*Rob. Schl.*

KIDD, CAPTAIN, a piratical leader, a native of England, whose stronghold is still shown in the neighbourhood of Johanna. He was employed by the governor of New York to suppress piracy in the Eastern Seas, but took to piracy, and on his return was convicted and hanged.

**KIEF. ARAB.** In Morocco, dried flowers of *Cannabis sativa*; repose; *Dolce far niente*. It is a rest that does not presuppose labour, a relief that scarcely implies previous care, a mental exaltation by mental effort only, and a dream that fulfils itself. It does not exist in the west, for things move too fast there; but it is a treasured possession of the oriental, which neither armies, treaties, nor fleets can take from him.

**KIERNANDER, JOHN ZECHARIAH**, a Protestant missionary to Cuddalore 1740, and Calcutta 1758. He built the old church.

**KIFRI.** Near this town, in the pass through which the Ak-Su penetrates to the plains, is a naphtha pit. The hills are about a mile S.E. of the town of Tuzkurmatti, close to the gypsaeous hills of Kifri, and the pit, being in the bed of the torrent, is sometimes overflowed by it, and, for a time, spoilt. The pit is about 15 feet deep, and to the height of 10 feet filled with water, on the surface of which black oil of naphtha floats, small air-bubbles continually rising to the surface. They skim off the naphtha, and ladle out the water into a channel, which distributes it into a set of oblong, shallow compartments, made in the gravel, where they allow it to crystallize, when it becomes very good salt, of a fine, white, brilliant grain, without any intermixture of bitterness. Great quantities of this are exported into Kurdistan; and it is worth annually about 20,000 piastres. The oil of naphtha is the property of the village. Part of it is consumed by the manzil khanah, or sold for its support, and part for religious establishments, etc. About two jars, each containing six oka, or one Baghdad batman, of naphtha, may be skimmed from this well in twenty-four hours. The spring is at the bottom of the pit or well, and once a year they cleanse the well, on which occasion the whole village turns out, victuals are distributed to all the poor, and sacrifices of sheep are made to the sound of drums and oboe, in order to insure the good flowing of the spring again,—a ceremony in all probability derived from remote antiquity. The principal naphtha springs are, however, in the hills, a considerable distance south of this, towards Kifri. They are five or six in number, and are much more productive than this pit, but no salt is found there. Indeed, it is probable that naphtha may be found in almost any part of this chain. Near the naphtha pit in the hills are alum (*zak* or *sheb*) and chalk (*tabashir*), of a very fine, close, white grain; but the natives make no use of these products. An earth, also, is found, which they employ to give an acid flavour to some of their dishes; no doubt it is vitriolic. Sulphur is also found, and is used by the peasants to cure the itch in their cattle and themselves.—*Rich's Kurdistan*, i. pp. 27-29.

**KI-GEN-SET-SU. JAP.** The anniversary of the birthday of the first emperor of the reigning dynasty.

**KIKATA**, an ancient name of the people of Magadha.

**KILAD-us-SHAM. ARAB.** Stones of the yellow date, strung on twine, and worn as necklaces by the Hodeilah Arabs.—*Hamilton's Senai*.

**KILI-KATR, Muddikpor, or Kotabu**, a migratory people, in the Southern Mahratta country. *Kubgira* or *Ferryman*, *Koli*, and *Barkur* are the terms most usually applied, but *Muddikpor*

is their own designation. They are generally tall and powerful men, with an olive-yellow complexion, and they say that their original locality was the village of Talicot, near the town of Sorapur, and that all speak the Mahrati tongue, though a knowledge is requisite of the language of the countries in which they wander, to enable them to gain a livelihood. They are wandering minstrels.

**KILOGRAMME**, a French measure of weight, equal to 2·2053 lbs., about 2 lbs. 3½ oz. *avoirdupois*; it is about the same as the *Pakha seer* of India.

**KILOMETRE**, a French measure of length, about 1093½ English yards.

**KILPATRI K, MAJOR**, an officer of the E. I. Company in the time of Lord Clive. In May 1751 he served in the fight of Volconda. In November he marched with a detachment to relieve Clive at Arcot. On the 7th August 1753 he led the attack at Sugar-loaf Hill at Trichinopoly, and was desperately wounded. He died in October 1757, in command of the Bengal troops, and Member of Council at that Presidency.

**KIMA.** The shells of the *taclabo*, or gigantic Philippine oyster, are used as fonts in the churches of that group. The fish of the *Kima* cockle frequently weighs 30 or 40 lbs. Some of the shells measure three feet across, are several inches thick, take a fine polish, and form valuable articles of the trade to China. One was found weighing 278 lbs.

**KIMEDI**, a large zamindari hill tract, on the western border of Ganjam district, Madras. It contains the three estates of Parla Kimedi, Pedda or Boda Kimedi, also called Vizianagram, and Chinna Kimedi or Pratapgiri. Kimedi had been long subject to the family of Narrain Das, descended from the raja of Jaganath, who was formerly ruler over these countries, and whose sons are said to have separated on their father's nominating a natural son to the succession. Moving southward with a numerous train, one son conquered and established himself in Kimedi, as another son did at the same time at Vizianagar in the Itchapur country. The succession was hereditary, and the people regarded them as the offspring or even the incarnation of a deity. Kimedi is surrounded by mountains, the valleys, extensive and very fertile, having every advantage of tanks, rivers, and abundant dew, but the climate is extremely unhealthy.

**KIMIA. ARAB., HIND., PERS.** Chemistry; but among eastern nations this has always been considered as closely connected with, or indeed as forming a part of, the search for the philosopher's stone. It is the art of magic, supposed to be the constant and favourite study of Indian sages and enchanters, who are much dreaded in Persia. With the Arabic prefix *al*, we have the European word alchemy.

**KIMIS or Koumis**, a fermented beverage in use amongst the nomade Tartars.

**KIMKHAB, HIND.**, corruptly *Kincob*, a fabric of silk with gold or silver in woven pattern; silk brocade, worked in gold and silver flowers. The costly and superb fabrics of cloths of gold and silver or the *kimkhab*, and the *classes* of washing satins or *mushru* and *hemru*, even if European skill could imitate them by the hand-loom, it would be impossible to obtain the gold and silver thread unless it were imported from India. The

Civil Service, author of a *Manual of the Law of Evidence of the Madras Provinces.*

## KING.

dresses and women; and coats or skirts hab, although; for personal for covering of the word um), little, and pa, tas, are all gold, or gold inkhab, metal the silk pre- a is generally gle and double one colour or bewdu hemru. rno aleeacha, small quantity has so much a visible. Tas ed in the same not used for trousers, and g bedding and durable fabrics, flour however ey can hardly hich, however, ture, are un- Indian fabrics la or dressing- mushru, was bjected to all in 1862 was gloss as bright y; Gold Em-

Sultan, . . . ARAB., TURK.	Nawab, . . . . . HIND.
Padishah, Malik, . . . ARAB.	Padshah, . . . . . HIND., PERS.
Roi, . . . . . FR.	Shah, . . . . . " "
Konig, . . . . . GER.	Rc, . . . . . "It.
Rao, Raja, . . . . . HIND.	Rei, . . . . . PORT., SP.

**KING. CHIN.** An imperial capital, as in Peking, Nanking. Tu, CHIN., is a court or imperial residence, as Tai-tu, Shang-tu. Fu, CHIN., is a city of the first class, or rather the department of which it is the head; Cheu, a city of the second class, or the district of which it is the head.—*Yule's Cathay*, ii. p. 262.

**KING. CHIN.** The five canonical books written and compiled by Confucius, the Yih-King, Shu-King, She-King, Ie-Ke, and Ch'un Ts'ew.

**KING CRABS of Acheen.** Ikan-mini, JAV.; Moi-moi, ACHEEN. Two of these crabs join themselves together by their under surfaces, and thus united burrow in the sand. They are eaten by the Chinese and Javanese.—*Barnett's Wanderings*, i. p. 401.

**KING-CROW**, *Dicrurus macrocerus*, is often seen on the backs of cattle; it is also called the Kotwal.

**KING-FISHER**, birds of the family Halcyonidae, of which there are several species in the East Indies. The Tanysiptera nais of Ambuyna, the racquet-tailed king-fisher, is one of the most singular and beautiful of that beautiful family. King-fishers are of the genera Halcyon, Todiramphus, Ceyx, Alcedo, and Ceryle. They are numerous in India, most of them diving in the water for small fishes; others eating crabs, insects, and reptiles. An instance is mentioned of a king-fisher darting into the Coum river at Madras, and being captured by the valves of the mollusc closing on it. One or two of them hover over the water, questing on the wing till they see their prey; others sit motionless, watching on a fixed perch. Their bright plumage is their ruin, for it is saleable, and a class of men make their living by capturing them. In solitary places, where no sound breaks the silence except the gurgle of the river as it sweeps round the rocks, the lonely king-fisher, an emblem of vigilance and patience, sits upon an overhanging branch, his turquoise plumage hardly less intense in its lustre than the deep blue of the sky above him; and so intent is his watch upon the passing fish, that intrusion fails to scare him from his post. The common king-fisher (*Alcedo Bengalensis*, *Gmel.*), the black and white species (*Ceryle rudis*), and the Indian king-fisher (*Halcyon fuscus*, *Bodd.*), are often to be seen. The first is common in rice-fields, streams, and river banks; the two latter are not so plentiful; the Indian king-fisher is a tenant of gardens and pools; the large black and white king-fisher is the *Ceryle guttata*. Birds' feathers, from the cranes and king-fishers, form a considerable article of trade in South-Eastern Asia; the feathers of a large green king-fisher are exported from Madras, one lakh at a time, to Singapore, to be used by the Malays, Javanese, and Chinese. They sell there at 200 per cent. profit.

The nest of a large red king-fisher of Borneo is said to be pendulous, and invariably to be accompanied in the same mass by a bee which is

broidery.

**KI-MO-NO.** JAP. A long-sleeved robe, worn by men and women, and fastened with a girdle.

**KIMUKHT**, turquoise green leather made at Yarkand and at Bareilly, much used in Kābul and Peshawur. It looks like shagreen, is used for native shoes, and for sword scabbards. About Rs. 2000 worth is annually exported from Bareilly to Dehli and other places. It is made from asses' hide.

**KINA BALOW**, a mountain near Bawang, in Borneo, estimated between 13,000 and 14,000 feet in elevation; properly Kini-ballu, the Chinese widow. It lies E.S.E. from the harbour of Ambong; it is the highest mountain in Borneo.—*J. In. Ar.*

**KINARA or Kinaree.** HIND. Edging either of silk, or gold or silver thread; also of wide gold and silver ribbon, which often has a pattern printed or pressed on it. Kinara-baf is the maker of silk edging and fringe.

**KINAT.** HIND., PERS. A tent wall.

**KINCHINJUNGA**, a mountain peak 45 miles distant from Darjiling, rising 21,000 feet above the level of the observer, out of a sea of intervening wooded hills; whilst, on a line with its snows, the eye descends below the horizon, to a narrow gulf 7000 feet deep in the mountains, where the Great Ranjit river, white with foam, threads a tropical forest with a silver line.—*Hooker, Him. Jour.* i. p. 122. See Kanchinjunga.

**KINDERSLEY**, J. R., a member of the Madras

peculiarly vicious, so that the nest can only be robbed after destroying the bees.—*Burbridge's Gardens of the Sun; Tennent's Sket. Nat. Hist. p. 249; Wallace's Eastern Archipelago; Adams.*

KINNARA, in Hinduism, heavenly choristers, beings with human shape, but with heads of horses; from Sanskrit King, what, Nara, a man. They are also called Aswa-Mykha, also Taranga Vaktra. They dwell with Kuvera on Kailasa. Buddhists represent them with human heads and busts, and tail and legs of a fowl.

KINNARAYA, a small race in the Kandyan province of Ceylon. They are a well-formed race, and resemble the Rodiya in appearance and customs. They are mat-weavers. They shave their heads. They are illiterate.

KINNEIR, J. MACDONALD, author of a Geographical Memoir of the Persian Empire, London 1813; also of a Journey through Asia Minor, Armenia, and Kurdistan in 1813 and 1814, with Remarks on the Marches of Alexander and Retreat of the Ten Thousand, London 1818.

## KINO.

Dam-ul-akwain, . . .	ARAB.	Kino-harz, . . .	GER.
Pulas-gond, . . .	BENG.	Kumr kusala, Kini, . . .	HIND.
Padouk, . . .	BUHM.	Chino, . . .	IT.
Gomme de kino, . . .	FR.	Tamble-hoan, . . .	TAM.

The kino of commerce is a product of the *Pterocarpus marsupium* of India, *Lin.*; *Pt. erinaceus* *Poir.*, of Senegambia; the *Pt. Wallichii* and *P. Indica* or *Padouk* of Tenasserim, the *Butea frondosa* of India, and the *Eucalyptus resinifera* of Australia. The juice of the *Pt. erinaceus* and that of the *Eucalyptus resinifera* have much the same properties as the catechu, and have been proposed to be used in dyeing green. Although the colour of kino is a deep-red, it has the power of communicating a green colour to the salts of iron. The true medicinal gum-kino is obtained from the *Pt. marsupium*; but the juice of *Pt. Indicus*, *Pt. Wallichii*, and of *Pt. Dalbergioides* are said to be also dried and exported under the name of kino; and it is probable that the properties on which their value depends are of a general nature. *Pt. Dalbergioides* is found in the northern parts of the Pegu province in the Prome district, chiefly in the vicinity of towns and inhabited places, rarely in the forests. The kino of Botany Bay and Van Diemen's Land is the produce of the *Eucalyptus resinifera*, which sometimes yields, on incision, 60 gallons of juice. The East Indian kino, imported from Bombay and Tellicherry, is the produce of *Pt. marsupium*, a lofty, broad-spreading forest tree, which blossoms in October and November. The bark is of a greyish colour, and is upwards of half an inch in thickness on the trunk. When cut, a blood-red juice speedily exudes and trickles down; it soon thickens, and becomes hard in the course of 15 or 16 hours. The gum is extracted in the seasons when the tree is in blossom, by making longitudinal incisions in the bark round the trunk, so as to let the gum ooze down a broad leaf, placed as a spout, into a receiver. The gum is dried in the sun until it crumbles, and then filled in wooden boxes for exportation. *Pt. erinaceus*, a tree 40 to 50 feet in height, a native of the woods of the Gambia and Senegal, furnishes a kino. *Butea frondosa*, or the dhak tree of the East Indies, furnishes a similar product in the shape of a milky-coloured, brittle, and very astringent gum.

Some specimens of *Butea kino*, analysed by Prof. Solly, after the impurities had been separated, yielded 73½ per cent. of tannin. Kino generally occurs in shining grains, of a rich ruby-red colour, nearly all soluble in alcohol, and readily pulverizable between the fingers. It also occurs in small and shining, brittle, angular fragments of a deep-brown colour, which appears to be a natural exudation of some one plant, from the uniformity of its appearance. The gum of *Butea frondosa* was at the time acknowledged by the Dublin College, and Botany Bay kino, produced by *Eucalyptus resinifera*, or brown gum tree, by the Edinburgh College. The best is now imported into Great Britain from Bombay. The name is derived from the Indian term *kini*, applied to a similar exudation from the bark of *Butea frondosa*, of which the Sanskrit name is *Kin-suka*. Gum-kino is used medicinally as an astringent, and in India to dye cotton cloth of a ranken yellow.—*Waterstone: Faulkner; Royle, Him. Bot. p. 195; Proc. Royal Asiatic Soc., 1838; McClelland; Cullen, MSS.*

KIO or Miaco, the residence of the emperor or Dairi of Japan, about twenty miles from Osacca, and contained, in the time of Kaempfer, according to a census, more than 500,000 inhabitants, besides the numerous court of the Dairi.—*MacFarlane, Japan*, p. 149.

KI'CHAK, a race who have settled down in and around Khokand, and supposed by Vambery to be a division of the Burut. Their social relations are with Muhammadans and the people of Turkestan. He says they are the bravest and most warlike of the Turkish tribes, and are held to be the descendants of those Mongols who, under the name of Djete-moghul, waged such obstinate war against Timur, and afterwards, under the leadership of the sons of Yunis Khan, made themselves masters of the eastern part of Turkestan.—*P. Arminius Vambery*, p. 75.

KIRATA or Kiranti. This martial aboriginal race is spoken of by ancient Sanskrit writers, and classed by Menu and by the Mahabharata as one of the non-Hindu military peoples, along with the Khassa, China, Dravida, and other recognised non-Aryan races. They occupy at this day the exact position assigned to them by the Vishnu Purana, viz. the eastern border of Bharata Varsa. The Kirata are known in classical geography as the Cirrhadae or the Cirrodes. They occupied the country to the east of the Bharata, and are still numerous in Dinajpur, which was part of the ancient Matsyades, all the inhabitants of which were considered as foreigners and borderers. They are part of the races styled as Limbu, an important segment of the population of Sikkim, and are the Kiranti of Nepal; but the people prefer the names Khwombo or Khombo, and Kirawa. Dr. Campbell says that the correct denomination of the people is Ekthumba; but that the term Limbu is generally used to indicate the whole population of the country between the Dud Kusi and the Mechi, thus including the Kirata, the Eaka (Hodgson's Yakha), and Rais, and that in appearance and habits they are all very much alike, and they intermarry, which is the great test of national connection.

The Kiranti are divided into Wallo Kirant or Hither Kirant, Manjh or Middle Kirant, and



## KIRAT SAGAR.

Pallo or Further Kirant. The Wallo include the Limbu and Yakha.

The Limbu and Kiranti have to buy their wives; those who are too poor to pay in cash, serve like Jacob in the father's house till they have given an equivalent in labour.

Those bordering between Sikkim and Nepal are partly Buddhists, partly Brahmanical.

The Kiranti, like the Munda and Kasia, burn their dead, selecting the summits of mountains for the purpose, and afterwards collect and bury the ashes, over which they raise a square tomb of stone about four feet high, placing an upright stone on it.—*Dr. W. W. Hunter; Dalton, Ethnol. of Bengal.*

KIRAT SAGAR, and Madan Sagar, ancient artificial lakes near the town of Mahoba.

KIRBAH. ARAB. An inflated skin used by fishermen as a float on which to rest when fishing.

KIRGHIZ were originally a small tribe settled in a remote corner of Southern Siberia, on the banks of the Yenisei river, but migrated or were removed in the 17th century to the shores of the Balkash and Issyk-kul lakes. In their new abode they amalgamated with the Kazak and Burut, and absorbed a host of smaller tribes, the debris of the old Ghuz, Koman, and Kipchak, and have gone on increasing until their number is now nearly three millions of souls, and constitute almost the exclusive population of the steppe from the Aral river in the west to the Mongolian frontier on the east, and north and south from the Siberian line to the plateau of Pamir.

Kirghiz are in the neighbourhood of Issyk-kul and in the valleys of the Tian Shan, also in those of the Alai mountains and the Pamir east of Badakhshan, to the south of Khokand. Their name for themselves is Kirghiz, but they are called Burut by the Chinese and Kalmuks; the Russians call them Kara-Kirghiz, meaning Black Kirghiz, also Dikokamenni, meaning Wild Mountain Kirghiz, to distinguish them from the Kazak. They are partly (about 200,000) under Russian sway, partly (150,000) under Kashgar, and in Eastern Turkestan and Khokand. They are supposed to be 350,000. Those at Pamir whom Lieutenant Burnes saw had flat countenances, and strongly resembled the Turkomans.

They profess Muhammadanism, but retain Shaman practices. Their Shamans wear long hair.

Kirghiz derive their origin from a red dog and forty maidens (Kyrk-kyz). Some tribes say the maidens were impregnated by the form of the lake Issyk-kul in the Kirghiz steppe. The fable of Cyclops is current, but there called Alp, a giant ogre, and a Kirghiz giant, Batur Khan, enacts the part of Ulysses.—*Schuyler; Muller's Lectures; Malcolm's Persia; Staunton's Narrative; Markham's Embassy; Vigne's Narrative; Captain V. M. Vemukof.*

KIRIAGHUNA, also Kiri Anguna. SINGH. The cow-tree plant of Ceylon, *Gynema lactiferum*, is harmless, notwithstanding it belongs to the asclepiadaceous order, which is usually acrid and dangerous.—*Eng. Cyc. p. 178.*

KIRI-ELEEMA. SINGH. The overflow of milk; a ceremony in Ceylon, when the liquid of the coconut is boiled till it runs over, as an emblem of plenty and a land flowing with milk.—*Tennent's Christianity in Ceylon, p. 234.*

## KIRMAN.

KIRK, R. A., medical officer of the Bombay army, who wrote a *Journal of a Journey from Tadjourra to Ankobar*, in *Lond. Geo. Trans.*, 1842, x.; *Measurements of Elevation and Astronomical Observations in Abyssinia*, in *Bom. Geo. Trans.*, 1844, vi. p. 355; *Visit to Volcano of Gibbel Teer, Red Sea*, *ibid.*, 1842, vi. p. 366; *Rise and Fall of River Indus and Range of Thermometer at Bukkur*, 1841, *ibid.* p. 436.—*Dr. Buist's Index.*

KIRKEE, near Poona. A battle was fought here on the 13th November 1817, which decided the fate of the Dekhan, and led to the downfall of the peshwa Baji Rao, and the extinction of Mahratta rule.

KIRKOOK. Naphtha is obtained near here. It is scooped out with ladles into bags made of skins, which are carried on the backs of asses, for sale. It is principally consumed in the south-west of Kurdistan, while the pits not far from Kifri supply Baghdad and its environs. The Kirkook naphtha is black. On the summit of a hill is a flat circular spot measuring fifty feet in diameter, with a hundred at least of small holes, whence issue as many clear flames. The natives call the place Baba Gurgur, Gur being an Arabic name for naphtha or bitumen. The bitumen pit at Kit must have furnished the builders of Babylon; to qualify the bitumen for use as a cement, it must be boiled with a certain proportion of oil. Its chief use appears to have been in the lower parts as a preservative against damp; at present it is used for coating cisterns, baths, caulking boats, etc. The black naphtha springs at Baku, on the Caspian, are similar. Jonas Hanway mentioned that when the weather is thick and hazy, the springs boil up higher, and that the naphtha, sometimes taking fire on the surface of the earth, runs like burning lava into the sea. In boiling, the oily substance gradually becomes a thick pitchy mass all round the mouth of the pit. The poorer people use it in lamps and to cook their food. It burns best with a small mixture of ashes; but, for fear of accidents, they preserve it in earthen vessels under ground, and at some distance from their dwellings. There is also a white naphtha, a thinner fluid than the black, and not found in such great quantities. This is sometimes recommended, inwardly for chest complaints, and outwardly for cramps and rheumatism. Both it and the black are used for varnish. Strabo calls it liquid bitumen, and asserts that its flame cannot be extinguished by water. The experiment tried by Alexander was horrible in its effects. The flaming soil, or everlasting fire, as it is called, of Baku, is not less famous than its naphtha springs.—*Porter's Travels.*

KIRMAN is situated in lat. 29° 56' N., and long. 56° 6' E., on the western side of a capacious plain, so close to the mountains, that two of them, on which there are ancient decayed forts, completely command it.

It is the chief town of a large province of Persia, the northern part of which is a salt and barren desert, but in the south the land is fertile. Many sheep are bred here, and their fine wool is an article of great trade. The capital of this province is a city of the same name, and it is celebrated for its beautiful shawls, carpets, and stuffs. The climate of this province is as varied as the face of the country, and it is accounted the least

salubrious of any part of Persia. They have seldom any heavy falls of rain, but snow lies to a great depth on the mountains in winter, and from their loftiness it does not melt for the greater part of the year.

The province is the ancient Carmania, and is bounded on the east by a part of Seistan and Baluchistan; west by the province of Fars; south by parts of Luristan, Mekran, and the Persian Gulf; and north by Irak and Khorasan. Kirman fills up the space between Khorasan, Fars, Afghanistan, and Mekran. The surface of Kirman (including Luristan) contains about 72,741 square miles. The southern portion of Kirman, viz. Luristan and Moghostan, formed the chief part of the Himyaritic kingdom of Hormuz, through which ran an important commercial line from the capital, Harmozont. These districts, together with the different islands, formed part of the territory of Mithrobrastates at the time of the visit of Nearclius, who learned from this monarch that the tomb on the island of Tyrina (Kishm) was that of Erythras, son of Ariarius, satrap of Phrygia, who was banished to this place by Darius (Strabo, lib. xvi. p. 776), whose name was given to the adjoining part of the sea. Artemidorus, however, thought the name was derived from the reflection of mountains glowing with the heat of a vertical sun (Strabo, lib. xvi. p. 779), which certainly cause a deep tint on the waters in this part of the world.

The khalifs, Chengiz Khan, Timur, and the Afghans, successively took, plundered, and destroyed Kirman, the last occasion being in 1794, when it was betrayed into the hands of Aga Muhammad Khan, the founder of the Kajar dynasty; but even yet its manufactures of shawls, matchlocks, and namad or felts are celebrated all over Asia, and are said to afford employment to upwards of one-third of the inhabitants, whether male or female. The wool of its goats approaches nearer than any other in fineness to that of Kashmir, and, under the commercial name Wahab-Shahi, it is used in adulterating shawl-wool.

A third of the inhabitants of the city are employed in their shawl manufacture. In texture and delicacy of fabric they rival those of Kashmir, but they are inferior in downy softness and warmth. The sheep are small and short-legged. After shearing, the wool is repeatedly and carefully picked and washed, and for some weeks is steeped in a wash. It is then spun by the women, and worked up by the men. In making carpets, the threads (all of one colour) are of the length of an upright loom, which consists of two horizontal rollers. The cross coloured threads that form the pattern are worked in by as many small boys as the breadth of the web will permit to squat in front of the loom. As the work progresses, the web is gradually rolled up on the lower roller. After every two or three rows have been worked in, wide-teethed combs are inserted over the threads of wool, and hammered down close and firm with a mallet. The master weaver draws and colours the designs on paper ruled to represent the different threads, after which he teaches the pattern to the pupils, who commit it to memory. The shawls are woven in a similar manner, only on a horizontal loom. The workmen work with the reverse side of the web uppermost. The fabrics are exported to all parts of

Persia and Central Asia, and to Sind, India, and Arabia.

A lead mine is worked near the summit of a hill 32 miles N.W. of Kirman.

Kirman and Mekran are peopled by Persians principally, but contain also Turk, Baluchi, Brahui, and Afghan. Kirman has the shrine of Fahm-i-Alam, the father of Nadir Shah.—*Pottinger's Tr.; Kinneir's Memoir; Malcolm's Persia; Chesney's Expedition; E. A. Floyer's Baluchistan; MacGregor's Gazetteer.*

KIRMANI, a Kurd clan in Kurdistan, who were originally from Pizhdar, near Sikoneh, on the frontier of Persia. The Babbek is the chief family of the Kirmani, and its members are the hereditary chiefs; hence their whole territory and the people are now called the government of the Babbek or Baban.—*Rich's Kurdistan*, i. p. 80.

KIRMANSHAH, a district of Persia, lying between lat. 34° and 35° N., and long. 44° 5' and 48° E., at present greatly depressed, though a peculiarly productive region of manna (Gazan-jabin), sheep, and horses, and manufacture of carpets. It is inhabited by the Leb, Turk, and Kurds, of the following tribes,—Ahmadawand, Baktui, Balawand, Guran, Hersini, Jalalawand, Jalilawand, Kakawand, Kalhor, Nanakili, Panjanawand, Pyrawand, Surakji, Zanganah, Zuleh, Zobonawand. The town, in lat. 34° 18' 45" N., and long. 46° 37' E., is 25 miles S.W. of Teheran.—*MacGregor.*

KIRTAN, HIND. The relation of the deeds of Rama, during the nine days of the Rama Naumi; any hymn or poetical relation or ballad in praise of the Hindu gods, and sung to music. The kirtans are arranged for part singing, in constantly changing measures, and have been composed to be sung by itinerant choirs of boys or young men, under a preceptor, at country fairs, and in the village bazars of Gujerat and the Malharatta country. Each kirtan is headed by the auspicious word Sri, and begins with an invocation to Ganesha, the god of wisdom, and Saraswati, the goddess of learning and music, the Minerva Musica of the Hindus, and the other greater gods of their pantheon, and each ends with ascriptions of praise and loyalty to the Queen, and supplication for the blessing of God, and the citation of the names of some of the idol gods invoked at the head of the kirtans. The different metres used are:—1. The Abhanga, unbroken, employed in religious songs; 2. Arati, exclusively sung before idols in the evening or at the end of a religious lecture or song; 3. Ayra, employed in composing narrative; 4. Dhanakshari (?); 5. Dindi, a new metre, used chiefly in modern dramatic performances; 6. Katava or Katao, a fanciful measure, displaying the writer's command of alliteration, etc., and used chiefly in martial songs; 7. Kekawall, imitative of a series of cries of the peacock; 8. Laoni or Lawani, a metre generally used only in obscene songs, but latterly for religious also; 9. Namam, the lines in praise of a deity at the commencement of a Puran; 10. Pad, used chiefly in praising a deity, and sung in Kathas and singing parties; 11. Saki, a light metre used like the Dindi; 12. Sloka or Shlok, stanzas of two lines, the length of which varies, and used in ordinary poetical compositions.

KIRTHIPUR occupies the summit of a low

hill, about three miles west of Patan. It was at one time the seat of an independent prince, and its reduction cost the Gurkhal prince so much trouble, that in resentment of the resistance made by the inhabitants, he barbarously caused all the males whom he captured in it to be deprived of their noses. Chobar is also situated on an eminence, which, with that of Kirthipur, forms a kind of saddle hill.

KIRWAH. KASH. A weight equal to 384 lbs. English.

KISAN, in Bengal, as also Chasa, are terms by which the cultivators of the soil are there designated, like the Kunbi of the Mahratta districts, the Zamindar of the Panjab, the Kapu (Kapulu, pl.) of the Teling races, the Wakkaliga of the Canarese, and the ryot of the Muhammadans generally.

KISAN or Nagesar, a broken tribe in Sirguja, Jashpur, Palemow, and Lohardagga, who devote themselves to agriculture, from which probably they obtain their name. They dwell in the forests and cultivate on the skirts. At Moheri, Colonel Dalton found a great variety of non-Aryan tribes, — the Mar, a mixed race, wild Korwa, Bhuiya, Bhuiher, and Kisan. The Kisan's chief object of worship is the tiger, the ban raja, lord of the jungles. They adore the spirits of their ancestors, and a spirit called the Shikaria deota, offering goats to the latter.

They also worship the sun, and offer a white cock to that luminary. All this is Kolarian, especially Santal, shamanism. Each village has two or more groves or sa, one is sacred to Moihidunia, the other to a local deity, whom they designate Mahadeo, a guardian of their harvests. The Khunt, or tutelary god of the villages, is Darha, as with the Kol, and there are various pat or sacred high places dedicated to divinities, as the Bamonipat and the Andaripat. They keep the ceremony of the sarhul, as the Kol, and have the Kol dances, jadur, jumhir, and karm, but not the kharria, which they say is peculiar to the Oraon. They are singularly ill-favoured.

Kol and Oraon women are all marked distinctively with Godna, but if a Kisan female have herself tattooed, she is at once turned adrift as having degraded herself. — *Dalton, Ethnol. of Bengal*, p. 132.

KISAS. PERS. Blood revenge.

KISH, the birthplace of Timur, who beautified it, and erected many splendid edifices before he made Samarcand his capital. It is now the chief town of the Begship of Shahr-i-Sabz, by which name Timur and Baber noticed it.

KISHENGARH and Bikanir, according to Col. Tod, arose out of Marwar, and Macheri from Amber, to which we might add Shekhawati, which, though not separate, is tributary to Amber, now Jeypore. The Kishengarh family, according to Aitcheson, also is an offshoot from Jodhpur. A treaty was formed with maharaja Kullian Singh in 1818. Prithi Singh succeeded in 1840; he was granted the right of adoption, and he receives a salute of fifteen guns. His territories cover an area of 720 square miles, and contain a population of 70,000 souls. The revenues are about 600,000 rupees. The State pays no tribute, and contributes nothing to any local corps or contingents. The army consists of 250 cavalry, 300 infantry, and 80 guns. — *Tod's Rajasthan*, i. p. 420; *Treaties*, iv. p. 103.

KISHEN KOMARI BAI was born in 1792. Her father, the rana of Udaipur, was the highest prince of Rajputana. Her mother was of the Chawara race of Anhilwara. She was very beautiful, and had an engaging manner. Both the Jeypore and Jodhpur chiefs asked her in marriage, and to obtain her overran the kingdom; but to settle the matter, in 1810, Kishen Komari Bai, when only 17, took poison, and in a few days her mother followed her to the funeral pile. When the Roman father slew the dishonoured Virginia, appeased virtue applauded the deed; when Iphigenia was sacrificed, the salvation of the country was the consolation, and Jephtha's daughter sustained her resignation in her father's fame; but Kishen fell a victim to a false sense of honour, and the sacrifice brought no peace to Rajputana. — *Tod's Rajasthan*.

KISHKINDHYA, the legendary monkey city of Bali.

KISHLAK and Yailak, amongst the Turkoman and Afghan races, are their winter and summer quarters respectively, from the Turki words Kish, meaning winter, and Yai, for summer. In the mountains south of Khokand, these are called 'Kstau and Yailau. These are the Sard-sair and Garm-sair of the nomade Persians.

KISHM ISLAND, called Jazirah-ut-Tul by the Arabs, and Jazirah-i-Daraz by the Persians, both meaning Long Island, is the Oaracta or Verokltha of the ancients, where Arrian states that Nearchus saw the tomb of king Erythras, after whom the Persian Gulf was named the Erythraean Sea. In the 13th century it was called Jazirah-i-Laset, and one of its towns is still called Laset. The whole island and a large portion of the opposite coast, in both of which are mines of sulphur, was farmed by the Imam of Muscat. Kishm town is in lat. 26° 57' 30" N., and long. 56° 19' E., at the N.E. end of the island. Kishm Island is the largest by far in the Persian Gulf, being about 54 miles long, but narrow, averaging 8 miles, and greatest breadth 20 miles. Its eastern extremity is within 10 miles of Hormuz, nearly opposite Gambrun; it runs parallel with the Persian shore, and is in no place more than 12 miles in breadth, and is surrounded with coral reefs. Nearchus says its length is upwards of 800 stadia, which, at 1111½ to a degree, would give 43 geographical miles.

MacGregor says, on the authority of Colonel Pelly, that salt is quarried in the island, and that there are caves from which it has been excavated. It produces dates, wheat, vegetables, mangoes, and other fruits, including grapes without stones, and the usual abundance of water-melons. Basadore is on a barren spot at the western extremity. The people are chiefly Arabs, subject to the Imam of Muscat, and their number may amount to 16,000.

At one time it had 100 villages, only a few of which remain, — Kishm, Luft, Basidu, and Brukh or Urukth, the Oaracta of Nearchus and Arrian.

At the N.E. point there was at one time a flourishing Portuguese settlement; the ruins of the town still exist. In 1821 a British force was stationed at this place. On its withdrawal in 1823, the headquarters of the Indian Naval Squadron were established here, the place being the healthiest in the island. Its silk weavers supply the Gulf with loongees and striped cloths of silks and cotton. — *Osseley's Tr.* i. p. 162; *Ches-*

## KISHR.

ney's *Ex.*; *Kinneir's Memoir*; *Lieut. Kempthorne in Royal Geo. Soc. Journ.* v.; *MacGregor.*

**KISHR.** ARAB. A decoction of the husks of the coffee berry, greatly used in Yemen. The decoction of the berry itself is not much used there. The natives prefer the husks, and the beverage is called *Kishr*; it is sometimes flavoured with ginger and other spices.

**KISHTAH.** HIND. Dried unripe apricots, brought from the hills and from Kābul, etc. They are used to clean gold and silver, also in dyeing and in making chatni.—*Powell's Handbook*, i. p. 459.

**KISHTI** or *Kuchkole.* HIND. A boat, ship, vessel; cup, or bowl, generally of beggars; a fakir's wallet; also a kind of tray, a flat shield.

**KISHTWAR** or *Kistawar* occupies the middle part of the Chenab valley between Lahoul and Jamu. The elevation of the Chenab about the middle of the province is from 6000 to 7000 feet. *Kishtwar* is separated on the north from the Tibetan valleys of Zanskar and Dras by the axis of the Himalaya, which is crossed by the Umari pass into Zanskar, elevated 18,000 feet, and by other passes from Wardwan into Dras. The Wardwan district is to the west and to the south. *Kishtwar* is separated from Chamba by a range of 10,000 to 14,000 feet of elevation.—*Hooker f. et T.* p. 209.

**KISMAT.** ARAB., HIND., PERS. Fate, fortune.

**KISMIS**, a small, pale-coloured, stoneless grape, when dried, and from which Shiraz wine is obtained. It is produced in Persia, whence considerable quantities are brought to Bombay. It is chiefly used in puddings as a substitute for currants, and is also served up with stoned almonds, as an article of dessert. They are called sultana raisins by European grocers. *Kismis Surkh*, red raisins, sun dried. *Kismis Sabz*, shade dried. *Munakka* are common dried grapes or pudding raisins.—*Powell's Handbook*, p. 16; *Faulkner*.

**KISN-BAKHT**, a name of the ascetic Man-Bhao sect.

**KISRA**, an Arabic title; *Kesra*, from the Persian (*Chosroes*, *Cyrus*) *Khusrow*, which signifies a great king. The Romans changed it into *Chosroes*, and applied it as a surname to every king of the Sassanian dynasty, like *Cæsar* among the Romans.

**KISSA-i-SANJAN**, a work compiled in the year 1599 by one Bahram, a Zoroastrian, resident at Nowasari, a town about twenty miles south of Surat. It details the various emigrations of the Parsees.—*The Parsees*, p. 7.

**KISSILKORUM PASS**, in lat. 36° 57' N., and long. 77° 50' E., in Turkestan, in the ridge between Yarkand and Yarakash. The top of the pass is 17,762 feet above the sea. From *Kissilkorum*, following the direction of the principal chain of the Kouen Lun, now turning to the south-south-east, *Kiuk-kiul* lake is reached. It is slightly salt, and is situated at the northern foot of the Chang-chenmo. Close to the *Kiuk-kiul* lake is a group of more than fifty hot springs, chiefly containing muriate of soda (common salt), and a great quantity of carbonic acid. Their temperature varies from 25° C. to 49° C. (77° to 120° Fahr.). In the valley of the Nubra are two other groups, the one near Panamick (hottest spring, 78° 1° C. = 172° 6° Fahr.), the

## KISTNA.

other near Changtung (74° 1° C. = 165° 4° Fahr.). A march of seventy miles brings the traveller to (S.?) Pungal, where a route branches off to the valley of Bushia, and to Elchi, the capital of Khotan.—*Robert Schlagentweit, Magnetic Survey of India*, pp. 1, 2.

**KISSING** is a token of love and affection with many of the nations of the East Indies, as of Western Asia and Europe. Kissing of the cheeks and shoulders is noticed in Genesis xxxiii. 4, xlv. 14, 15; and in Luke xv. 20. Smelling the head is a mode of expressing intense affection, parental yearning, still common in India, and a very ancient oriental practice. It was perhaps rather the result of this practice than chance that Isaac noticed the smell of Jacob's person. 'And he came near, and kissed him: and smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed.' The *Kadam-bosi*, or foot-kissing of the Muhammadans of India, is a constant expression in their letters, though figurative with Muhammadans, but Hindus often touch a Brahman's foot with their fingers and then apply them to their lips. Kissing is unknown to the Burman, the Karen, and the Shan races, and the wild tribes of Arakan. They smell or sniff their relatives, applying the lips and nose to the cheek, and making a strong inhalation, which they call *Nan-shok-thee*, to sniff up a scent.—*Hind. Th.* ii. p. 45; *Forbes*.

**KISSING COMFITS** of Falstaff. *Batatas edulis*, *Choisy*. Sweet potato.

**KIST.** ARAB., HIND., PERS. Tribute, land-rent, instalment. Akent, plural.

**KISTAWAR**, in Kashmir, in lat. 33° 18' 30" N., and long. 75° 48' E., near the left bank of the Chenab, 5000 feet above the sea. Shawls and coarse woollens are made.

**KISTNA**, a river of Southern India, which runs almost across the Peninsula. Its source is in lat. 18° 1' N., and long. 73° 41' E., near Mahabaleshwar, at the ancient temple of Mahadeo, at the foot of a steep hill, at an elevation of about 4500 feet above the sea. Inside the temple is a small tank, into which a stream of pure water flows from a spout fashioned into the image of a cow's mouth. This is the traditional fountain-head of the river. On reaching the frontier chain of the Eastern Ghats, the Kistna turns southwards to reach the sea. Its delta, for about 80 miles from the mountains to the Bay of Bengal, lies entirely within British territory, and is now known as the Kistna district, embracing the lands on each side of the eastern third of Kistna river, and part of it in the great alluvial flat formed by the deltas of the Godavery and Kistna. The district suffered from famines in 1686 and 1832-34, the latter especially in Guntur; and in 1763, 1843, and 1864 Masulipatam and other parts were inundated by storm-waves, destroying many people. The famine in 1832-34 caused a decrease of 200,000 in the population. It was most severe in the Guntur portion, and was due to the failure of both the monsoons. Since 1852, to provide for irrigation, the British Indian Government has dammed up the river and its tributaries. The head-waters of the Blima are dammed up at Kharakwasla to furnish Poona with a water supply. The Madras Irrigation

Company have drawn water for the Kurnool district from the Tumbudra. On the Kistna itself a small work has been constructed high up in the Satara district, where a dam has been thrown across the bed of the river, from which a canal is taken parallel to the left bank, capable of irrigating an area of 1825 acres. But the greatest Kistna work is the Baizwara anicut, first commenced in 1852, at a point where the river is confined by rocky hills on either bank. The length of the crest of this weir is 1280 yards. In 1874 the river rose 19·42 feet above the weir crest. This anicut is 1280 yards long, has a breadth of 305 feet, and a height of 21 feet. The river here is 1300 yards wide, has a rise of from 6 to 36 feet, and its maximum flood discharge is 1,188,000 cubic feet per second. The principal canals are navigable, and the length in 1878 available was 254 miles. The irrigated area is 226,226 acres, and the revenue Rs. 8,90,753. The Baizwara anicut is a great transverse dam thrown across the river from hill to hill. The total cost of constructing this dam, which consisted of a wall backed with stone, was less than £75,000. More than 340 miles of canals have also been opened, and on these a large number of cargo and passenger boats and rafts are constantly plying for hire.

The Kolar Lake, which covers an area of 21 by 14 miles, and the Romparu swamp, are natural receptacles for the drainage on the north and south sides of the Kistna respectively. Kolar Lake is navigable from June or July, according to the setting in of the heavy rains, till February.

The Kistna is one of the sacred rivers of the Hindus. The temple at Pandarpur, on the left bank, is visited by large bodies of pilgrims, and at other spots on its banks fairs are annually held. The chief of these are at Baizwara and at Cullapilly, where at high tide the salt water of the sea meets the fresh water of the river. There are Saiva shrines, and a Vaishnava shrine at Sricacolum, midway between Cullapilly and Baizwara. At Baizwara a considerable trade is carried on in dressed hides. Kistna district is, speaking generally, a flat country; but the interior is broken by a few low hills, the chief of which are Bellamkonda, Kondavir, and Condapilly.

In the hilly tracts of the more western and northern portion, minerals of value occur,—corundum and garnets in the Narsaraopet Taluk and other places; galena from the neighbourhood of Karunpudi; chrysoberyl, amethystine quartz, quartzose minerals used as inferior gems, agates at Condapilly, Madgol in the Palnad and other places, and diamonds in the mines at Partiyal. Diamond mines are still worked to a very slight extent in five villages belonging to the Nizam; and at other places in the district there are traces of mines which were abandoned long ago.

**KISTNA PAKSHAM.** SANSK. The dark half of the month, metaphorically a Hindu bastard.

**KISTVAEN.** Single dolmens or kistvaens, consisting of upright, side, and back slabs supporting a covering stone, the front side remaining open, are not unfrequent on the Neilgherry Hills; and Mr. M. J. Walhouse mentions having seen in 1849, beyond the Nidi-mand, a succession of open-sided connected dolmens or kistvaens,—three large ones of equal height in the centre, and a smaller and a lower one at each end. They stood in a

line, the three central compartments being covered with three huge cap-stones, the edge of one overlapping the edge of the next; the supporting stones, four in number, being great slabs set up endwise, with slabs enclosing the back or north side; the front or south side of all was open; the smaller structure at each end was similarly formed.—*M. J. Walhouse in Indian Antiquary*, October 1873, p. 275.

**KITAB.** ARAB. A book. Ah'l-i-Kitab, people of the book, meaning believers in the old Bible, Testament, or in the Koran. This has the same meaning as Kitabi, a follower of the book, a term applied to Jews, Christians, and Muhammadans, as possessing books of revealed religion. In few Muhammadan countries, however, will Muhammadan religionists eat with a Christian; to salute him, even in error, with their ordinary salutation, Salam alaikum, Peace be unto you, is deemed unfortunate. He is looked upon as unclean, and a Muhammadan of India will rarely return the salutation of Alaik-us-salam, And unto you be peace. Nevertheless, amongst the Afghans the Christian is respectfully called a Kitabi, or one of the book. An invidious distinction of dress was, however, enforced generally on Christians at Bokhara, according to an edict of no remote date. It is possible that previously the same liberality of deportment towards Christians distinguished Turkestan. Katib is a scribe, a copyist, a writer; and Katibat, the act or cost of copying a book.—*Masson's Journeys*, ii. p. 245.

**KITAB-al-MAGHAZI,** a history of the warlike expeditions of Mahomed, by al-Wakidi; that rare and valuable work, dated A.H. 564, contains as much again as the printed text.

**KITABAT.** ARAB. The inscription on a Muhammadan tomb; writing.

**KITAB-i-KUSLUM NAMAH,** a book put forth by a conclave of seven learned ladies of Persia on the rights of women. According to these ladies, there are three classes of husbands in the world, viz. a proper man, a half a man, and a Hupul pupla. If the wife of the last man absent herself from his house, even for ten days and nights, he must not, on her return, ask where she has been; and if he see a stranger in the house, he must not ask who it is or what he wants.—*Tr. Hind.* i. p. 399.

**KITAI,** the name of the wall near Darband in Daghistan.

**KITAMA KURA.** JAP. A fish, *Tetrodon hispidus*, so poisonous that when eaten it proves frequently fatal, or, according to the signification of the Japanese name, makes the north one's pillow, it being a custom with these people to turn the heads of those that are dying towards the north.—*Thunberg's Tr.* iii. p. 68.

**KITCHELLY CAPUR,** a scented root of China, chiefly used in the perfumery powders called sica, rautha, and also used for medicine. This is also called Kitchelly Kelangu in Tamil; sold at from 40 to 60 rupees a candy; that from Malabar, from 28 to 40 rupees a candy.

**KITE.** Pattanga or Lalayang, MALAY. Lalayang are flown by men and boys of the Muhammadans, by all classes, high and low. Kite-flying is a pastime universally practised amongst the Chinese, Japanese, and Burmese, who excel all other people both in the varied forms of their kites and the heights to which they can make

them rise. They are constructed of paper made of refuse silk and bamboo. They assume every possible shape, and sometimes it is impossible, when they have reached the culminating point, to distinguish them from birds. By means of round holes, supplied with vibrating cords, on which the current of the air acts, the kites when ascending issue a humming noise, similar to the hum of a swarm of bees.—*Burton's Scinde; Morrison's Compendious Summary.*

KITES are birds belonging to the sub-family *Milvinae*, and they are arranged in the genera *Milvus*, *Haliastur*, *Pernis*, *Baza*, and *Elanus*. In Bengal, the kites and Brahmany kites breed chiefly in January and February, and disappear during the rains. The Dung kite or Dung bird, *Neophron percnopterus*, *Lin.*, called Pharaoh's chicken or the Egyptian vulture, is abundant southwards from Bengal, also in N. Africa, W. Asia, S. Europe, and even in England. The male has a dirty blackish-brown colour, but the hen bird is white, with yellow about the cheeks. It walks with ease and with a stately gait, and frequents localities where flesh or sweepings are thrown. It builds on cliffs, houses, and trees.

The Brahmany kite of India, the *Haliastur Indus*, *Bodd.*, one of the *Milvinae*, is known to all by its clear maroon-coloured black and white breast and abdomen, and frequenting the river valleys, lakes, and sea-coasts, wherever wet cultivation is in progress, swarming where fishers throw their nets, and about shipping in the harbours, picking up small fishes, prawns, or offal, the frogs from rice-fields, water insects, mice, and shrews, and young or sickly birds and wounded snipe. Near towns it is very tame and fearless, and every Sunday pious Hindus may be seen calling *Hari! Hari!* to attract the bird's attention, and then feeding it by throwing to it bits of flesh. The audacity of the Brahmany kite is admirable. Major Moor mentions as one instance, of which he was a witness, viz. stooping and taking a chop off a gridiron standing over the fire that cooked it. It receives its name from Europeans, because Brahmans and religious Hindus worship it, and regard it as *Garuda*, the type or vahan of Vishnu. The birds are expert fishers. Hindus of N. India call it the Brahmany chil, and by the Muhammadans it is known as the *Ru-mubarak* or Blessed Appearance.

The *Milvus govinda*, *Sykes*, the common pariah kite, extends through all India, Burma, and Malayana, and is one of the most abundant and common birds in India. Every town, cantonment, camp, and village has its colony of this kite, which ply their vocation from morning till night, picking up fragments of food and garbage. In Calcutta, 200 or 300 may be seen at a time. They are bold and fearless. Of all rapacious birds, the govind-kite is the most useful; wherever offal exists, this bird is to be found, hovering over the butcher's shop, the kitchen, or the barrack,—now leisurely sailing in circles, now darting like an arrow upon its prey, which it devours while on the wing, uttering a clear shrill cry whenever a companion disputes its possession. Its ordinary name is the chil, from its peculiarly shrill call. The govind-kite, Egyptian vulture, crow, Indian jackdaw, and mina may justly be termed the great scavengers of India.

The crested black kite of all India is the *Bazalophotes*, *Cuv.*; it is not abundant. Its very handsome white and black plumage at once attracts attention.

The *Lophastur Jerdoni*, *Blyth*, is a kite of Malayana and the isles.

The black-winged kite of India, *Elanus melanopterus*, *Daud.*, lives near the skirts of jungles, and is not much on the wing.

The kite eagles of India belong to the genus *Neopus* of the *Aquilinae*. *Neopus Malaiensis*, *Reinwardt*, the black eagle, is found in most of the hilly and jungly districts of India, in Burma, and Malayana. It is generally seen circling or questing for prey at no great height. It is a bird of easy and graceful flight. Its chief food is obtained by robbing birds' nests of the eggs and the young.—*Moor*, p. 344; *Adams*; *Jerdon's Birds of India*.

KITTES<sup>1</sup>, or Kittysol, parasol, umbrella, paper summer-heads. They are an extensive article of export from China to Bombay, Calcutta, etc. They are a cheap sort of umbrella, made of bamboo frames, covered with oiled paper or cheap silk. They are sent to the Archipelago and India in boxes containing 100 umbrellas each, which is estimated to be a pikul. Considering the material they are made of, these umbrellas or parasols wear a long time, for their use is for the most part as a protection against the sun.—*Faulkner; Morrison; Williams' Middle Kingdom*.

KITTUR, a town of peninsular India, 26 miles S.E. of Belgaum, in lat. 15° 35' 30" N., and long. 74° 50' E. In 1832 Kittur was the scene of a formidable insurrection, which, however, was suppressed by the zeal and intrepidity of two patels or village headmen.—*Imp. Gaz.*

KITU is a form of salutation in Japan, where the inferior, laying the palms of his hands on the floor, bends his body so that the forehead nearly touches the ground, and remains in this position for some seconds. The superior responds by laying the palms of his hands upon his knees, and nods or bows more or less low according to the rank of the other party.

KIUH-HWA, *CHIN.*, also Ku-Kieh and Hwang-Kieh, *CHIN.*, are the heads of several composite flowers of the genera *Chrysanthemum* and *Anthemis*. They are arranged into *k'u*, bitter, and *kan*, sweet.

KIUN, in the Tartar language, the sun; or, according to Abul Ghazi, the sun and moon.

KIWI, a bird of New Zealand, of the genus *Apteryx*, some of which have been taken to Britain. Its egg, when fresh, weighs 14½ oz., the contents weighing 13½ oz. The weight of the living bird is nearly 60 oz. The kiwi is purely nocturnal in its habits, and in the night-time will run about lively enough, probing into the ground and round every corner of the place where it is confined, with its long and sensitive bill.

KIZIL KIZIL, the red sand deserts, have an area of about 35,000 square miles.—*Wood's Lake Aral*.

KIZIL OZAN, a river of Persia, which rises in the mountains of Abbas Beg in Ardelan, in about lat. 35° 50' N., and long. 46° 45' E., after a long course, and traversing Ghilan under the name of Safed Rud (White River), it disembogues into the Caspian Sea. The annual take of sturgeon at the



mouth of the river is about 125,000, principally in February, March, and April. The gross value of fish, caviare, and isinglass is about £23,000. The Kizil Ozan river is supposed by Major Rennell to be the Gozan of the Scriptures, 2 Kings xvii. 6.—*MacGregor*, iv. p. 267.

**KIZLA SAFED.** To the west of the province of Fars are the ruins of Kizla Safed, and, nearly in the centre, are those of the ancient capital, Persepolis. The territory of Fars represents ancient Persis, which was watered by the Araxes, Gyndes, Oroatis, Arasis, Pelevar, and Bagrad. Its cities were Corna, Axima, Arbrea, and Artacana, besides many others whose sites are unknown. Persepolis was the capital in the time of Alexander. More anciently the seat of the government was at Pasargada (Strabo, lib. xv. p. 729), the Persagadis of Quin'us Curtius (lib. v. cap. vi.), but as this historician speaks of the fortress of Persepolis and the city of Persagadis (qu. Farsa—Gerd?), it is possible that the extensive ruins in the plain, near the former, may be the Pasargada of Pliny (lib. vi. cap. xxvi.).—*Col. Chesney*, p. 210.

**KIZZILBASH**, a term applied in Kābul and Herat to a Turk race, principally of the tribe of Jawanshir, who were placed in the country by Nadir Shah. Under the rulers of Kābul, they have served as bodyguards, cavalry, and artillery, and still retain their own language. Their history has been often written. In the beginning of the 18th century, the feebleness of the Persian monarchy excited the cupidity of the Afghan race, who overran the fairer portion of that kingdom, and possessed themselves of Isfahan. Their successes called forth the energies of Nadir, who not only drove the Afghans from Persia, but annexed the whole of their own territories to his empire, and, turning their swords against India, with a mixed army of Persian and Afghan, sacked several of its cities.

When Nadir Shah marched towards Dehli, he had 12,000 fighting Kizzilbash with him. When he quitted that city, on his return, he left behind him 300 of these, who, with other troops, were directed to bring away his treasure, and follow him. They passed through Kābul, but when within two days' march of Kandahar they heard of his death; and a few days afterwards, Ahmad Shah, Nadir's lieutenant, came up with them, attended by 500 or 600 Daurani. He seized the treasure, and took the Kizzilbash into his service; and his kind treatment of them induced others to come from the neighbourhood of Tabreez, Mashed, Kirman, and Shiraz in Persia, where the true Kizzilbash exercise the profession of horse-breeders, shepherds, and cultivators. There are now perhaps about 10,000 Kizzilbash in the city of Kābul, who are ever ready to draw their swords as mercenaries. Their leaders are by far the most wealthy, the most intelligent, and the most influential men at Kābul. See Kazilbash.

**KLABAT**, a mountain in Celebes. The town of Menado is built on a plain surrounded by mountains, the highest of which, Klabat, 6500 feet above the level of the sea, is a conical volcanic mountain in the northern peninsula of this island.—*Marryat's Archipelago*, p. 44.

**KIAPROTH, JULIUS**, a learned orientalist, author of *Asia Polyglotta et Atlas*, Paris 1823; *Belichtung und Widerlegung der forschungen*

über die Geschichte der Mittel-Asiatischen Völker des herrn J. J. Schmidt, Paris 1824; and many other works.

**KLEIN**, a Protestant missionary in the south of India, who collected a large herbarium, which was principally described by Willdenow, and that of Heyne by Roth in his *Novæ Plantarum Species*. Heyne's collections were either obtained from, and were named by, Roxburgh, or were made in Mysore and the southern provinces, and the names attached by Rottler. Klein, Heyne, and Rottler were the scientific men who formed the Herbarium Madraspatense. Drs. Wallich, McClelland, Irvine, Lindsay, Stewart, and Thomson, medical officers of the Bengal army, also Dr. (Sir Joseph Dalton) Hooker, of the British navy, have done much for the botany of Bengal and India generally; Drs. Wight, Griffith, and Roxburgh, of the Madras army, for that of all India. Major Beddome, of the Madras army, has done much for the Madras Presidency. The names of Alexander Gibson, Dalzell, and James A. Murray are familiar in Bombay and Sind; and Messrs. Moon and Thwaites in Ceylon.

**KLESA** or Klesha, in Buddhism, evil desire, the love of pleasure, the cleaving to existence.—*Hardy's Eastern Monachism*, p. 438.

**KLEWANG**. JAV. A sword, any weapon of war.

**KLING**, the Burmese and Malay term for a native of India, evidently derived from the ancient kingdom of Kalinga. Newbold, however, supposes that Kling is a corruption from Teling or Telinga. But the Chulia and Kling of the Malays comprehend the traders and settlers, both Muhammadans and Hindus, from the Coromandel coast. These names have been given to them by the Malays from the earliest times of the ancient commercial intercourse subsisting between this part of Asia and India. They are in considerable numbers in Rangoon and Mouleim, also in the islands of Penang and Singapore, and are coachmen, and in similar employments.—*Newbold's British Settlements*, i. p. 8.

**KLOI**, a snow-white root of Siam, used as food, but requires to be steeped, in slices, in water and exposed to the sun's rays, as, in an unprepared state, it is poisonous.

**KNIFE-GRINDER**, a term applied to a species of Cicada or grasshopper of Ceylon, from the noise which it makes.

**KNIGHTIA EXCELSA**, *R. Brown*, the Rewa-rewa or honeysuckle tree of New Zealand, valuable for ornamental work and furniture.—*Von Mueller*.

#### KNIVES.

Messen, . . . . .	DET.	Pisau, Pise, . . .	MALAY.
Couteaux, . . . . .	FR.	Noshi, . . . . .	RUS.
Messer, . . . . .	GER.	Cuchillos, . . . . .	SP.
Churi chaku, GUJ.,	HIND.	Bichak, . . . . .	TURK.
Coltelli, . . . . .	IT.		

**KNOX.** Captain Knox, an officer of the East India Company, who marched from Murshidabad to Patna in thirteen days; attacked and defeated the troops of Shah Alam, 1760, dispersing his entire force. Captain Knox then, with a battalion of sepoy, 200 Europeans, a squadron of cavalry, and five field-pieces, in five hours utterly routed the nawab of Purniah, who had 12,000 men and 30 pieces of cannon.—*Markman*, p. 159.

Robert Knox, author of *An Historical Relation of the Island of Ceylon*, published in London



in 1681. His father's ship, the *Ann* frigate, in the service of the E. I. Company, sailed from the Downs, 21st January 1657, but on 19th November 1659 was dismasted in a storm off the Coromandel coast, and, to refit, was taken to Cotiar Bay, opposite to Trincomalee. But the captain and two boats' crews were seized, and amongst them the captain's son. The captain died of fever, but the son for 20 years remained captive, and then escaped, 18th October 1679, to the Dutch fort at Aripo, and returned to England, where he was made commander of the E. I. Company's ship *Tarquin*.

KOAN or Koang. SINGH. The Ceylon oak of the English in Ceylon. Grows in the southern parts of Ceylon; a cubic foot weighs 42 lbs. It is used for native oil-presses and wooden anchors; its berries are eaten by the natives.—*Mr. Mendis*.

KOBAD or Kaodes, a Sassanian king, A.D. 488 or 481. See Fars; Sassanian.

KOBAD or Kei Kobad, A.D. 1286, an emperor of Dehli, who made his aged father, Bakarrah Khan, undergo the abject oriental obeisance of kissing the ground before the royal throne. He fitted up a palace at Kilokeree, upon the banks of the Jumna, to enjoy there soft society, but nobody in that village now recollects the site of his palace. Kei Kobad was assassinated A.D. 1288.—*Tr. of Hind.* ii. p. 199.

KOBANG, a gold coin of Japan, value about 22 shillings.

KOBI or Chamo, a vast desert of Chinese Tartary, which occupies almost all the south extremity of the country of the Kalkas.

KOBRA TEL. SINGH. A substance supposed in Ceylon to be a virulent poison. The ingredients are extracted from venomous snakes, and from the lizard called Kabaragoya. The receipt far outdoes, in dramatic arrangement, the witch's cauldron of Macbeth.—*Tennent's Ceylon*, p. 274.

KOCH'H, a dark-skinned people in the northern parts of Rangpur, Purniah, Dinajpur, and Maimansing, who have hitherto, erroneously Dalton thinks, been classed as belonging to the Lohitic or Indo-Chinese race. He believes them to be a branch of the great Bhuiya or Bhuniya family, whom he classes as Dravidian. They came from the W. and S., and overthrew the Kachari or Chutia dynasty.

The Koch'h are one of the most ancient of the peoples in India. Those in Koch-Bahar must be regarded as the present nucleus of the race, but they are still numerous in the old Kamarupa and the ancient Matsiya-desh, that is, in Rangpur and Lower Assam and Purniah, extending west as far as long. 87° 45' E., or to the boundary of ancient Mithila, and east to long. 93° E.

In the north, the Koch'h established their dominion upon the ruins of the Aryan kingdom of Kamrup, which the Afghan king of Bengal had overthrown in 1489. The Koch'h gave their name to the native state of Koch-Bahar. The grandson of Haju, Vislu Singh, with all the people of condition, adopted Hinduism, and took the name of Rajbansi; but the mass of the Koch'h people became Muhammadans, and the higher grades, as Hindus, now reject and condemn the very name of Koch'h, and it is bad manners at the court of the descendant of Haju to speak of the country as Koch-Bahar; and the chiefs accept the myth which, by a reflection on the

chastity of the daughters of Haju, give them for ancestor the god Siva. The Rajbansi Koch'h are the dominant tribe. They are all very dark; and as their cognates, the Kachari, Mech, Garo, are yellow or light-brown, and their northern, eastern, and western neighbours are as fair or fairer, it must be from contact with the people of the south that they got their black skins. Koch-Bahar was delivered from the Bhutia tyranny by the treaty of 1772, in accordance with which the r-ja placed himself under British protection, and paid tribute to the East India Company.

The villages of the Pani-Koch'h lie along the skirts of the Garo Hills. They are much mixed up with that people, and with the Rabha, and in their religion, language, and customs appear to lean sometimes to the one, sometimes to the other.

They greatly respect the Garo for having retained their 'freedom' in regard to food, which they, the Pani-Koch'h, resigned, and now they must not eat beef, and they reject dogs, cats, frogs, and snakes, which the Garos eat. They use tobacco and strong liquors, but refuse opium and hemp. They eat no tame animal without having first given one of their gods the refusal of it.

Like the Rabha, they call their supreme deity Rishi, and his wife is named Jago, and they sacrifice to these deities, to the sun and moon, also to rivers and hills. The women do all work which is not above their strength, such as felling trees and the like. When a woman dies, the family property is divided amongst her daughters; and when a man marries, he goes to live with his wife's mother, and obeys her orders and those of his wife. Widows left with property generally manage to select young men as second husbands.—*Turner's Embassy*, p. 11; *Treaties, Engagements, and Summuds*, vii. p. 367; *Hodgson*; *E. T. Dalton*, *Ethnol. of Bengal*, p. 91.

KOCH, the Mufflon or wild sheep. Its horns were found by Vigne intermixed with those of the ibex or chup, and the markhor or rawacheh of Little Tibet.—*Vigne's Personal Narrative*, 85.

KOCHIA-VILLOSA, *Lindley*, the cotton bush of Australia, resists the extremes of heat and drought. A species of Kochia is the Ti-fu-tsze, OMN. The small roundish green seeds of this chenopod resemble the eggs of the silk-worm.—*Van Mueller*; *Smith*.

KODAGA, called Coorg by the British. The language is spoken in the small principality of this name, lying on the Western Ghats. Kodaga means west. It differs from Tamil, from Canarese, and from Malcalam. It was long regarded as Canarese, modified by the Tulu, but Mr. Mogling states that it is more nearly allied to the Tamil and Malcalam than to the Canarese. The Coorgs still follow the primitive Dravidian custom of polyandry; they are far from being Brahmanized, and they have no literature, in the proper sense of the term. See Coorg.

KODAIKANAL, meaning The Forest of Creepers, a village on the Palni Hills, in the Madura district of the Madras Presidency, in lat. 10° 13' 21" N., and long. 77° 31' 38" E. It is a hill sanatorium, 7209 feet above sea-level, and is a summer resort of growing popularity.—*Imp. Gaz.*

KODAL of Cuttack is the inner bark of a forest tree. It makes a strong and most durable

rope, which is said not to be liable to deteriorate from wet, and hence it is made into boat cables. At Autgurb, the fibre is collected for sale, on requisition, by the Saura race.

**KODALI.** HIND. A hoe. Kodali marna, to to dig with the hoe, a ceremony.

**KO-DAW-BA**, literally Beg pardon, is one of the Burmese New Year customs. On this festival day, presents are made from vassals and dependents, as deprecatory offerings, to avert deserved punishment for offences against their liege lord. It is called by the British, Beg Pardon Day. It is the Chinese or Mongol Kow-tow (Kheu-theu).—*Forbes*, p. 76.

**KODO or KODU.** BENG. Kora millet or punctured millet, *Paspalum stoloniferum*, small grain eaten by the natives. In one form, called mataona, which does not in appearance differ from the ordinary grain, it has the property of intoxicating when made into bread.

**KODU** and **Kondru**, TEL., whence the ordinary name of Kond, a barbarous race of mountaineers inhabiting the hills west and north-west of Ganjam to the borders of Nagpur. The plural of Kodu is Kollu.

**KODUNGALUR**, the Cranganore of Europeans, a small seaport town in the Cochin territory, in lat. 10° 13' 50" N., and long. 76° 14' 50" E., and 18 miles N.N.W. from Cochin town. It was the first place in India at which St. Thomas laboured (A.D. 52). It was the seat of government of Cheruman Perumal, A.D. 341. Jews now there claim to have been residents since A.D. 378, and Christians have certainly been there since the 9th century. The Portuguese built a fort there A.D. 1523, but it fell to the Dutch (1661), who sold it to a native prince at the end of the 18th century, lost it to Tipu (1776), recaptured it, but in 1784 again ceded to Tipu, and in 1784 they sold it to the maharaja of Travancore, and again in 1789 to Tipu.—*Day*; *Hunter*.

**KOEL.** HIND. Indian cuckoo.

Kokil, . . . BENG. | Cowde-ohoa, . . . TAM.  
Chule, . . . MALAY. | Kokila pika, . . . TEL.

This Indian cuckoo is the *Eudynamis orientalis*. The male is of a deep black, and the female of a dusky green mottled white. Like the cuckoo, the koel lays its eggs in the nests of some other birds. It inhabits Ceylon, India, the Malay countries, and China; all of its names are obtained from its ordinary call. Like the cuckoo of Europe, the bird is, in India, the harbinger of spring, and its call, koel, though shrill and disagreeable, is associated with all the joys and labours of husbandry of that season, and is quoted in the rhymes and proverbs of the people; and because the call of the koel is especially heard at the season of spring, it is called the friend of love—

' Sweet bird, whom lovers deem love's messenger,  
Skilled to direct the god's venomous shafts,  
And tame the proudest heart; oh, hither guide  
My lovely fugitive, or lead my steps to  
Where she strays.'

Thus 'Koel boli, Sebundi doli,' the cry of the koel, is the grief of the Sebundi soldier, meaning that the disbanding of the armed men gathered together for collection of revenue depend on the koel's note; Sebundi being a corruption of Sipah Hindi, in distinction to Moghul or foreign troops, who were always kept up. The European names are all derived from the Sanskrit name Cuculus.

Pliny says that the vinedressers deferred cutting their vines till the cuckoo began to sing. They have the cuckoo ale of England, to partake of which the labourers leave their work when the first cuckoo's note is heard. There is also the vulgar superstition that it is unlucky to have no money in your pocket when the first cuckoo of the season is heard; and the amorous Hobnolia tells us, that in love omens its note is equally efficacious. The female lays its eggs in the nest of the common crow or of the carrion crow, *Corvus splendens* and *C. culminatus*; the birds called seven brothers have been seen assiduously feeding a young koel.—*Elliot*; *The Hero and the Nymph*, p. 267. See Kameri.

**KOEL**, South, a stream from the watershed of Chutia Nagpur which unites with the Sunkh in Gangpur, and takes the name of the Brahmany, and enters the Bay of Bengal at Point Palmyras. North Koel, river of Chota (Chutia) Nagpur, rises in the west of the Lohardagga district, and falls into the Sone.—*Dalton*, p. 155.

**KOENIG, JOHN GERARD**, a native of Courland and pupil of Linnæus. He travelled in Iceland in the year 1765, and arrived at Tranquebar, in India, in the end of 1768 or beginning of 1769. He was physician to the Tranquebar mission in the Karnatic; but his enthusiasm, defiance of bodily fatigue, spare meals, the scorching climate, and his simplicity of manners and benevolence, soon made him known to and beloved by the Dutch, French, and British with whom he met. He became naturalist to the nawab Muhammad Ali, and while at Madras made the acquaintance of Dr. James Anderson. In 1778, the Government of Madras granted him a salary to enable him to carry on his researches, and with this aid he visited the Straits of Malacca and Siam towards the end of 1779, and made known the occurrence there of tin ore. His salary was again increased in 1780, and he then visited Ceylon. He travelled along the coast to Calcutta, from which he was returning in 1785, when he was attacked with diarrhoea or dysentery, and died on 26th June. He bequeathed all his plants to Sir Joseph Banks. His example and instructions diffused a similar taste among his companions, and hence originated the botanical labours of the society of 'United Brothers.' But although it may be said that scientific botany took its rise in India from Koenig, the flora of the East Indies had not been entirely neglected by European botanists prior to that period, as the works of Rheede, Rumphius, Plukenet, the two Burmanns, and finally a large and well-preserved yet almost unknown collection of Indian plants in the Oxford herbarium, formed in the early part of the eighteenth century, amply testify.

**KOERI**, an agricultural and gardener race in Hindustan. The Kunbi are distinguished from the Koeri, as the latter are frequently gardeners as well as husbandmen. Socially, they are on an equality. The Koeri are also called Murao. In Behar they grow the poppy; they are in general very respectable, and the main distinction between the Kunbi and the Koeri is that many of the latter are exclusively kitchen gardeners and have immense gardens; these castes are both laborious. At Hindu marriages a custom prevails of placing a high crown, called maur, made partly of leaves and flowers, on the head of the bridegroom, and

a smaller one, called maut, on the head of the bride. It is said that no wedding can take place without these crowns. They are made by the gardeners, who receive a considerable price for them, according to the circumstances of the parties.—*Sherring's Hindu Tribes*.

KOPTGARI or Koftila, HIND., is steel inlaid with gold in patterns. In former days it was carried on to a considerable extent in various parts of India, and was chiefly used for decorating armour,—guns, coats of mail, helmets, swords, and sword-handles. Since the mutiny and rebellion in India of 1857, the manufacture of arms has been generally discouraged, and koftgari work is consequently now chiefly applied to ornamenting a variety of fancy articles, such as jewel caskets, pen and card trays, paper-weights, paper knives, inkstands, etc. The process is exactly the same as that pursued in the inlaid work of Europe, and the workman can copy any particular pattern required. The work is of high finish, and remarkable for its cheapness. Admirable specimens of inlaid metal work by the native artisans of Bhoj were to be found in the collection of arms contributed to the 1862 Exhibition by H.H. the Rao of Cutch. Some of the cutlers still remain at Lahore, but many of them went to Nizamabad in the Gujranwalla district, others to Gujerat, and the koftgari artisans also have mostly left Lahore to reside in the Kotli Loharan in the Sealkote district. At Baroda, iron vases and other vessels are ornamented with gold, hammered in, not in the branching, coral-like designs of the koft work, but in discs or masses. The whole is afterwards polished in the lathe. Though less effective than the damascened koft work, it is a method capable of varied and artistic application.—*Cat. Universal Exhibition, 1862; Powell*.

KOGHANI, an Afghan tribe occupying Gandamak. They formerly held the country in the west, but were expelled by the Jabbar Khel Ghilji. They claim to be Ghilji.

KOH. PERS. In Pukhtu, Roh. A mountain, a prefix to many solitary mountains and hill ranges from west of the Himalaya and the Indus even to the Caspian Sea. The Koh-i-Kush or Caucasus, one of these, is the great stony belt that separates Northern from Southern Asia. In traversing the kingdoms of Hindustan and Kābul, from the east of Bengal to Herat, we find them everywhere bounded on the north by a chain of mountains which is covered with perpetual snow for almost the whole of that extent, and from which all the great rivers of both countries appear to issue. This chain commences near the Brahmaputra, and runs nearly north-west as far as Kashmir; during this part of its course it is called the Himalaya (Hima, snow, Alaya, abode). From Kashmir, its general direction is a little to the south-west as far as the high snowy peak of Hindu Kush, nearly north of Kābul. From this peak its height diminishes, it no longer bears perpetual snow, and is soon after lost in a group of mountains, which stretch in length from Kābul almost to Herat, and occupy more than two degrees of latitude in their breadth. Some ranges issue from this mass on the west, and extend so far into Persia as to justify, if not completely to establish, the opinion of the ancients, which connected this range with Mount Caucasus on the west of the Caspian Sea. From Kashmir to Hindu Kush, the whole range

is known by the name of that peak. From thence to the meridian of Herat, the mountains have no general name among the natives, but that of Paropamisus was long applied to them by European geographers. As seen from the plains of Peshawur, the fourth is the principal range of the Indian Caucasus, and is always covered with snow. It is conspicuous from Bactria and the borders of India, and is seen from places far off in Tartary. Elphinstone says that the ridge of Imaus or Himalaya is seen for a distance of 150 and even 250 miles. The Paropamisan chain, which bounds the Kohistan on the west, extends 350 miles from E. to W., and 200 miles from N. to S. The whole of this space is a maze of mountains. The eastern half of this elevated region is inhabited by the Hazara, and is cold, rugged, and barren; the level spots are little cultivated, and the hills are naked and abrupt. The western part, which belongs to the Aimak, though it has wider valleys and is better cultivated, is still a wild and poor country. The northern face of these mountains has a sudden descent into the province of Balkh; their acclivity is less on their other extremities, except perhaps on the west or south-west. On the north-west they seem to sink gradually into the plain which borders on the desert. The slope of the whole tract is toward the west.—*Elphin. Caubul; Rennel's Memoir; Vigne's Narrative; Markham's Embassy; Masson's Journeys*.

KOHANU. MAHR. A tumbler, a rope-dancer, an acrobat, an athlete.

KOHAT, a British district in the Panjab, lying between lat. 32° 47' and 33° 53' N., and between long. 70° 34' and 72° 17' E. Kohat lies to the south and south-west of Peshawur. Its valley is 35 miles long, and, on an average, four miles broad. From Peshawur, through the Afridi Hills, it is reached by two passes, the Jowaki and the Gulli or Kohat; and from the Indus it is also approached by two passes, the Koshalgurh and the Kalabagh, through the Khatak Hills. Again, it is connected with Bannu to the south by two passes, the Surduk, seven miles long, and the Khoon-i-gao, from Nurri to Khurruk, a less direct but safer route. Up to 1848, Kohat was held as a fief from the Kābul Government. It was then taken possession of by the British on account of hostility to them during the second Sikh war. The khan of Hunga in the Bangash country was in the British service as revenue collector, but he was murdered by one of his own relatives, and the khanship descended to his son. The Bangash suffered much from the raids of their hill neighbours, Orakzai, Turi, Kābul Khel, Waziri. The inhabitants of the Miranzai valley are also Bangash. This valley belonged to the fief of Sultan Muhammad, but, being an outlying locality, was overlooked when Kohat was taken possession of. The Kābul Government then lost no time in arranging for the occupation of Miranzai, which appeared to have been vacated, so Sirdar Azim Khan, the governor of the Khurruin province, in 1851, summoned the Miranzai to surrender; but they petitioned the British to include them in Kohat. Under the circumstances, this request was acceded to.

Along the north-west boundary of Kohat, from the lands of the Sipah tribe as far as those occupied by the Zaimusht Afghans, lies the country of the Orakzai. These are one of the largest frontier

tribes, and, if necessary, are able to muster upwards of twenty thousand fighting men. Some of the principal clans are the Samilzai, the Hungu, the Miranzai, the Shekhan, the Mishti, and the Raabeah Khel. The first three of these clans reside in the hills adjoining the Kohat district. The remaining three are those which have come more especially in contact with the British Government. There are a few Orakzai living at Peshawur, Amritsar, and in some other parts of the Panjab. The cool table-land of Terah is situated in the midst of the Orakzai Hills. This is the resort of the people with their cattle in the summer season. In the winter they return to the lower hills on the Kohat frontier. The Hungu valley is twenty miles long, by two or three broad; and the plains of Miranzai, into which it opens, are about nine miles square, and are held by seven fortified villages, which have been taken in charge by the British Government. Formerly each village was a commonwealth, and all were at feud with one another.

The Khatak and Bangash Pathans constitute together more than 60 per cent. of the population. The latter occupy the Miranzai valley, with the western portion of Kohat proper, while the Khatak hold the remainder of the eastern territory up to the bank of the Indus. The Khatak, who occupy the eastern half of the district, are an important tribe, holding the west bank of the Indus for a distance of 120 miles from Hund, north of the Kabul river in Peshawur, to Kalabagh in Bannu. The Khatak are tall and good-looking mountaineers, and have settled, honest habits. The Bangash are not brave. The other inhabitants are Sikhs, Arora, Brahman, Ahir, Jat, and Kahatriya. Hungu is a dependency of the province of Kohat. The inhabitants of the villages in the valley leading from Hungu to Kohat are principally Shiah, as are all the tribes of the Turi, their neighbours, although not so bigoted as these. The plain of Kohat and the valley of Hungu are well cultivated and populous. Wheat is grown, but the stony soil in many parts seems more adapted to the culture of maize, here called jowari, the quality of which is excellent, and the returns large; while its flour makes admirable bread, and is the general food of the inhabitants. The great command of water, in many situations, is made available for the irrigation of rice lands. Near Kohat indifferent coal is found, generally on the surface. Asbestos occurs in veins parallel with the coal strata at Kanigoram. Sulphur abounds in the northern range, and petroleum exudes from a rock at Panoba, 23 miles E. of Kohat. The valley is famous for its salt mines, the chief of which, at Bahadur Khel, is guarded by a fort. The salt rocks are in the line of low hills crossing the valley of the Teri Toi, and extending for 40 miles, and a quarter of a mile wide along either bank of that river. It occurs as a solid rock of bluish-grey colour, 1000 feet thick, and with hills rising 200 feet high. A bituminous substance called Momyai, deemed in India a useful and valuable medicine, is dug out of the hills of Kohat; it is black, and resembles gum.—*Mohun Lal's Travels*, p. 358; *Ad. Schl.*; *Rec. of G. of I.*, No. ii.; *Masson's Journeys*, i. pp. 114–117; *Cunningham's Sikhs*, p. 6; *Imp. Gaz.*

KOH-DINAR, a mountain chain in the province of Fars, visible from the sea near Bu-shahr.

It has a large extent of snow-covered surface, the snow-line is not below 14,000 feet, and the average height of the peaks is from 17,000 to 18,000 feet.

KOHI, female, Koheela, male; also called Shahin, Falco peregrinator, black-eyed hawks, found in Sind.

KOH-I-BABA, a remarkable snow-clad ridge, with peaks about 18,000 feet in height. It is the great continuation of the Hindu Kush, is about 60 miles long, in lat.  $34^{\circ} 30' N.$ , and between long.  $67^{\circ} 30'$  and  $68^{\circ} 30' E.$  It is at the S.W. extremity of Hindu Kush, with which it is connected by the transverse ridges of Kalu and Hajeguk. According to Burnes and Lady Sale, it is about 18,000 feet in height; Outram, 20,000 feet; Humboldt, 2800 toises, or 17,640 feet; the most probable is 16,000 feet. The highest accessible point is in lat.  $34^{\circ} 40' N.$ , long.  $67^{\circ} 30' E.$ , and is 13,200 feet; Hajikak or Hajeguk pass is 11,700 feet. It is a vast rounded mass, the culminating ridge ascending in lofty peaks, covered with perpetual snow, stretching as far as the eye can reach; farther to the west it sinks into the mazy mountains forming the Hazara highlands. The Helmand, Hari-Rud, Murghab, Balkhab, and Kunduz rivers all rise in the Koh-i-Baba. In 1840 Griffiths ascended it to 13,500 feet. Its general character is that of great barrenness. The Siah Koh is the south branch of the Koh-i-Baba.—*Moorecroft*, ii. p. 384; *MacGregor*, p. 545.

KOH-I-DAMAN, a district north of Kabul, a favourite resort of the wealthier inhabitants. Charekar, at the head of the Koh-i-Daman valley, north of Kabul, is famous for the gallant defence made there by Eldred Pottinger and Haughton, during the Kabul outbreak. It is mentioned by Ibn Batuta as Charkh. Leech, in his report on the passes, calls it Charka.

KOH-I-KAS, or Koh-i-Kush, or Caucasus, is the great stony belt that separates Northern from Southern Asia. Koh-i-Kush offers a plausible etymology for the Caucasus of the classical writers. It is supposed by Ritter and Wilford to be the mount mentioned by Pliny under the name of Graucasas, but slightly deviating from the Sanskrit Gravakasas, meaning shining rock. See Koh.

KOH-I-MEERIAH, a hill which produces coal of good quality. It is near Baljavar, one day's journey north of the Oxus river.—*Wood's Journey to the Oxus*.

KOH-I-MUBARAK or Ras Mubarak, a rock which British sailors call Bombareck. Koh-i-Mubarak means blessed mountain, but it is also called Ras Mubarak, the fortunate or auspicious headland. It is about 30 miles nearer the entrance to the Persian Gulf than Ras Jask. It is a remarkable isolated rock, situated on a sandy flat. It is a landmark for navigation.

KOH-I-NAMAK, a salt mountain in Irak-i-Ajam, 12 miles N.W. of Kunt. It is an insulated rocky mountain, from which saline springs issue and deposit salt, and slabs of the salt are quarried for use.—*Abbott*; *MacGregor*, p. 270.

KOH-I-NOKIEH, or Silver Mountain. Mines were formerly worked near the villages of Sahr Rud, Hassa, and Muhammadabad, but abandoned, like many others in Persia, when the produce was found inadequate.—*Osseley's Travels*, ii. p. 106.

KOH-I-NUR, or Mountain of Light, a celebrated diamond, said to be the immemorial heirloom of Indian sovereignty from the days of the Pandu.

It is said to have been found at Purteal or Purtyall, a village in the Masulipatam district of the northern division, and that it weighed originally 793 carats. The portion at the Great Exhibition weighed 186 carats. The great Russian diamond has been supposed to be another portion. Colonel Sleeman says that the Koh-i-Nur was first found in Golconda by Mir Jumla, and presented by him to Shah Jahan, as a nuzzer for a passport to his aggrandizement. But Baber states that on his capture of the palace of Ibrahim Lodi at Agra, he found one famous diamond, which had been acquired by Sultan Ala-ud-Din. It was so valuable that judges of diamonds valued it at half the daily expense of the world. Being carried off by Nadir Shah, it was afterwards obtained in that monarch's tents, by Ahmad Shah, from whom it descended to Shah Shuja, who, in his misfortunes, sought refuge in the dominions of Ranjit Singh. The Lion of the Panjab—once the owner of the diamond was in his power—at last got it into his possession. Zaman Shah, brother of Shah Shuja, when defeated near Sar-i-Asp, had fled to the Jalalabad valley, and stopped at Mula Askah's fort, about 14 miles from Jalalabad. Zaman Shah during his confinement there had secreted the Koh-i-Nur with some other jewels in the walls of his apartment. While on his way to Kābul Zaman Shah was blinded by a lancet, but on Shah Shuja ascending the throne, his first act was to release his blind brother. Ranjit Singh bequeathed the Koh-i-Nur diamond, now the property of the Queen-Empress Victoria of Great Britain and India, to Jaganath pagoda.—*MacGregor*, p. 414. See Diamond.

KOH-I-SAFED, or White Mountain, forms a most majestic boundary to the southern side of a plain. Its height is about 17,000 feet, and along the whole southern side of the Himalaya, from the Hindu Kush to Nepal, the Safed Koh is visible. Its snowy top is also visible from Peshawur, but it cannot be seen from Kābul, even from the top of the Takht-i-Shah, which rises behind it.—*Vigne's Personal Nar.* p. 234.

KOH-I-SAFI. East of the Siah Koh is a hilly tract, not mountainous, although waste and desolate, named Koh-i-Safi, from the tribe that pasture their flocks in it, and this tract intervenes between the Siah Koh and the valley of Tagow; moreover, through it meanders the river of the Kohistan.—*Masson's Journeys*, iii. p. 151.

KOHISTAN, literally hill country or highlands, and so applied to mountain tracts on the N.W. frontier of British India.

Kohistan of Aba Sin is a glen which drains into the Indus, between Gilgit and the Pathan valleys of Ghorband and Chakesar, supposed to be occupied by a race similar to those of Gilgit, named Rauza, Yashun, Karmin, and Duman.

Kohistan, a taluk in Sind, a British tract in the Karachi district, is a barren hilly tract, composed of outlying hills of the Kirthar range. Its chief streams are the Hab, Baran, and Malir. The people are nomades, Baluch, Numria, Jokia, who had long been at feud, and adhere to the vendetta. The Baluch inhabit chiefly the northern portion; the Numria and Jokia, who are Sindi tribes, range over the central hills and the southern plains. None of the people erect any buildings more substantial than a mat hut, which can be put up in a

couple of hours. All the tribes are great adepts at cattle-lifting.

In the Kohistan of Kābul, the people occupy partially the valleys of Ghorband, Panjir, Nijrou, Tagow, Alishang, Alighur, and the Lower Kuner. To the south-east, the Kohistan extends to the hills of Tagow, and farther away, to Lughman, the Lamghan of Baber, and so called because the tomb of Lamech, the father of Nuh or Noah, is fabled to be seen there. On a detached and comparatively low hill, a whitish streak is observed, extending from the summit to the foot of it. This is the Reg-rawan or running sand mentioned by Baber. The natives say that it runs up again, and that it is never diminished; and that there is a cave at its foot where noises are heard. It is the scene of some romantic tales, which have been alluded to by Abul Fazl. It has been described by Burnes, Vigne, and other travellers.

In the Kohistan of the Jalandhar, the natives of Sukeyt, Mundi, and Kulu have sallow complexions, but appear to be of the same race as the inhabitants of Bashahir. The men are generally tall and strong, but few of them are handsome. Many of the young women are pretty, but at the age of 20 or 25 become coarse and stout. The dress of both sexes is nearly the same. It consists of a drab coloured woollen frock, trousers of the same or of leather, and a flat skull-cap, generally black, with sandals made of coarse grass. The women, instead of the cap, sometimes have a coloured piece of cloth tied round the head, and occasionally twist their hair into one long plait, the end of which is then ornamented with slips of coloured cloth or shreds of worsted. The plait is by no means unbecoming to the young. The dress of the women on the western side of the Seukandir range consists of a tightly-fitting body and sleeves, with a full petticoat having a broad border at the bottom.

The women of Kulu and the adjoining states are inordinately fond of ornaments. These are of the usual description, with the exception of mother-of-pearl amulets, which both men and women use, consisting of small thin plates of mother-of-pearl of various sizes, and engraved with mystical figures. Several of these are hung around the neck, and hang conspicuously on the chest. Polyandry is said to be unknown amongst them, nor are they guilty of infanticide, but polygamy is general.

The Guddi inhabitants of the Chumba range are shorter and appear much stronger, and are certainly cleaner about their persons. They call themselves Rajputs, and say they belong to the Guddijat. They are sharp, and able to impose upon their less knowing neighbours. Most of the witch-finders are of the Chumba Guddi. When Europeans made their first appearance in the Kangra valley, these men had very slight notions of caste, and would eat or drink anything the former gave them, whereas, since their contact with the natives of the plains, they have become as bigoted as any Hindu. The Chumba Guddi may always be known by their peculiar conical caps, with lappets to turn down over the ears, like an English travelling cap. Witch-finders feign the power of discovering evil spirits, which wander over the mountains in the tangible form of witches. If a cow or any other living creature die, its death is immediately attributed to some evil eye, and a witch-finder is employed to discover it. This

imposter having selected some old woman who had no means of propitiating him by gifts, places his victim in the centre of a group, whilst all interested in the case sit around her in a circle. He then dances round the poor creature, and ultimately nods his head towards her, whereupon all the lookers-on do the same, which coincidence is deemed a sufficient proof of guilt. Formerly she was condemned to be burnt to death. But since that district became a British province, and these inhuman proceedings have not been allowed to take place, they declare the victim of their superstitious credulity an out-caste, and refuse her the commonest necessities of life; thus she is abandoned to her fate, and would probably starve to death, but for the timely gift of a goat or a sheep by some one of her relatives to the witch-finder, who forthwith fastens the guilt on some other person, in the hope of extorting a present in a similar manner from the relatives of the person last accused.

The *Lahouli* are a totally distinct race from the people of Kulu or the Chumba Guddi range. The *Lahouli* are a short, sturdy set of men, very ugly, and filthily dirty. The women are decidedly plain. The costume of both sexes consists of a pair of loose woollen drawers, with a frock of the same material, whilst a wrapper is also often wound around the body by being thrown over the shoulders and fastened by a brass clasp in front. Their dress, generally of a black colour, is of a kind of plaid, and their caps are of the same. The women wear their hair either in long plaits fastened at the back of the head with a profusion of red wool and coloured threads, or comb it back off the forehead, tying it in a lump behind, and adorning it in a similar manner. Around the flat circular caps are strung large white shells like cowries, glass beads, and pieces of amber. Around their neck, both men and women wear amulets of mother-of-pearl, pieces of amber, turquoises, and other precious stones. Each man has, hanging to his belt, a tinder pouch and a brass instrument for striking fire, with many other nondescript implements. They spend six months of each year in Kulu on account of the severity of the winter season in Lahoul. The greater part of that time they pass in dancing and drinking. On their jubilees they set off fireworks and make a tremendous noise, whilst the women dance. These exhibitions do not terminate until they are all too drunk to continue them. In their orgies the women are ridiculously decked out, especially the aged dames. Many of the young damsels have beautiful eyes, of which they make the utmost use.

*Kangra* is situated in lat. 31° 57' N., long. 76° 4' E. Near Jalandhar, just after leaving Buttai, is a heap of stones in the centre of the road. This is a cairn formed by Tartar tribes, who invariably pass them on their right hand, as well as throw a fresh stone on the pile. These piles of stones are noticed in Lloyd and Gerard's Travels in the Himalaya, also in the Travels of the Russian Mission through Mongolia to China, by George Timkowski, and in the Journal of the Bengal Asiatic Society, April 1859, p. 385. — *Elphin. Caubul*, pp. 309-314; *Imp. Gaz.*

KOH-I-TAK. The Sulimani range is finished by the Pahar, or hills of Koh-i-Tak, and to the north-west is the Koh-i-Kondi, with a little snow upon

its summit. The Kaysar mountain arises in front in a southern direction.

KOH KIRANA, a hill just within the boundaries of the Jhang district, yielding iron ore of good quality.

KOHL or Kohol. ARAB. Lamp-black used by women for staining their eyelashes, is collected by holding a knife over the flame of a lamp, and is applied with a glass, leaden, or wooden needle, called a mil, to the edges of the eyelids. This is the fuligo of the Roman ladies. The Arab and Indian women all use it. Women do not use surma or antimony, which men only apply to their eyes.

Smoke-black is also produced by burning 'luban' resin, a species of frankincense, also by burning almond shells. These kinds are used merely for ornament; but there are several kinds used for their medicinal properties, particularly the powders of several kinds of lead ore (Kohl-el-pagar), to which is often added sarcocolla (Anzaroot), long pepper. — *Burton's Scinde*, i. 276.

KOH-PU, CHIN., also Kung Koh, a fibre made into cloth resembling linen. It is obtained in China from the climbing branches. It is of a yellow colour, very fine and durable, and much prized in Hankow. The best of this cloth comes from Wu-chang-hien, and from Kwang-sin-fu in Kiang-si. — *Smith, Chin. Mat. Med.*

KOHTUL is the Persian and Pushtu word for a pass or defile; Lukh is the Baluch term. It may be a contraction of Koh, mountain, and Tel, a rising ground, a hill, a tumulus, etc. But Tel is by some regarded as Arabic, and the Burhan-i-Katib dictionary spells it Kutel. Yet, in a Persian translation of Sultan Baber's Commentaries, composed by himself in the Moghul language, the spelling is two or three times Kotal. The Kohtul of the Shantar Gardan over a northern spur of the Koh-i-Baba, leading from the Kurram valley to Kabul, was stormed by the British Indian forces under Br.-Gen. Roberts on the 2d December 1878. There are many Kohtul in Afghanistan, —

K. i-Agram.	K. i-Lahori.	K. i-sarghaz.
K. i-bed.	K. i-mama-khatun.	K. i-sarwandi.
K. i-chapar.	K. i-mircha.	K. i-sial Reg.
K. i-Dara.	K. i-murdi.	K. i-Shinkae.
K. i-haft pailan.	K. i-nal farash.	K. i-Shutar.
K. i-ishtarak.	K. i-nuksan.	K. i-Gardan.
K. i-kerskhana.	K. i-pah minar.	K. i-spin gawc.
K. i-khak safed.	K. i-sangsarakhi.	K. i-taj.
K. i-karteza.		K. i-takht.

— *Onsley's Travels*, i. 268; *Pottinger's Travels*, 151.

KOI-KOPAL, i.e. Gond Gopal, a settled race of Gond who are cow-keepers.

KOIL. TAM. A temple; thus Kali koil, a temple of Kali.

KOILA-BIHUTAI, a wandering Gond tribe, whose women are dancing girls.

KOILASHA, SANSK., from Kelas, to shine in water. This is the Kailas of the Himalaya.

KOITOR, a section of the Gond, including the Raj Gond, the Raghuwal, the Daduvi, and Katulya. The Koitor is the chief clan of the Gond.

KOJAGARA, a Hindu festival in honour of Lakshmi. On the day of the full moon, in the month Aswin, Lakshmi is believed to have promised riches to all who observe a vigil on the night (from Ko, who, and Jagara, wakeful). The night is passed in festivity and in games of chance.

KO-JI-KI, a sacred book of Japan, taken down,



A.D. 711, to the dictation of Hi-ye-ta-no-Are.—*Sir J. E. Reed.*

**KOKAND**, a small territory west of Kashgar, with capital of same name, the paternal kingdom of Baber. It was ruled by an Uzbek khan or chief of the tribe of Yuz, who claimed a lineage from Baber. It is famed for its silk. The khanate of Kokand comprises almost the entire valley of the Syr-i-Darya; the river Jaxartes, and its various confluent; partly in consequence of the nomade half-savage hordes which form its northern population, partly from its geographical position, it was among the very earliest to come into direct collision with Russia. It possesses considerable celebrity in being looked on as the capital of Afrasiab, and is historically connected with the campaigns of Chengiz and Timur; but it is better known as the birthplace of Baber, from which he raised himself, first to the throne of Kabul, and ultimately to that of Hindustan.

Kokand is the key of Turkestan; it is on the high road to the Chinese settlements of Kashgar, Yarkand, and Khotan, with which it carries on a considerable traffic. Also there is an open and regular communication from Yarkand to Kashmir and Ladakh.

Since 1865, Kokand has been confined to lat. 39° 40' to 42° N., long. 70° to 74° 30' E. This is an area of 30,000 square miles, and it occupies a hollow in the Tian Shan mountains, known as the valley of Ferghana. It is surrounded, except on the N.W. corner, on all sides by terraced mountains, occupied by a peaceful Uzbek population, ever at the mercy of the mountain tribes. The Russians subjugated it, and it was designated the Russian Ferghana province of Turkestan.—*Papers, East India, Cabool, and Afghanistan*, pp. 120, 130.

**KOKANI**, a race who appeared in British India in 1871-72, and were escorted out of it by the police, via Lahore and Multan. In appearance they were true gypsies. The men had long hair like women, and, as a rule, had little beard or moustache. The women were all well featured, some being very pretty, noisy, and forward, with a marvellous amount of slang, and a perfect want of anything like shyness.

**KOKA PANDIT**, author of a work in Sanskrit verse, *de rebus veneris*. Translations are to be found in the vernacular dialects of India, as the Mahrati, Telugu, etc. There is no other book in eastern literature, except the *Hitopadesa*, which is to be found in such variety of languages. In Persian, Hindustani, and Panjabi it is called *Lazat-un-Niassa*; in Arabic, the *Marifat-un-Nayk*; in Sindi, the *Farhat-ul-Ashikin*.

**KOKCHA**, one of the three principal affluents of the Oxus.

**KOKO KHOTON** has five great Lama serai, in each of which are more than 2000 Lama, besides 15 smaller serai; 20,000 is thus a low estimate for the number of Lama in this famous city.—*Prinsep's Tibet*, p. 51.

**KOKO-NOR**. **MONGOL**. The Blue Lake or Blue Sea is an immense reservoir of water, more than 400 miles in circumference. According to popular tradition in Tibet, this vast body of water once occupied what is now the site of the city of Lhasa, and found its way by a subterranean course to its present bed.

Central Asia politically is largely under the

dominion of China. Physically, it consists of three plateaux, viz. that of Tibet, which is the highest; the plateau of Koko-Nor, which is lower; and the Mongolian plateau, still lower. West of Koko-Nor, between Mongolia and Tibet, there is a depression, which is deepest at Lake Lob, and is the lowest part of Central Asia.

The Tibetan plateau has the Himalaya on the south, and the Kouen Lun mountains on the north, with the Pamir on the west, and Bayan Koro mountains on the east. At its western extremity, its plains are elevated 17,000 feet above the sea; its peaks are amongst the highest in the world, and its valleys are from 10,000 to 14,000 feet. Its greatest breadth in long. 90° E. is 600 miles, and its extreme length, 1500 miles. It is largely drained into inland lakes, but it gives rise to the rivers Brahmaputra, the Indus, and the Yang-tze.

The Koko-Nor plateau is between Mongolia and Tibet. Koko-Nor is 10,500 feet above the sea.

The Mongolian plateau, including the Chinese governments of Inner and Outer Mongolia and Ili, has the Tian Shan and Koko-Nor mountains on the south. It is elevated from 3000 to 12,000 feet.—*Tr. Saunders in Geog. Mag.*, July 1877; *Huc's Journey*, p. 224.

**KOKOONA** **ZEYLANICA**. *Thu*. Kokoon-gass, SINGH. This is a large tree not uncommon on the banks of streams in the Saffragam and Ambagamowa districts, at an elevation of 2000 to 4000 feet. The inner yellow bark is employed by the natives medicinally as a sternutatory, and an oil is expressed from the seeds, which is used for burning in lamps. Wood unknown. A species of Kokoon occurs in Borneo.—*Bedd.* p. 146; *Thu. En. Pl. Zeyl.* p. 52.

**KOK-SINGHA**, a pirate chief who, in A.D. 1661, with a fleet and force of 25,000 men, attacked and destroyed the Dutch settlements in Formosa.—*Collingwood*.

**KOK-TASHI**, a coronation stone in Samarcand, on which Timur and each succeeding amir has sat.

**KOL**, as popularly used, is a term which includes not only Ho and Mundah tribes, but also the Dravidian Oraon, while its scientific use embraces the three cognate Kolarian tribes of Mundah, Ho or Larka Kol, and Bhumij.

Kol is a term applied to the aborigines of the hill country of Chutia Nagpur, Mirzapur, and Rewah. Europeans apply the term to the Dravidian Oraon, as well as to the others, but perhaps erroneously, and most of the tribes have other distinctive names. In the south of the Chutia Nagpur country, about Singbhum, it is applied to the Larka Kol. The aborigines of Chutia Nagpur are in two tribes, Mundah and Oraon. These are generally separate, but are sometimes found occupying the same villages, cultivating the same fields, but their festivals and amusements are different, and they are of entirely distinct origin, and cannot intermarry without loss of caste. The Mundah were the prior occupants. The Kol, Larka Kol, and the wilder Larka Kol of the hills to the west of the Singbhum district, speak nearly the same language as the Ho, Santal, Bhumij, and Mundah. The Kol, the Kur of Ellichpur, the Korewa of Sirguja and Jashpur, the Mundah and Kheria of Chutia Nagpur, the Ho of Singbhum, the Bhumij of Manbhum and Dhulbhum, and the Santal of Manbhum, Singbhum, Cuttack tributary mahals, Hazaribagh, and the Santal parganas, are kindred



peoples numbering several million. Amongst the Kol, man and wife eat together, as is the custom with some Christian and Muhammadan races. The Kol and the Mundah tribes, and all those cognate to the Mundah, are passionately fond of dancing, which they commence in very early life, and regard as an accomplishment. They also sing well, and have musical voices and a great variety of simple melodies. Their dancing assumes a national character at their great periodical seasonal festivals and fairs, called Jatra, at which the young men treat their partners with fairings. The Kol have a belief in, and greatly dread, witches, and have killed many persons whom they believed to be so. Chota Nagpur, properly Chutia Nagpur, is the country on the eastern part of the extensive plateau of Central India, on which the Koel, the Sabunreka, the Damuda, and other rivers have their sources. It extends into Sirguja, and forms what is called the Upar-ghat or highland of Jushpur, and it is connected by a continuous chain of hills with the Vindhya and Kymor ranges, from which flow affluents of the Ganges, and with the highlands of Amarkantak, on which are the sources of the Nerbadda. The plateau is, on the average, about 3000 feet above the level of the sea, with an area of about 7000 square miles. It is on all sides difficult of access, is a well-wooded, undulating country, diversified by ranges of hills, and it has a genial climate. The population in 1866 was estimated at about a million, and is formed of a number of non-Aryan tribes who had fallen back to that refuge from the plains, more than half of them, however, being the race known to Europeans as Kol. The other races in Chutia Nagpur and its adjoining tracts are, the Larka Kol, Ho, Bhumi, Mundah, and Santal.

Ghasi are numerous wherever there are Kol. They are musicians, and amongst the Kol take the place of the Chandal.

The *Larka Kol*, as they are termed, inhabit those extensive tracts which go under the name of the Kolehah. Part of these wilds is situated in the Singhbhum district, and the inhabitants pay a nominal obedience to the maharaja of that province; but the greater proportion of this population is more under the influence of the raja of Mokurbunj, than of any of the other powerful chiefs in that part of the country. But even his orders are obeyed only where they are supposed to tend to the advantage of the Kol themselves. Upon the whole, it may be said of this singular people, that, living in a primeval and patriarchal manner under their Mundah and Manki, they have managed to preserve a sort of savage independence, making themselves dreaded and feared by their more powerful and civilised neighbours. The Kolehah with its wilds and jungles is divided into different *pir*, as they are termed, or *parganas*. These *pir* are, generally speaking, not of any great extent, two or three moderate marches carry a traveller through each of them. There can be little doubt, and such is the tradition among the people themselves, that the Larka Kol came originally from Chutia Nagpur, and are descendants of the old Mundah or Mundari of that district. They emigrated, finding the romantic hills and valleys of Chutia Nagpur too confined for their increasing numbers. The same cast of countenance prevails in the two races, though, perhaps, tinged with a wilder and more fierce expression in

the Larka Kol. The Oraon, who inhabit a great part of Chutia Nagpur, regard the Kol as a tribe inferior to themselves, and do not intermarry with them. The villages in the Kolehah are ruled by Mundah and Manki, as in Chutia Nagpur. The former, the Mundah, is the proprietor of one village; while the latter holds six, eight, or twelve. These village potentates used frequently to wage fierce war with one another, and bitter and long-existing feuds have often prevailed amongst them. There is this peculiarity in the Kol character, however, that serious and bloody as may be the domestic quarrels, no sooner are they threatened with hostilities from without, than all their animosities are laid aside and forgotten for a time. The villages are generally built on some elevated spot surrounded by trees, and, at some little distance from the principal entrance to the villages, the Kol standard or ensign, a pair of buffalo horns, is suspended in a conspicuous situation. The dress of both sexes is alike, a strip of cloth brought round the loins and passed between the thighs forming their only covering; the women wear a profusion of coloured beads suspended from their necks, and have their ears pierced with a number of small brass rings. Their diet is of a very promiscuous nature, everything almost that can be considered eatable being relished by them, and much of what we consider carrion is eagerly sought for. In this respect they do not differ from the Kol of Chutia Nagpur. They are greatly addicted to drunkenness. The religion of the Larka Kol is nothing but a superstition of the grossest kind. The great divinity is the sun (*suruj*), next to the sun ranks the moon (*chand*), and then the stars, which they believe to be the children of the latter. They uniformly, upon solemn and great occasions, invoke the sun, and by him many of these lawless men at times swore allegiance to the late E.I. Company. Another form of oath used by them is that of swearing upon a small quantity of rice, a tiger's skin and claws, and the earth of the white ants' nests; besides the sun and moon, other inferior divinities are supposed to exist, to whom the Kol offer up sacrifices of various kinds. These spirits are supposed to inhabit the trees and topes in and around the village. The belief the Kol entertain of the power and influence of the Bhonga must be considerable, as they will on no account allow those trees to be denuded of their branches, and still less cut down. It is the universal custom in the various Kol villages, that when a woman is seized with the pains of labour, she is immediately removed to a lonely hut, the door is shut upon her, offerings of various kinds are suspended near it to propitiate the Bhonga, and no one ventures near till all is over. The women, it may be observed, are not secluded or shut up. When a Kol youth has fixed his affection on a lass, generally the inhabitant of some neighbouring village, she is waylaid and carried off to his house by himself and his friends. So soon as information of this reaches the parents of the girl, they proceed to the village of the ravisher, not, however, in general, with any hostile purpose. Interviews take place between the friends on either side, and at length matters are brought to a final settlement; the new husband paying to the father of his spouse a certain number of cows, goats, or buffaloes, according to his means, or the beauty and comeliness of his bride. After this a scene of feasting and

intoxication generally follows, in which women and children, as well as men, participate. The Kol burn their dead, carefully collecting the bones and ashes, and bury them with offerings of rice, in or near their villages, placing perpendicular or horizontal slabs of stone over each particular grave. Those grave-stones form a remarkable object, and strike the eye of every stranger on approaching a Kol village. The only weapons used by the Kol, whether in war or hunting, are the bow and arrow, and the tulwar or axe.

The Mundah Kol or Ho comprise about two-thirds of the population of the five parganas of Silli, Tamar, Baranda, Rabey, and Bundu, all others being recent settlers. But many of the Mundah Kol have been dispossessed of their ancestors' lands by middlemen, Brahmans, and Rajputs. Mundah settlements are chiefly in the eastern and southern parts of Chutia Nagpur. The Mundah and Santal are amongst the ugliest of mankind, the Santal being remarkable for good nature and ugliness. They are more like Hottentots than Negroes. The extreme features of the Mundah race have high cheek-bones, small orbits, often with an oblique setting, flat faces, without much beard or whisker, and in colour from brown to tawny yellow. Mundah features are flat and broad. The richer people of the Mundah, who aspire to be zamindars, wear the poita, reverence Brahmans, and worship Kali; but the mass continue in their original faith. The great propitiatory sacrifices to the local deities are carousals, at which they eat, drink, sing, dance, and make love, and the Hindus settled in the province propitiate the local deities. The Mundah country is arranged into Purba or divisions, each consisting of twelve or more villages under a chief, and the chiefs meet at times for consultation. Many of the Oraon, and some of the Mundah clans or Kili, are called after animals, the eel, hawk, crow, heron, and the clans do not eat the animal whose name they bear. The Mundah and Ho dead are placed in a coffin along with all the clothes and ornaments used, and all the money the deceased had, and all burned. The larger bones are preserved till a large monumental stone can be obtained, and the bones are interred below it, the Ho near the houses, the Oraon separate from the village. They are taken to the tomb in a procession, with young girls with empty and partly broken pitchers, which they reverse from them to him to show that they are empty. The collection of these massive grave-stones under the fine old tamarind trees is a remarkable feature in Kol villages. The stones are sometimes so large that the men of several villages are required to move one. The bones are put with some rice into a new earthen vessel, deposited into the hole prepared for them, and covered with the big stone. The Mundah and Oraon races are fond of field sports, and all game, large and small, disappear from near them. They form great hunting parties. Fishing and cock-fighting are also resorted to. The Mundah and Ho have a shamanite religion. They have no worship of material idols, but Singbhongu, the sun, is the supreme being, the creator and preserver, a beneficent deity, and they have secondary gods all invisible, and generally malevolent. Sacrifices to Singbhongu are made of fowls, pigs, a white goat, the ram and buffalo.

The Kol and Sura dwell towards the north of the

Gond and Kond in Central India; their languages contain Dravidian words, but they belong to a totally different family of languages. The Kol also inhabit the forest and mountain tracts of Benares, South Behar, and Chutia Nagpur on the north of the Kond in Gondwana, and border on the people in the Rajmahal Hills, dwelling in the east at Sumbulpur, Sirguja, Gangpur, Chutia Nagpur, Ramgarh, and Mongir. The Kol were described by Lieutenant Tickell in 1840 in the Bengal Asiatic Society's Journal. One tribe, called Oraon, was driven at an early period from the neighbourhood of the Ganges, and found the Mundah Kol tribe in possession of Chutia Nagpur. The Mundah call themselves Ho, though more generally known as Kol. The Kol are physically Ultra-Indian more than Dravidian, and the occupation of the Eastern Vindhya and hills on the opposite side of the Gangetic valley by Ultra-Indians implies that the valley itself was at one time possessed by the same race; the simplest conclusion is that the Kol were an extension of the ancient Ultra-Indo Dravidian population of the Lower Ganges and of the highlands on its eastern margin. The Kol and Larka Kol and Sura, in Singbhum, north of the Gond, are regarded by all writers as of the prior Scythic stock.

The Larka Kol were subdued in 1821, and an agreement was made with them by which they bound themselves to be subject to the British Government, and to pay a fixed tribute to their chiefs. In 1857, a large number of the Larka Kol espoused the cause of the raja of Porahat, a Rajput chieftain near the Kolchan, but on the restoration of order they reverted to peaceful pursuits. The estate of the raja of Singbhum, afterwards styled the raja of Porahat, was then confiscated for rebellion. The total revenue from the district is about Rs. 45,000. The expenditure, including a police battalion, amounts to about Rs. 30,000. Kol arms are the bow, a piece of bamboo with bamboo string, the arrow barbed, and battle-axe. The Kol intermixed with the Gond on the Sumbulpur borders are said to be called Kirki.

In British India and on its borders are four distinct branches of the family of languages spoken by members of the Turanian race. In the north are the Himalayan tribes, with their dialects, occupying from the Kanawars on the Sutlej to the Bhuti of Bhutan in the extreme east. Then there are the Lohitic class of languages, comprising with the Burmese and others of the Malay Peninsula the dialects of the Naga tribes and of the Mikir in Assam, and of the Bodo, Kachari, Kuki, and Garo in Eastern Bengal. Another class is the Kol or Mundah family of languages, including the Kol, Santal, and Bhumi of Singbhum and Western Bengal, and the Mundah of Chutia Nagpur, the Kur, or Korku, or Muasi in Hosangabad, Ellichpur, and westward in the forests of the Tapti and Nerbadda until they come in contact with the Bhil of the Vindhya Hills. Mr. Hislop held that the word Kur or Kor is identical with Kol.

The fourth branch is Tamilic or Dravidian, to which belong the language of the Oraons and of the Rajmahal hillmen, the Gondi, the Tuluva of Kanada, the Karnata of the Southern Mahratta country, the Todava of the Neilgherries, the Malenlam of Travancore, the Tamil, the Telugu,

and the Canarese. The Brahui of Baluchistan is also said to be allied to this family.

The Kur and the Santal are closely related, and are separated from the Dravidian. The Kur or Muasi and the Korku or Kurku, to the north-west and west of the Mahadeva Hills, are, in language at least, quite distinct from the Gond tribes.

Mr. Hodgson is of opinion that the Tamilian, Tibetan, Indo-Chinese, Tungus, Chinese, Mongol, and Turk are so many branches of the Turanian family; and he regards the aborigines of British India as northern of the Scythic stem, but he remains undecided whether they owe their Scythic physiognomy to the Tungus, the Mongol, or the Turk branch of the Tartars or Scythians, and whether they emigrated from beyond the Himalaya at one period and at one point, or at several periods and at as many points. Professor Huxley, on the other hand, considers these people to be allied to the aborigines of Australia. All writers are of opinion that when the Aryans entered India, they found the country occupied by prior races, to whom their writers apply such contemptuous expressions as *Dasya*, *M'hlecha*, etc. These prior races seem to have been driven largely out of Northern India into and through the Vindhyan mountains into the Peninsula of India and Ceylon, where their idiom, the Tamil, Telugu, Malealam, and Karnatica are sister dialects of one speech; and Dr. Pritchard concurs in opinion with Professor Rask, who regards the languages of the mountain tribes of India, the Bhil, the Gond, the Toda, and others, as also of the Tartar stock, and mentions that some curious analogies have been observed between the Tamilian and other dialects of the Peninsula and the languages of Australia. Mr. Logan, however, who has had great opportunities of contrasting and comparing the Dravidians from various parts of India, inclines to call them South Indian. He remarks that, physically, the population of Southern India is one of the most variable and mixed which any ethnic province displays. A glance at a considerable number of Kling (Teling) and Tamilar of different castes and occupations, shows that the varieties, when compared with those of similar assemblages of men of other races, such as Europeans, Ultra-Indians, or Indonesians (including Negroes in the last two cases), are too great to allow of their being referred to a single race of pure blood. Some are exceedingly Iranian, some are Semitic, others Australian, some remind us of Egyptians, while others again have Malaya, Polynesian, and even Semang and Papuan features. This varied character of the races of the south of the Peninsula may be seen daily in Madras, to which all the races from the south of India resort.

The language of the Mundah, Kur, and other Kol races differs from the northern languages not only in its greater fluency and agglutinative and inchoate flexional tendency, but in its dissyllabic character, its profusion of dual and relative forms of the pronouns, and in the position of the qualitative before the substantive.

Three lists of words were obtained by Captain Houghton from Chyebassa in Central India, and two by Colonel Ouseley from Chutia Nagpur, all of which Mr. Hodgson regarded as dialects of the great Kol language. The Oraon speech he traced without difficulty to that of the hillmen of the Rajmahal and Bhagulpur ranges. He considers

that between those several Kol tongues and that of the Gond of the Vindhya there are obvious links. But Professor Max Muller says they have no affinity whatever. Mr. Elliot showed that much resemblance both in vocables and structure exists between that Gond language and the cultivated tongues of the Dekhan.

From the geographical distribution of the Kol and Dravidian languages, Mr. Hislop concludes that while the stream of Dravidian population, as evidenced by the Brahui in Baluchistan, entered India by the north-west, that of the Kol family seems to have found admission by the north-east, and as the one flowed south towards Cape Kumari, and the other in the same direction towards Cape Romania, a part of each appears to have met and crossed in Central India. This hypothesis rests on the presence of the Brahui where they are, a fact which is not inconsistent, however, with the supposition that the Dravidian tribes may also have entered India from the north-east or even across the Himalaya, as the Kanawar, Newar, Chepang, and other tribes have done; while the Kol tribes were an offshoot from a later horde, the main body of which entered the Eastern Peninsula. The Brahui may have been driven westward by the invading Arya from the Upper Indus. To the early Arya the prior tribes were known as *Dasi*, who, Dr. J. Wilson tells us, were not altogether barbarians, for they had distinctive cities and other establishments of at least a partial civilisation. Then, as now, they were darker than the Arya; and, according to Dr. Wilson, the more marked Turanians in Gujerat and other provinces are still denominated the *Kali Praja* (corrupted into *Parej*) or black population. In former times the Kol tribes possessed the whole of Chutia Nagpur, which may now be said to be divided between them and the Dhangar or Oraon, who came from Rotasghur. The chief men in most of the villages are still, however, of the Mundah or Kol tribe, and they do not intermarry with the Dhangar. The greater part of Singbhum is inhabited by Kol, and we find them numerous in Bamaughotty, and dispersed to the vicinities of Cuttack and Midnapur. The Lurka Kol, as they are termed, inhabit those extensive tracts, as yet but little known, which go under the name of the Kolehan.—*E. Balfour in Jameson's Edinburgh Journal*, 1843; *Ib. in Journal of Beng. As. Soc.*, 1844; *Dr. Voysey's Journal*; *Campbell*; *Dalton*, pp. 150–185; *Sir Walter Elliot in Journ. R. A. S.*, 1861; *Mason, Burma*; *Aitcheson, Treaties*, etc. p. 170; *Mr. Hislop in Journ. Ant. Soc. Nagpur*; *Logan, Journ. Ind. Arch.*, 1853; *Trans. R. As. Soc.*; *Lieutenant Tickell in Beng. As. Soc. Journ.*, 1840; *Cunningham's Ancient India*; *Dalton's Ethnology*.

KOLA. BENG. A class of Hindus whose principal avocations are basket and mat making.

KOLA, or in Shen Tamil Kozha, the Tamil name of the Tanjore province.

KOLABA district is in the Konkan division of the Bombay Presidency, lying between lat. 17° 52' and 18° 50' N., and long. 73° 7' and 73° 42' E. Area, 1482 square miles. The Sahyadri range forms its eastern boundary, and has two remarkable peaks,—Raigarh in the Mahad subdivision, where Sivaji built his capital; and Miradongar, a station of the Trigonometrical Survey. Kolaba district lies immediately south

of Bombay, and the north-west part touches the sea. The administrative centre, Alibag, situated in this portion of the territory, was the stronghold of the pirate Angria, who long held the coast in terror, and who founded a piratical dynasty. Kolaba Island formed a shelter for the pirate fleets. It is situated just outside Alibag harbour, and was fortified by Sivaji in 1662. In 1772 it was still an important place, where the chief lived in much splendour, and a combined expedition of British ships and Portuguese troops made an unsuccessful attack upon it. The rise of the Indian navy during the second half of the 18th century put an end to piracy on an organized and successful scale in Bombay waters. Under the Angrias, slavery was in force, and included terrible penalties on women, who, for certain offences, became the property of the chief. In 1840 the male line of the Angrias died out, and the application for leave to adopt an heir being refused, the state of Kolaba lapsed. Janjira is a native state. Janjira is, properly speaking, only an island at the entrance of a bay half-way between the rivers Savitri and Roha; but the name has been applied to the whole of the little principality on the coast west of that part of Kolaba which does not touch the sea. In the time of the Arab and early African traders, Janjira was a place of importance, and the descendants of these races, such as Abyssinians and the Beni-Israel, are still to be found there.—*Imp. Gaz.*

KOLABA POINT is a spur of land protecting the entrance to Bombay harbour on the north. It was originally a chain of small islands, which are now connected with each other and with the island of Bombay by causeways and reclaimed tracts.—*Imp. Gaz.*

KOLADYN or Kuladan is the chief river in Arakan. It rises near the Blue Mountain, in the Yoma doung range, in lat. 22° 27' N., long. 92° 51' E., and, after a course of 160 miles, during which it receives the Myu and Lemyo, it enters the Bay of Bengal in Combermere Bay. It is navigable to within a few miles of Arakan town for ships of 250 tons burden; above Akyab the stream is narrow, and navigable only for canoes. It is 10 miles broad at its mouth. The name is derived from Kula, western foreigner, and Tan, to stop, or its derivative Atan, a barrier, a boundary, and signifies the barrier of the western foreigner. The races dwelling in the valley of the Koladyn and its affluents are the Kuki, the Mru, the Sak, the Niru Sak, the Ka-mi, the Ku-mi, the Ra-Khyen, the Kin-ni, Shendu, and the Prou-ka-nij, all of them professing a creed partially Buddhist. Colonel Dalton, however (p. 118), names the tribes Kheong-tha, Mron, Kumi, and Shendoo.

KOLAM or Kolamb, a Gond tribe, along the Kandi Konda or Pindi Hills, on the south of the Wardha, and along the table-land stretching east and north of Manikgarh, and thence south to Dantapilly, running parallel to the right bank of the Pranbitha. The Kolam and Kurku hill tribes bring in wood and forest fruits for sale. The Kolam race are found also in the Amraoti, Wun, and Maiker districts as a wild race. They were formerly predatory, occupying the Mailghat and southern skirts of the Vindhya Hills, along with the Andh, Gond, and Kurku. These four resemble each other in appearance, but each

speaks a different language, and in their features they are distinct from the villagers.

KOLA NUT is the seed of *Kola acuminata*, belonging to the natural order Sterculiaceæ. From 6 to 12 are contained in woody pods, from 3 to 6 inches in length, of which 5 or less are produced by each flower. Like olives, they enhance the flavour of whatever is eaten after them, and are said to have the power of staying, even for a prolonged period, the cravings of hunger, and of enabling those who eat them to endure prolonged labour without fatigue. They are the product of the Sierra Leone district. They are largely consumed by the natives of the Gambia, are of bitter taste, and produce no exhilarating effect, but are said to satisfy for a considerable time the cravings of hunger. For this purpose, however, the nut is much less used than it is as a luxury. In the year 1860 the import was about 150,000 lbs.; in 1870, about 416,000 lbs.; while in 1879 it had increased to over 743,000 lbs. The *Kola acuminata*, in fact, plays the same part in tropical Africa that *Erythroxylon coca* does in South America. The plant has been introduced into the West Indies, and has been distributed to Calcutta, Cambridge (U. S. A.), Ceylon, Demerara, Dominica, Mauritius, Sydney, and Zanzibar. There are said to be useful seeds of two African trees, one *Kola acuminata*, *L. Br.*, the other bitter *Kola*, an undetermined Guttifer, both highly valued, especially those of the bitter *Kola*. The seed of common *Kola* is said to possess the virtue of rendering water, becoming putrid, agreeable to the taste.

KO-LIAOU. CHIN. The civil government of China is conducted by the Nuy-ko, or Interior Council Chamber, in which there are four chief councillors, two of them Tartar and two Chinese, who bear the titles of Choung-thang and Ko-liaou. The Tartar minister presides. The Lu-pu are six boards for the conducting of government business, and the provinces of the country are each under a governor, or, where two provinces are united, a governor-general. Every province is divided into a certain number of districts, called a Fu, Ting, Chow, and Heen. A Fu is a large portion or department of a province under the general control of a civil officer, immediately subordinate to the head of the provincial government. A Ting, a smaller division than, and sometimes a portion of, a Fu; when separate, it is governed as a Fu, and called a Chuh-le. A Chow is similar to a Ting, as also a Heen, but each is a smaller division; each Fu, Ting, Chow, or Heen has one or more towns or walled cities under its guidance, one of which takes its name and rank as Kwang-Chow-Fu and Shang-Hae-Heen, which latter, although of that subordinate rank, is the largest maritime city in the empire, and the greatest resort of the native ships or junks.—*Forbes' China; Sirr's China; Huc.*

KOLAR, a town in Mysore, in lat. 13° 8' 5" N., and long. 78° 10' 18" E., 43 miles E.N.E. of Bangalore. The Kolar district is known to yield gold, but as yet it is not found to be remunerative to work. Its people are Brahmans, Mahrattas, Kahatriya, Komati, Wakaliga, Beder, Kurubar, Banijiga, with some wandering tribes. The Jain and Linga sects are not numerous. Nundi-drug hill fort was taken by storm by the British, A.D. 19th October 1791.

KOLAR, a fresh-water shallow lake in the Kistna and Godavery districts of Madras, lat.  $16^{\circ} 30'$  to  $16^{\circ} 45' N.$ , and long.  $81^{\circ} 5'$  to  $81^{\circ} 27' E.$  It is much reduced in the hot weather, and it has many islets or lankas. Fish and water-fowl are abundant.

KOLAR or Kolaria, an ancient name of India or part of India, supposed to be from the Kol of Central India, and Koli of Kattyawar. See Kol; Languages.

KOLAVANT, a tribe of performers about Benares, professing Muhammadanism. They are persons of reputation and respectability, of much higher rank than the Dharshi.—*Sherring's Tribes*, p. 275.

KOLFF, D. H., author of *Voyages through the Moluccan Archipelago and along the Southern Coast of New Guinea*, in 1825-26.

KOLHAN, a tract of country forming a British estate in the Singhbhum district of Bengal; area, 1905 square miles, with 883 villages. It is occupied by the Ho, and is known also as Ho-desham. A group of from 5 to 20 villages forms a pirhi or pir, each of which has its own mundah or village head. Every mundah or village head is responsible for the payment of the revenue, and for the detection and arrest of criminals in his own village, to the manki or divisional head of the pir, and this latter official is in his turn responsible to Government. For acting as revenue collectors, the manki receive a commission of one-tenth, and the mundah one-sixth, of the rent which passes through their hands. Besides these duties, the manki and mundah, each in his degree, have certain informal powers to decide village disputes and questions of tribal usage.—*Imp. Gaz.*

KOLHAPUR, a Native State in the Bombay Presidency, between lat.  $15^{\circ} 58'$  and  $17^{\circ} 11' N.$ , and between long.  $73^{\circ} 45'$  and  $74^{\circ} 24' E.$  Kolhapur city is in lat.  $16^{\circ} 42' N.$ , long.  $74^{\circ} 16' E.$ , opposite a gap on the Sahyadri Hills, 128 miles south by east of Poona, and 64 miles of Satara.

The rajas of Kolhapur trace their inheritance from Raja Ram, a younger son of Sivaji, founder of the Mahratta power. Kolhapur became separated from the Satara territory in 1731; and in 1760, Sambaji, grandson of Sivaji I., died without issue, and with him the direct line of the great Sivaji became extinct. Successors were adopted in 1866, 1870, and 1884. The last was entitled Shahu Chhatrapati; he was adopted by the widowed rani.

During the captivity of Sahoji, the Mahratta power was exercised by his uncle Raja Ram, younger son of Sivaji. In 1731, Sahoji recognised Kolhapur as an independent principality. When the direct descendants of Sivaji became extinct on the death of Sambaji in 1760, one of the Bhonsla was adopted, under the name of Sivaji, but the State was ruled by the widow of Sambaji amidst the greatest irregularities on land and piracy by sea; and in 1765 and 1792, the British sent expeditions against this State. Sivaji, after a rule of 53 years, died in 1812. His son Sambhu, or Apa Sahib, in 1817 sided with the British in their war with the Peshwa, and was granted the districts of Chikori and Munoli, but he was murdered in 1821. His son died after a year. His brother Bawa Sahib was an aggressive ruler, and three times between 1822 and 1829 the British sent forces against him. He died 29th

November 1838, and was succeeded by his son Sivaji, then a minor. The regency so mismanaged affairs, that the British appointed a regent, on which a general rebellion followed, which was suppressed by a large British force. During the mutiny of 1857, the raja remained faithful to the British, but his younger brother joined the rebels, and was afterwards imprisoned. Since then there have been three adoptions.

KOLI, a race in the N.W. of the Peninsula of India, supposed to be an offshoot from Kol tribes farther east. Dionysius (Peregr. 1148) mentions the *Kολις*, and Ibn Khurdad (ob. A.D. 912) alludes to the Kol as north of Malabar, in their present locality. The numbers returned in 1881 are 2,345,489, viz. Konkani Koli, 125,949; Mahratta Koli, 881,014; Baroda Koli, 676,661; and Talabda Koli, 661,865.

Koli constitute a large part of the agricultural population in several parts of Gujerat. They are numerous in Attaveesy, and there are many in the Northern Konkan. In the hilly tract of country lying between Moosa, S.W. of Poona, and the hill fort of Trimbak, the inhabitants are chiefly Koli, and a few are scattered over the districts of Kandesh, Ahmaïnaggar, Poona, and Sholapur, and along the Balaghat on the western frontier of the Hyderabad territory. They seem to have early occupied Gujerat and the Attaveesy, and part of the latter country is still called Kolwan. They are arranged into many separate tribes, but all of them retain the appellation of Koli. The Raj, Salesi, Tonkri, Dhour, and Dunggari Koli reside in the Attaveesy, Wun, Dandory, and Nasik districts, and worship the Hindu deities Kandoba, Bhairu, and Bhawani. A few Raj Koli are settled in the Konkan and Jowair. They are an offshoot of the Mahadeo Koli, and said to have been expelled for some offence. They are farmers and labourers.

The Mahadeo Koli reside in the valleys of the Sahyadri range, extending from Moosa, S.W. of Poona, northwards to Trimbak, the source of the Godavery river, between lat.  $18^{\circ} 15'$  and  $20^{\circ} N.$ , and long.  $73^{\circ} 30'$  and  $74^{\circ} E.$  These small valleys are known as Mawil, Khorah, Nahir, and Dang, i.e. valleys, glens, straths, and wilds. They are classed into 24 kula or clans, each of which has many subdivisions. The members of the same kulu do not intermarry. With the exception of the cow and village hog, the Koli eat all other animals. The women are generally slender and well formed, with a pleasing expression of features, and some are very pretty. They are chaste, and have large families. The Koli are fond of charms and amulets. The fishermen settled along the coast from Gheriah to the north, near Surat, and at Colaba, in Bombay, are Koli of the Sone tribe; a few of them enter on board of vessels as mariners, but the vessels must be manned by natives, the Sone fearing to lose caste, which they say would take place did they sail with Europeans. The chief patel of this tribe resides at Angria. He is endowed with power to adjust their affairs, settle their disputes, etc. The women of the Sone Koli wear choli or jackets, and have a number of glass bangles on their left wrist; they are frequently seen in Bombay assisting their husbands in fishing and importing fish into the fort and outside market. When they marry, the ornaments which were intended to

adorn their right wrists are consecrated, and thrown into the sea, as an offering to the deity who presides over that element, and an invocation to defend her husband from the dangers of the ocean. Not a caste meeting of the Sone Koli can take place without large potations of mahwa flower arrack being imbibed.

The Dhour are the greatest drunkards, and eat the flesh of animals which have died a natural death. Koli have, in some instances, attached themselves to the Bhil, and taken the name of that race. The Mullar or Panburri or Choomli Koli is respectable. The Koli is employed in every Dekhan and Kandesh village as a member of the third division of the Balotta, and supplies water to travellers, wearing on his head the choomli or twisted cloth, hence the name, on which to rest the water-pot. This Koli is also found in the Hyderabad Balaghat, extending eastward to Khanbar, Indore, and Bodin, between the Godavery and Hyderabad, also near Naldurg, and down the banks of the Bhima and Kistna even to Alpur, near Kurnool.

The chief Koli location lies between lat. 18° and 20° N., in the Western Ghats, also on the seaboard. Some of the Koli are excellent farmers, those on the coast are fishermen, boatmen, and sailors, watchmen, water-carriers, and messengers. The Ambigar Koli are boatmen. The Patanwaria Koli of Gujerat are cultivators and labourers. The Dharala of Gujerat, mostly Koli, bear arms. The Machi Koli of Surat are fishers. The Wagri Koli of Gujerat are hunters. Dr. Carter says the Koli of the ghats refuse to bury the dead who die of cholera, small-pox, or the bite of the Phursa snake, a species of Lycodon. They make forks of sapling, with which they pick up the deceased and throw him over the precipice.

The *Ahir Koli* of Kandesh reside along the banks of the Girna and Tapi rivers, and are employed as watchmen.

The *Murvy Koli* is one of the Balotta in every village in the Northern Konkar, and in Bombay families they were employed as palanquin-bearers. Some Koli, settled as soldiery in Angria Colaba, and at Bombay and Colaba, in 1837 were 1000 families, and 500 to 600 families at Bassim, employing themselves as fishermen and seamen. At their meetings, whether for congratulation or condolence, they consume large quantities of spirits. Many are wealthy.

*Mettah Koli*, who reside in Bombay, are fishermen and seamen, and many have wealth.

In Bombay, Thana, Bhewndi, Kallian, Bassim, Daman, etc., are a great number of Christian Koli, said to have been of the Sone section, and to have been forcibly converted by the Portuguese, but, terrified by the cholera in 1820-21, a portion reverted to paganism.

*Chancky Koli* are farmers and labourers, settled in Bombay, who came from Junagarh, in Kattyawar.

In Gujerat, the most numerous are the Tulabdash Koli, then the Patanwaria, the Kahrez, the Dhandur, and Bhabria. They are in the Baroda district, north to Khyrallu and Massana in the Mahikanta, and form a large portion of the population. In 1837, in the Khanir district alone, they were 70,000. They are labourers and watchmen, and a few, under the name of Selotta, form escorts of treasure.

The Bombay Island Koli are cultivators, toddy-drawers, etc., and a great many of them sell game, which they snare and bring into Bombay. They are generally habited in a coarse jacket, which extends down to their back, and a small skull-cap, cut in front in the shape of a cone, with a lungoti to hide their persons.

Talapadi Koli are peaceful cultivators. Jugria Koli, also called Chunval Koli, of the Chunval district, are turbulent.

The Tonkri Koli are so termed from the occupation they follow of cutting down bamboos,—a large bamboo being called tonkri. The Dongri Koli are so called owing to their residing on hills,—the term for a hill being Dungur, etc.

The Koli are not so numerous now as they were in the early part of the 19th century, and this is attributed to the internal commotions which disturbed them since that period. They are now spread over various parts of Hindustan, and, owing to the opening of the Emigration Trade a few years back between India and the Mauritius, a great number of them repaired thither to better their circumstances.

Their numbers in British and foreign territory are considerable. The census of 1871 showed 68,302 in the Nasik district. The ferrymen on the rivers in the Peninsula are of the Koli race, stalwart men. The Kili-Katr or Maddakpur race are Koli, also Kabl-gira or ferrymen. The Koli are the labourers and lower cultivators in Gujerat.

In some districts the Mang Koli devote their young women to the gods.

Koli of the Konkan are partly Hindu, and in part Christians. They are a hardy race, of short stature, somewhat inclined to corpulency, but with muscular arms. The younger women are fair, but exposure to the out-door work soon darkens them. The men wear a woollen waistcoat and loin-cloth, and a cap of red broadcloth. The women wear a loose-sleeved bodice and a cotton cloth around their waist, falling more than half-way to the knee, and the end of the cloth is drawn over the right shoulder, and tucked in front into the waistband. On the left wrist they wear glass bangles, those of the right wrist being taken off on their wedding day, and thrown into the sea to win its favour.

The Koli are somewhat ill-tempered, quarrelsome, jealous of strangers, and addicted to drink; but they are manly, brave, honest, and faithful. Many are in debt, and some have taken to cultivation. The Alibag Koli were formerly predatory and piratical.

Koli occupy the sea-coast from the fort of Arnala, near Bassim, to Jaygad in the Ratnagherri district. For caste matters they have a Patel and Sir Patel; the latter is the chief of all the Koli from Kallian and Bhewndi in the Thana district to Harnal in Ratnagherri, and is said to have formerly had the power of life and death.

They are married from ten years of age upwards, and the husband may be younger than the bride. The women worship Gauri, and the men at the Narali Purnima holiday offer a cocoanut to the sea, and all ships then put to sea. They speak a dialect of Mahrati. When a new boat is completed, the women break cocoanuts on its bows.

They make pilgrimages to Nasik, Panderpur, Jejuri, Dehu, and other Hindu shrines, and at Thana there are deified Sadhu saints, with a temple



to Dattatrāya. The Christian Koli of the Thana district are under the Archbishop of Goa.—*Exhibition of 1883; Elliot's Supplemental Gloss.; Sir G. Campbell*, p. 125; *Captain Mackintosh in Madras Lit. Soc. Journ.*; *Tod's Travels*, p. 137; *Dr. Carter; Census of 1881*.

KOLI, the name given to the lower class of cultivators in the Simla Hills.

KOLI, the birthplace of Guatama Buddha's wife.—*Hardy*.

KOLI ROGA, or black-rot, in the Mulnad and Kadur district of Mysore, attacks coffee leaves and betel leaves.

KOLITA, a good-looking race in the S.W. and E. of Bengal. The Bibor, Jubar, and Kultra or Kolita are populations to the north and east of the Abor and Mishmi localities, on the drainage of the Brahmaputra. But the Kolita are to be found in every district of Assam. Buchanan Hamilton says that the Kolita once had great sway in Rangpur, and many of those remaining there have assumed the title of Kayastha. A Hindu tribe in every way resembling them, and bearing the same name, Kolita, is to be found in the S.W. frontier of Bengal, in the Sumbulpur districts, and some of the Cuttack and Chutia Nagpur Tributary Mahals. These southern Kolita are noted for their industry as an agricultural class like the Kurmi, and are a cleanly, well-clothed, and good-looking race. The Assamese Kolita are not only themselves a good-looking race, but they are the people to whom the Assamese population generally owe the softening of feature which has so improved those of Mongolian descent. In the 1881 Census Report the Kolita are returned at 253,860.—*Dalton's Ethnology of Bengal*.

KOLKOI, in the Tinnevely district of the Madras Presidency, at the beginning of the Christian era, was at the mouth of the Tamrapurni river, the silt from which has spread seawards, and Kolkoi is now 3 miles inland. The Kolkoi Emporium is mentioned by Ptolemy; also in the Periplus as the seat of king Pandya's pearl fishery, and in the Ptinger tables as Colcis Inderum; and it gave its name to the Colchic Gulf, now the Gulf of Manara. It was the earliest seat of Southern Indian civilisation.—*Imp. Gaz.*

KOLIAM, an era in use in Malabar.

KOLLA-MALLAI, a mountain range in the Salem district, Madras, lying in the Ahtur and Namkal taluks, lat. 11° 10' 30" to 11° 28' N., and long. 78° 20' 30" to 78° 31' 30" E. Its general elevation is from 2500 to 3500 feet, the highest point on the range being 4663 feet above sea-level. The population includes a number of Malayali, hillmen of the same race as those on the Shevaroy Hills.—*Imp. Gaz.*

KOLLAN. MALEAL., TAM. A blacksmith; also in Malayala, a tanner, a worker in leather, a turner in wood.

KOLLAR is the plural of Kullar. The prominent Kollar or Collier tribe are in the Tondiman country, in the Vasanga district, in the eighteen pallyams or districts, and throughout the Madura district. Until the 19th century they were so predatory that in the south of the Peninsula of India, Collier became the ordinary designation of a thief, and their name is really derived from Kallara, thieves, plunderers. In ancient times they seem to have inhabited the woods from Trichinopoly to Cape Comorin.

Orme, writing of them, describes them in the middle of the 18th century as expert thieves and plunderers, and the Jesuit Father Martin says they were very cruel. Pennant, writing of them in the 18th century, says the adjacent countries are covered with thick forests and little cultivated by reason of the savage inhabitants, the Polygar and Collierie, who may be truly styled sylvestres homines; they are predatory, and in their government, as also that of the Polygars, feudal. They are 30,000 or 40,000 in number. Their country is billy. In the British wars against the French in the times of Clive and Dupleix, both the Kollar and Maravar became well known by their adhesion to the British or French standards, and for the fidelity and devotion to the cause of the party which they espoused. The chief Kollar districts were the Tondaman country, Nattam, and Mylore; the last two are in the Madura district. They have a first and second marriage, like the Maravar of Ramnad. The titular surname of all Kollar is Ambalakareni. Calicoil was the stronghold of the lord paramount, the raja of Tondamandalam, the country of the Tondaman, which was an ancient division of the Peninsula of India, of the part now occupied by the Arcot and Chingleput collectorates. H.H. the raja Tondaman of Pudukottah is now a petty chief, and his country is a small tract near Trichinopoly. It was an ancient custom in Tinnevely when a stranger wanted a guide, to appoint a Kullar girl as his guardian, and if any of her caste did her charge violence, she tore her ears, and when the criminals were caught, the same was done to their ears.—*Pennant's Hindustan*, ii. p. 11; *Orme's Hindustan*; *Wilson*.

KOLLATI. The Dumur or Kollati, called by themselves Bhatu, are wandering acrobats, and their young women are common.

KOLLE-KALLU. TAM.? A term applied to ancient tombs in the Peninsula of India. See Cairns; Dolmen.

KOL-NARU. TAM. *Helicteres isora*, one of the Sterculiaceæ, a genus included in the natural family of Byttneriaceæ (silk cotton tree and others). It is common in the lower parts of all the ghats, and in great abundance in the plains below Gudalur.

KOLU, in Coorg, a measuring pole. The Virajendra pole is 18½ feet. The Lingraj pole is 16 feet.

KOLWAH, in Baluchistan, four or five days' journey from the coast, has several villages and castles, and is occupied by the Mirwari, Rodahi, Homerari, and Nushirwani tribes, who interchange their commodities with the coast, sending wool, ghi, hides, and bdellium.

KOMAN or Kipchak are a Turk race, generally styled Kirghiz-Kazaks, the Ghooz Turk of Arab writers.

KOMAR, a chief, a prince, a first-born; hence also Komari, a virgin, from which, according to a legend, is derived the name of Cape Comorin. Komari is also a term given to all forts until they stand an assault. It is usually written Kumar and Kumari. The law of primogeniture prevails in all Rajput sovereignties, and has rarely been set aside. The inconclusive dicta of Menu on this as on many other points, are never appealed to by the Rajputs of modern days. Custom and precedent fix the right of succession, whether to



the gadi of the state or to a fief, in the eldest son, who is styled Raj-komar or Pat-komar, or simply Komar-ji, the prince; while his brothers have their proper names affixed, as Komar Jowan Singh, prince Jowan. Seniority is, in fact, a distinction pervading all ranks of Rajput life, whether in royal families or those of chieftains; all have their Pat-komar and Pat-rani, or head child and head queen. The privileges of the Pat-rani are very considerable. In minorities, she is the guardian, by custom as well as nature, of her child; and in Mewar (the oldest sovereignty in India), she is publicly enthroned with the rana. Seniority in marriage bestows the title of Pat-rani, but so soon as an heir is given to the state, the queen-mother assumes this title, or that of Mah-ji, simply the mother. In the duties of guardian she is assisted by the chiefs of certain families, who with certain officers of the household enjoy this as an established hereditary distinction. On the demise of a prince without lawful issue of his body, or that of near kindred, brothers or cousins, there are certain families in every principality (raj) of Rajwarra in whom is vested the right of presumptive heirship to the gadi. In order to restrict the circle of claimants, laws have been established in every state limiting this right to the issue of a certain family in each principality. And in Jeypore, in the branch Rajawut (according to seniority), of the stock of Raja Man, there is a distinction between those prior, and those posterior, to Raja Madhu Singh; the former are styled simply Rajawut, or occasionally conjoined, Mansingote; the other Madhani. The Rajawut constitute a numerous frèrage, of which the Jhulaye house takes the lead, and in which, provided there are no mental or physical disabilities, the right of furnishing heirs to the gadi of Jeypore is a long-established, incontrovertible, and inalienable privilege.—*Tod's Rajasthan*, ii. p. 381.

**KOMARAM. MALEAL.** A tribe of barbers who shave the lower classes.

**KOMARASAMY**, a hill south of Ramanmallai Hill, 30 miles west of Bellary, overlooking the valley of Sundur.

**KOMARPAL**, a sovereign of Gujerat, of the Chauhan race. According to a legend, astrologers having foretold that he would have a son born in Mula Nacshitra who would cause his father's death, the lad was sent as an offering to the shrine of Bageswara Mata, by whom he was not only preserved from destruction, but she herself, in the form of a tigress (bag), suckled the young Solankhi, whence his issue, which spread over the country, obtained the distinctive name of Bagela. The princes of Baghelcund are of this race, and there are many petty chieftainships of this tribe in Gujerat, as Lunawara, Mandvic, Mahera, Godra, Dubboye, etc. Komarpal was born in S. 1145; and, in the words of the Charitra, 'in S. 1222 (A.D. 1166), Komarpal became a ghost. He left this world, poisoned by his successor, Ajipal.' It was during the reign of Komarpal that the celebrated Arabian geographer El-Edrisi visited the kingdom of the Balhara, and from his work Bayer and D'Anville gleaned much information.—*Tod's Travels*, pp. 184-191.

**KOMARPAL-CHARITRA**, a history of the kings of Anhilwara.

**KOMARSAMY**, lat. 15° 1' N., and long. 76°

35' E., in Mysore, a pagoda west of Hirahall; a peak near the pagoda is 3400 feet above the level of the sea.—*Cullen*.

**KOMATI**, a Hindu race in the south of India, speaking Telugu, who claim to be pure Vaisya, are occupied as traders and in other peaceful avocations. The term is applied in the west of India to shopkeepers, and petty dealers, and clerks, who also claim to be the pure Vaisya. In Madras they are called Chettyar or Chetty; in Western India, Seth; the latter a term also applied to Parsee and Muhammadan tradesmen. The Komati of Mysore invite the Madaga to their weddings, but the Madaga consider the invitation an insult.

**KOMERKOLLI** or Comer-colli, a creek in the Gangetic delta. Herdsmen at the mouth of the Comer-colli wrap great turbands round the head and neck, and use longer and warmer mantles than are usual in Bengal. They are a caste by themselves, tall, robust men, many with long beards, and all wilder looking than the majority of their countrymen.—*Heber's Journ.* i. p. 174.

**KOMSALA**, also Komsallar. **TAM.** An artificer, from Kansa, a metal. In British India there are, amongst the Hindus, five artificer races—1. the gold and silver smith; 2. the brazier or tinsmith; 3. blacksmith; 4. carpenter; and 5. stone-mason or stone-cutter. These worship the Hindu gods, but they do not reverence Brahmans, and their marriage and funeral customs differ from those of the Brahmans. The goldsmiths regard it as a disgrace to have any of their daughters growing up without being married.

**KONAJI ANGRIA**, a person of low origin who long carried on a piratical warfare on the western coast of India, and rose to princely power. Gheriah was his headquarters, but Severndrug and every creek were fortified. Gheriah was captured by Clive and Admiral Watson in 1755. See Angria; Kolaba.

**KONAKAN. MAL.** A class of predial slaves in Malabar, a subdivision of the Vetivar or forest and hunter tribe. They are employed in agriculture, also as boatmen and salt-makers.—*Wilson's Glossary*.

**KONDA. TAM., TEL.** A hill.

**KONDAI. TAM.,** also Kondek, **TAM.,** a chignon; a knot of hair at the back of the head, in which form the Tamil and Teling women, and the men and women in the Southern and Central Provinces of Ceylon, bind up their hair.

**KONDAMIR**, the takhallus or literary title of Ghains-ud-Din-bin-Humam-ud-Din. His book is entitled *Habib-us-Sayar-fi-Afrad-ul-Basbar*, that is to say, the curious part of the lives of illustrious men. It is a history which he had extracted from that which his father Mirkhond had composed, and entitled *Rauzat-us-Safa*, but to which he made augmentations. He dedicated this book to the secretary of state belonging to the king of Persia, Shah Ismail Safavi, who gave him the name of Habib-Allah; and for that reason the book had the name of Habib given it in the year 1508, Hijira 927, in the reign of Louis XI. He was also author of another history, which is entitled *Khalasat-ul-Akhbar*, or the Cream of Histories. Kondamir came to Baber's court soon after his invasion of India, and died in the camp of Humayun during his expedition to Gujerat (A.D. 1535).—*History of Genghiz Can*, p. 422.

**KONG-WHA. CHIN.** A variety of safflower or *Carthamus tinctorius* which grows in China. It is held in high esteem by the Chinese, and is used in dyeing the red and scarlet silks and crapes which are so common in that country, and so much and justly admired by foreigners of every nation. Large quantities are annually produced in the Che-kiang province.

**KONKAN** or Konkana is an ancient name of the country between Devagarh and Sadasegarh; hence, perhaps, the modern Konkani. It is comprised between the ocean and the Western Ghats, and consists of a narrow belt near the sea, with salt-water inlets and a succession of mountain spurs. In the northern parts of the Bombay Presidency, the chain separating the Konkani from the Dekhan is called the Northern Ghats, or Sahyadri mountains, a term which may conveniently be extended to their whole length. Throughout the Konkani, the Sahyadri form a continuous chain of hills, interrupted, however, by deep depressions. Their summits rise to the height of 4000 to 5000 feet, but the mean elevation is very much less. The station of Mahabalashwar is 4700 feet. In the latitude of Damani, 20½° N., the chain begins to sink abruptly into the Tapti valley, and changes its course, or sends off a spur of considerable elevation in an easterly direction, as the Chandor Hills.

The Konkani comprises the districts of Bombay, Kanara, Colaba, Ratnagerry, and Thana, and has an area of 13,580 square miles, and a population of 3,259,776. South of Bombay it is divided into the districts of Ratnagiri and Colaba, and is much broken up by spurs from the ghat range and by outlying hills. There are in this district about 150 Buddhist caves, two in a ravine N.E. of Chaul; others at Kuda and at Mhar, at Dabhol, Chapalun, and Sangameswar. Gujarati is spoken in the north part, Mahrati at various central parts, and Canarese in the south. But the Konkani language by some is regarded as a sister language to Mahrati. It has claims to be considered a distinct Neo-Aryan tongue, but much influenced by the so-called Dravidian language. It has also a large literature, mostly dating from the times of the early Portuguese rule in Goa, and due to the zeal and ability of the former Jesuits; and for these reasons to a philologist is of great interest. There are three principal dialects of Konkani, but the Southern or Kanara dialect is of greater interest to the philologist than either of the others, as it displays better the action of the Dravidian languages of the coast (Tulu and Malacalam), which form a marked subdivision in the Dravidian family, not only phonetically, but in the vocabulary.

To others, the mixed Konkani tongue appears to be only Mahrati with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva of Canara; the latter, from the long subjection of this part of the Konkani to Canarese dynasties above the ghats. Mr. H. Moegling, however, mentions that the Konkani-speaking Brahmans of Mangalore consider it quite distinct from, though cognate with, Mahrati. Its limits extend from Goa, below the ghats, to a village north of Upi. From this part of the coast, in Northern Canara, a diagonal line running in a north-eastern direction towards Beled, marks the boundary between Mahrati and Canarese, of the latter at least above the ghats.

Konkaniga, of Coorg, are immigrants from the Konkani; many of them are Roman Catholics. The populations returned in 1881 as speaking Konkani were only 29,585—

Coorg,	1,689	Mysore,	4,370
Cochin,	12,823	Travancore,	10,703

—*Burgess*, p. 204; *Elphinstone*, p. 220; *Cunningham, Ancient Geog. of India*, p. 552.

**KOO.** To avoid repetitions, for all the words frequently written with the double 'o' see Ku.

**KOPHENE**, according to General Cunningham, is Kabul. This district is first mentioned by Ptolemy, who calls the people Kabolitæ, and their capital Kabura, which was also named Ortospa. In some copies of Ptolemy the name is written Orthospa, which with a slight alteration to Orthostana, as suggested by H. H. Wilson, is most probably the Sanskrit Urdhasthana, that is the high place, or lofty city. The same name is also given to the Kabul district by the Chinese pilgrim Hsien Tshang. But General Cunningham suspects that there has been some accidental interchange of names between the province and its capital.

The Kophen river is mentioned in the *Vendidad* under the name of Kubha, and the Kophenes river, named in Alexander's marches, is supposed to be the river of Kabul. Kophes is a name as old as the time of the Vedas, in which the Kubha river is mentioned as an affluent of the Indus; and as it is not an Aryan word, General Cunningham infers that the name must have been applied to the Kabul river before the Aryan occupation, or at least as early as B.C. 2500. In the classical writers we find the Khoes, Kophes, and Khoaspes rivers to the west of the Indus, and at the present day we have the Kunar, the Kurah, and the Gomul rivers to the west, and the Kunihar river to the east of the Indus, all of which are derived from the Scythian ku, water. Ku is the guttural form of the Assyrian hu in Euphrates and Eulaus, and of the Turki su and the Tibetan chu, all of which mean water or river. The district of Kophene must therefore have received its name from the river which flowed through it, like as Sind from the Sindhu or Indus, Margiana from the Margus, Aria from the Arius, Arachosia from the Arachotus, and others. It is not mentioned by Alexander's historians, although the river Kophes is noticed by all of them.—*Cunningham's Ancient Geog. of India*, p. 39. See Afghanistan; Bactria.

**KOPIA**, or Song-Ko, a skull-cap of Celebes, made of Pandan leaf, and worn by the Musalman inhabitants.

**KOPPA CHOR.** Leaving the Bhotia tribe, and proceeding eastwards, the following are the races on the north of the Brahmaputra river:—Kachari, Akha, Koppa Chor, Mechu, Dofla, Miri, Abor, Bor-Abor, Khamti, and Mishmi.

The races south of the Brahmaputra are:—Garo, Mikir, Khasiya, Jaintia, Kuki of N. Cachar, Kutchi, Angami and Arung Naga, Munnipuri, Singpho, Muttuk, Bor Khamti, Khunung, and Shan.

Of those on the north, the Akha and Koppa Chor occupy the slopes of the Himalaya to the north of the Durrung and Luckimpur districts, and more to the eastward in the same range are the Dofla.

Farther eastwards from the Dofla are the Miri,

who live on lower land all along the north bank of the Brahmaputra river, eastwards from the Dofia up to the banks of the Subansiri river.

**KORA.** HIND. New, fresh, plain, undyed silk; unbleached or undressed cotton cloth.

**KORACHARU**, a tribe in the Carnatic, who make bamboo baskets and bamboo mats. Professor Wilson writes their name also Korcharu, Korvaru, Korsam, etc., and adds that they carry betel nuts from market to market; but this, as an avocation of the Korawa race, is unknown. They live in the hills and forests, and are usually designated Korcha.

**KORAGAR**, a servile race occupying the hills and jungles of S. Canara and about Mangalore. They have three divisions,—the Ande Koragar, the Vastra Koragar, and Sappu Koragar. There are said to have been other two tribes, now extinct, the Kumaranna and Mungaramma. They clothe themselves like the poorest of the labouring class. The Ande Koragar, now rarely seen, are described as having a pot suspended from their necks. The Sappu Koragar wear leaves for clothes. The tribes intermarry. Their marriage ceremony consists of bathing; the couple, after sitting together on a mat, have a little rice sprinkled on their heads. Their dead are buried in a consecrated place, and four balls of rice are placed on the grave. They are called after the days of the week, Aita, Toma, Angara, Gurva, Tanya, and Tukra. Their elder present is their priest, and they worship beneath a Kasarkana tree, spreading plantain leaves at the shrine, or Kata, on which they place rice mixed with turmeric. The women cover the lower part of their body with leaves interwoven together. Their traditions are that an Abyssinian brought an army from Anantapore, of which they formed a part. The army was at first victorious, but afterwards, being defeated, the Koragar were driven into the forests.—*The Koragars*, by Ullal Raghavendra Rao.

**KORAH**, a short but heavy Nepal sword of a half-moon shape, the edge of which is on the inner side, like that of a scythe. Oliphant, in his *Journey*, mentions that the brother of Jung Bahadur with one blow of a korah decapitated a bullock. Down came the korah with crushing force, and passed right through the animal's neck. The headless trunk tottered for a second, and then fell heavily over.

**KORA-KORA**, a boat of the Malay Archipelago, near Batchian, some of them of 4 to 5 tons burden. They are open, have bamboo outriggers 5 feet on each side, which support a bamboo platform; they are low in the water.—*Wallace*, ii. p. 35.

**KORAN**, properly Quran, is the religious book of the Muhammadans, and is designated by them Quran-i-Sharif, the noble Quran; Quran Majid, the glorious Quran; Furqan, the distinguisher; Kalam Allah, the Word of God. Al-Furqan, the distinguisher, is the same as the Jewish use of Perck or P'ika, denoting a section of scripture. It is also called Al-Mushaf, the volume; also Kitab, the book, answering to the Biblia of the Greeks; and also Us-Zikr, the admonition, which name is also given to the Pentateuch and to the Christian Gospel.

Koran or Quran is a term derived from the Arabic Qara, which occurs at the commencement of Sura xcv. It is said to have been the first

chapter revealed to Mahomed, and has the same meaning as the Hebrew Kara, to read or to recite, frequently used in Jeremiah xxxvi. and other places in the Old Testament. It is therefore the equivalent of the Hebrew Mikra in Nehemiah viii. 18.

The origin of the book is variously given. Zaid-ibn-Tabit, secretary to Mahomed, is said to have been selected by the first khalif, Abubakr, to collect the scattered portions. The second khalif, Othman, on the representation of a devout man called Hudhaifa, that the books in existence differed, is said to have made a recension of it, and sent a copy to all the countries of Islam, ordering all others to be burned. But a general opinion amongst the learned of Europe is that the oral deliveries of Mahomed were collected and committed to writing by the third khalif, Umar.

According to Sale (Prelim. Disc. pp. 77, 86, 87), Mahomed delivered it to his followers through the space of 23 years, and they are believed either to have committed it to memory or to have written it on palm leaves, stones, or, as Gibbon states (ch. i. p. 264, Milman edition), on shoulder-blades of sheep. The original copies were thrown into a chest and in this disorder they were left when Mahomed died. Two years later, Abubakr ordered the whole to be collected, both from what was written and what had been committed to memory. About 17 years afterwards, observing discrepancies in the existing copies, he ordered a large number of new ones to be transcribed. The Shiah Muhammadans assert that ten sections, one-fourth of the whole, were struck out by Othman, and the Dabistan is said to contain one of these.

Lane further says (p. 92), it is generally believed that few of the chapters as they now stand were delivered entire. The first five verses of the 96th chapter are supposed to have been the first delivered. Abubakr seems to have arranged the chapters in the manner they now present, and delivered the transcript to Hafsa, a daughter of Umar, one of the widows of Mahomed.

The Koran is the highest authority for Muhammadan doctrine; but in addition thereto the believers in Islam must receive the sayings and practices of Mahomed as of divine obligation. In this faith the teachings of the traditions must be received by all its sects side by side with those of the Koran itself, and the opinions in the numerous commentaries of the learned expounders who wrote in the early days of Muhammadanism.

Muhammadans believe the Koran to be the inspired word of God, sent down to the lowest heaven complete, and then revealed from time to time by the angel Gabriel to Mahomed. It is generally diffused amongst the people of this religion in Arabic, but it has also been translated into English, Latin, German, Italian, French, Spanish, Turkish, Persian, Hindustani, Tamil, Burmese, and Malay, though the more strict Muhammadans reject translations. It has had numerous commentators, amongst whom are Al-Baidawi, Mahki, Hanifi, Shafi, and Hanballi. The Koran inculcates the existence of one true God and obedience to his laws, and to this religion they give the name of Islam, and its followers Muslim, the plural oblique form of Muslim, a Musalman. It contains doctrines and positive precepts as to faith and religious duties and

institutions in civil affairs. It commands certain months to be kept sacred, and sets apart Fridays for the especial service of God. It is arranged into 144 chapters, distinguished by their subjects, the first of which is called the preface, or *Al-Fatihah*, which is a prayer, and is much venerated by all Muhammadans, who often repeat it in their private and public devotions, as Christians do the Lord's Prayer. Its words are—'Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment. Thee we do worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.' The Koran recognises men, genii, and angels, heaven and hell, and an intermediate spot, and two gardens where beauteous damsels shall await the good. The Arabic Koran is generally in use, but so little are Indian Muhammadans acquainted with its language, that in Madras in 1872, with 70,000 of this religion, it was supposed that only 4000 or 5000 could read to understand the Arabic Koran. There is probably no other book in the world which has remained 13 centuries with so pure a text.

The idea of a heavenly place enunciated in the Koran is, however, the grossest that any race has ever promulgated or given credence to. The wild hunting tribes of America have sublime notions of a future life; Hebrews were in conflict as to the immortality of the soul; most Buddhists believe in absorption or annihilation as a release from all the troubles and trials of a mundane existence; Christians believe that the future will be a spiritual life; but the doctrines taught in the Koran as to the occupations in heaven are wholly confined to that book and its believers. For the Koran says (ch. iv. pp. 393, 394), 'They shall repose on couches, the linings whereof shall be of thick silk, interwoven with gold; and the fruit of the two gardens shall be near at hand to gather. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall receive them beautiful damsels, refraining their eyes from beholding any besides their spouses, whom no man shall have deflowered before them, neither any genius (which, therefore, of your Lord's benefits will ye be ungrateful?), having complexions like rubies and pearls. . . . And besides these, there shall be two other gardens . . . of a dark-green. In each of them shall be two fountains pouring forth plenty of water. . . . In each of them shall be fruits and palm trees and pomegranates. . . . Therein shall be agreeable and beauteous damsels, . . . having fine black eyes, and kept in pavilions from public view, . . . whom no man shall have deflowered before their destined spouses, nor any genius. . . . Therein shall they delight themselves, lying on green cushions and beautiful carpets.'

Nevertheless Mahomed was a monotheist and an iconoclast, and when about to die, before the final struggle, lifting up his voice he exclaimed, 'May God be far from those who make the tombs of his servants places of prayers!' The very last words he was heard to utter as he expired, as if in answer to an unseen visitor, were, 'In the company of the blessed on high.' Muhammadans do not speak of a person as dead. They say he has passed away, has taken his departure; and, as in the Koran, the living all believe in and hope

for resurrection in a future state; and the Koran says, 'They who believe, and do that which is right, shall enjoy blessedness, and partake of a happy resurrection. . . . Paradise . . . is watered by rivers; its food is perpetual, and its shade also. This shall be the reward of those who fear God' (Koran, ch. xiii.). 'Therein are rivers of uncorruptible water; the rivers of milk, the taste whereof changeth not; and rivers of wine pleasant unto those who drink; and rivers of clarified honey, and therein shall they have plenty of all kinds of fruits, and pardon from their Lord' (ch. xlvii.). 'There shall be gardens with shady trees, with fountains flowing, couches of silk interwoven with gold; beauteous damsels with black eyes, lying on green cushions and beautiful carpets, fruits, palm trees, and pomegranates' (ch. iv.). The words of the Kalama or Muhammadan creed do not occur in the Koran, nor in it is circumcision enjoined. The Christian doctrine that man, in all that he can do of good, is still without merit, is not shared in by the Muhammadan, the Buddhist, or the Hindu sectarians, who all consider that a personal merit is gained by their good-doing; and a Muhammadan passing the funeral of a Muhammadan turns with it a short way, and lends his shoulder to convey the body to the grave, to bring a merit on himself. The histories and legends, precepts and ceremonial of the Old Testament, and traditions of the Rabbi, are largely adopted in the Koran. The commentaries on it are called *Maltika*. The commentator Hanifi was born at Kufa A.H. 80, died at Baghdad, in prison, A.H. 150, nearly 70 years old. Shafi, born at Ghaza in Palestine A.H. 150, died in Egypt A.H. 204, nearly 50 years old. Hanballi, born A.H. 164 at Baghdad, died there A.H. 241, nearly 70 years old. Maliki, born at Medina A.H. 95, died there A.H. 179, nearly 84 years of age. Muhammadan schoolboys are instructed, almost while in their infancy, to intone the Koran. The Koran is inadequate to provide for the legislative wants of the remote lands and times which it accidentally reached; and throughout Islam the Rasm or ancient practice of the country is held sacred by the people, always when not in direct opposition to revelation, sometimes even when it is so. The law of the Koran does not necessarily settle a disputed point between Muhammadans, and it is by no means an easy operation to adjust the balance between the good sense of the ancient practice and the discrepant decrees of the inspired volume. The Koran says that a man of the name of Dujjul will appear at Isfahan, who will arrogate to himself the attributes of the Supreme Being, and establish a sect of his own. The Koran is also understood to say that Mahdi is the 12th Imam or regular successor of Mahomed, who is yet to come, and for whose coming the Muhammadans are still looking out with anxious expectation.

On a night near the 27th of Ramzan, the Koran is believed by Muhammadans to have come down from heaven. It is called the *Lailat-ul-Kadr*, the night of power; and the Muhammadans of India pass the night with much solemnity.

The honour which the Muslims show to the Koran is very striking. They generally take care never to hold it or suspend it below the girdle, and they deposit it upon a high and clean place,

and never put another book or anything else on the top of it. On quoting from it, they usually say, 'He whose name be exalted (or God, whose name be exalted) hath said in the excellent book.' They consider it extremely improper that the sacred volume should be touched by a Jew or Christian, or any other person not a believer in its doctrines. It is even forbidden to the Muslim to touch it unless he be in a state of legal purity; and hence these words of the book itself—'None shall touch it but those who are purified'—are often stamped upon the cover.—*Osborn's Islam*, p. 11; *Dr. J. Murray Mitchell; Wilson's Glossary; Lane's Koran*, pp. 84, 92; *Rodwell's Koran*; *E. H. Palmer's Koran*; *Hamilton's Senai, Hedjaz, Soudan*, p. 99; *R. F. Burton's Scinde*, pp. 398, 413; *Duff's Indian Rebellion*, p. 179; *Sale's Koran*.

KORAVARA, Koravar, Koraman, a low caste tribe of Mysore. The Kalla Koramar are professed thieves; Walaga Koramar are musicians; Hakki Koramar, migratory basket-makers, fowlers.

KORAWA, a broken nation scattered throughout the south of India. In the Peninsula their subdivisions are—1. The Bajantri, called Gaon Korawa or Sonai Kolawuru; 2. Tiling Korawa or Kasbi Korawa or Kunchi Korawar; 3. Kolla Korawa; and 4. Soli Korawa, a race of the Southern Mahratta country. The Yerkal Korawa or Kunchi Kuri are wanderers, of whose original country they themselves retain no knowledge in their traditions. They style themselves Yerkal, and they give the same appellation to the language in which they hold communication with each other. Their ostensible occupation is bird-snaring. With the exception of the cow, almost all animals are used by them as food. Their dead are burned. A wild Korawar tribe dwell near the Pakhal Lake and the Godavery. The race are in Canarese called Kora-varana, Koram-a-ravanu, or Koravanu, and are there in three branches,—Kalla Koramar, who are professed thieves; Walaga Koramar, who are musicians; and Hakki Koramar, who are a migratory race, and subsist by basket-making, catching birds, etc. In Mysore the Korawar are hill and forest tribes, and have a dialect of their own.

In the south the Yerkala are recognised as Koravar. They eat game and flesh meat of all kinds, in which they are by no means nice. The jungle herbs, roots, and fruits also furnish them with food. The majority of them pretend to fortune-telling. They also take to basket, mat, and wooden comb-making,—for the former two they use the midribs and leaves of the date palm,—and occasionally work as coolies. Sometimes wealthy men of the tribe settle down in places, engage in cultivation, and hold land in puttah like other cultivators. As a rule, they wear only as clothing a small piece of cloth. Their habits are decidedly predatory. They form bands of dacoits and thieves. Their huts comprise mats set upon three sticks, and, when on the move, these they roll up, and place on the backs of their donkeys, and are thus easily transported from place to place. They rear pigs, and are partial to their flesh. They also keep poultry and dogs. Their pack animals consist chiefly of donkeys; occasionally some of them have a few horned cattle, and perhaps a few goats also. A similar tribe, under the name of Upu Koravar, was described by Dr. Bilderbeck as found in South

Arcot. Their language seems to be a medley of Tamil and Telugu. Most of them have some household god, which they carry about with them in their constant travels. Polygamy prevails. Marriages are only contracted between adults. The ceremony is usually conducted on a Sunday, preceded by a puja on the Saturday. Rice mixed with turmeric is bound on the heads of the married couple, and when the marriage string is tied round the wife's neck the ceremony is complete. Marriages within certain degrees of relationship are not allowed, and widow remarriages not permitted; they may occasionally live in concubinage. A custom prevails among them by which the first two daughters of a family may be claimed by the maternal uncle as wives for his sons. The value of a wife is fixed at 20 pagodas. The maternal uncle's right to the two first daughters is valued at 8 out of 20 pagodas, and is carried out thus: If he urge his preferential claim, and marry his own sons to his nieces, he pays for each only 12 pagodas, and, similarly, if he, from not having sons, or any other cause, forego his claim, he receives 8 pagodas of the 20 paid to the girl's parents by anybody else who may marry them. The value of a wife differs in different places. In some places they are very much less, and in others again only nominal. In Nellore the Yerkala or Telugu Koravar pledge their daughters to creditors, who may either marry them or give them away. When the Yerkala goes to jail, his wife lives with another man of her tribe. On release he reclaims his wife and children, if any are born in the interval. In North Arcot, Koravars mortgage unmarried daughters, who become the absolute property of the mortgagee till the debt is discharged. In Chingleput, the practice of mortgaging their wives exists among the Upu Koravars. In South Arcot it is said not to exist. In Tanjore it is common. Male children become the property of the mortgagee, females that of the husband of the woman pledged. In Madura they sell the wife for 50 rupees outright, and the husband can never reclaim her. Wives and daughters are both pretty freely pledged; disputes are settled by panchayets or arbitrations. Each gang or community comprises many distinct families, each having their own family names, and, like the Hindus, they form undivided families. Brown and Campbell define the word Yerkalavandlu. Wilson defines Kulaver, Yeraver, and Kuraver, etc.—*Dr. Shortt, Madras Journ. Literat. and Science*, 1851, p. 4; *Asst.-Surg.-Gen. Edward Balfour; Wilson's Glossary; Madras Times*, 8th Jan. 1873.

KORDAD-SAL, a Parsee festival day, the anniversary of the birth of the prophet Zoroaster.—*Parsees*, p. 61.

KOREA, a tributary State in Chutia Nagpur; area, 1631 square miles; ruled by a family who claim to be Chauhan Rajputs. The people, 21,127 in number, are largely of Gond and Cheru races. It yields coal and iron, the latter worked by the Agarhia race.

KOREA, known to the natives as Chō-sen, written by the French Taio-sen or Tayo Syeun, in some respects to be regarded as an independent section of the Asiatic mainland. It is a peninsula with the Sea of Japan and the Yellow Sea on the E. and W., and Manchuria and Russia on the N. Its area is 80,000 or 90,000 square miles, and its

coast-line 1740 miles. Of all modern states, Korea has maintained the most exclusive isolation, not only from Western influences, but also from those of the surrounding lands. Politically, it consists of an autonomous hereditary monarchy, divided into eight tao or provinces, with a ruler who styles himself Hap-mun. People are chiefly agricultural; but gold, silver, copper, iron, and argentiferous galena are abundant, and to some extent have long been worked. Coal has not been found. Some of the lead mines are 800 feet deep, with sidings.

The Koreans resemble the Japanese and Chinese in dress, habits, and religion. The Manchu call the Korean race Sol-go, Sol-bo, or Sol-ho. The people follow Confucianism and Buddhism, but have many shamanist customs, with spirit and ancestor worship, sylvan, river, and mountain deities.

The Koreans were driven out of East Tartary into the peninsula which they now occupy. They have since been conquered by the Japanese. Their country was subsequently invaded by the Mongol, on which occasion the Siogour Yoritomo defeated Kablai Khan. From this province of Japan sailed, by way of Iki and Tsushima Island, the two expeditions of Japanese Catholics who, between 1590 and 1610, were banished upon a crusade against Korea, and through Korea, China. The then emperor, Taikosama, took this means, thinking, if his 150,000 Catholics perished, he would be rid of a faction dangerous to his supremacy; should they succeed, he would push them forward to conquer China. The Japanese expedition in three months fought their way to the Ping-Yang river; in other words, gained two-thirds the length of the kingdom. But then, abandoned by Taikosama to their fate, they were driven by winter, cold, and snow, and by the Chinese troops who came to the aid of Korea with matchlocks, of which the latter then knew not the use, to relinquish step by step the ground they had so rapidly won.

The Koreans have flat faces, oblique eyes, broad cheek-bones, strong black hair, and scanty beard; they are strongly made; their skin varies from tawny or yellow to brown, wheat or straw colour, and reddish-yellow. They have a mixture of the Chinese and Japanese physical features. Their religion is Buddhist.

Korean Buddhists and Buddhism were made known to Mexico by Chinese priests in the 5th century A.D., and had followers in that country until the 13th century, when the conquering Aztecs put an end to it.

Their mode of writing is alphabetic, and they are said to possess an extensive literature. The Korean or Corean language strongly resembles the Japanese, and it approximates phonetically to the Burma-Chinese group. Its Scythic character has been considerably modified by the Chinese. Dr. Gutzlaff says the present spoken language consists in great part of composite words, in which the words of both languages are united to express one idea.—*Mr. Logan in J. I. Archipelago; Adams; Nagasaki*, 12th May 1871; *Latham; Encyclopedia Britannica; Hue's Christianity; Griff. Corea*.

KORESH, an Arab tribe in the Hejaz. They were the descendants of the mixed Arabs, al-Arab-ul-Mostareba, lineal descendants of

Ishmael. Mahomed belonged to this Arab tribe. The Koreshi have in Sind many tribal names. They are cultivators, kazees, and scribes, and originally came from Syria, Iran, and Irak, and claim descent from Ali, Abbas, Abubakr, Umar, and Usman, styling themselves Alvi, from Ali; Abbasi, from Abbas; Sidiki, from Abubakr; Faruki, from Umar; Usmani, from Usman. See Adnan; Iran; Joktan.

KOREYALA. HIND. The hen bird of *Eudynamis orientalis*, Linn., the koel.

KORGO, an island  $1\frac{1}{2}$  to 2 miles N. of Kharak; it was the stronghold of the pirate Mir Mohanna.

KORI, the name given to the eastern branch of the Indus. It is also known as Sunkra (narrow), and farther up as the Phran. Kori, also, is any inlet of the sea. The Kori or Lukput river (which separates Sind from Cutch), up to the earthquake in 1819, was the eastern mouth of the Indus river, but that earthquake laid most of the towns of Cutch in ruins, and a ridge called Allah Band having been raised to the northwards of the Kori, entirely cut off the flow of the Indus river into it. Its mouth was greatly enlarged in area, and was shifted, as it formerly entered the sea to the northward of Jucku.—*Findlay*.

KORINCHI. The people of this name in Sumatra border on Menangkabau. Their alphabet has 29 characters, and consists of horizontal or slightly raised scratchings. See India.

KORING, the Persian wheel, for watering land from a tank or ditch.

KORKU, a hill tribe dwelling to the north-west and west of the Mahadeva Hills, speaking a language quite distinct from the Gond. They belong to the Kol or Mundah family. See Kol.

KORLA or Kora. HIND. A lash of one tail. Kora-kora-marna, to flog.

KORNA, a walled town of 800 houses, 47 miles from Basra, and 137 miles above the mouth of the Shat-ul-Arab. A fort here would command the navigation of the Tigris and Euphrates.—*MacGregor*.

KORNEGALLE or Kurunai-galla was the capital of the sovereigns of Ceylon from about 1319 till some year after 1347. During this period the dynasty was in extreme depression, and little is recorded except the names of the kings, Bhuwaneka Bahu II., Pandita Prakrama Bahu IV., Wanny Bhuwaneka Bahu III., Wijaya Bahu V.—*Yule, Cathay*, ii. p. 423.

KOROS. Alexander Csoma de Koros, also written Csoma Korosi. This extraordinary man set out on his travels in 1826 from Paris, and went via Constantinople to Persia in the disguise of a darvesh. On his arrival at Teheran he lodged with Sir Henry Willock. Thence he went to Bokhara, Lahore, and Calcutta. He resided for several years at Kanum in Tibet, where he translated from the Tibetan language a cyclopædia of Tibetan knowledge. He afterwards proceeded to Calcutta, and continued to reside there, engaged in communicating to the public, under the patronage of the Bengal Government and the Asiatic Society of Calcutta, the result of his acquaintance with the language and literature of Tibet, of which he was the first European who had attained a critical knowledge. In the beginning of 1834 he published at Calcutta a Tibetan and English dictionary, and at the end of the same year a grammar of the Tibetan language. Before the



appearance of these useful publications, he had communicated to the Asiatic Society of Bengal notices of the contents of the two great collections in which the principal works of the literature and religion of Tibet are comprehended,—the Kah-gyur, a collection of one hundred large volumes, and the Stan-gyur, of two hundred and twenty-five. Of the former, he also prepared a detailed analysis, part of which is printed in the twentieth volume of the Asiatic Researches. A summary account of both these works, compiled from his information, was printed in the Calcutta Gleanings of Science, iii., and an abridgment of his analytical view of the whole of the Kah-gyur, in the first volume of the Journal of the Asiatic Society of Bengal. He also furnished to the same periodical several interesting papers on subjects connected with Tibetan literature and the religion of Buddha in that country. He illustrated extensively the Buddhism of Tibet.

**KORPHA-PRAJA.** BENG. A tenant-at-will; a tenant holding under a Khud-kasht cultivator.

**KOROSSA MAIL.** SINGH. A creeper, the rough leaves of which are used at Galle as sand-paper.

**KORUM-DEVI**, a princess of Patan, and one of the wives of Samarsai, king of Mewar, who fell in the battle of the Caggar. During the minority of her son, she nobly maintained the raj of Mewar, and gave battle in person to Kutub-ud-Din near Amber, where that Muhammadan viceroy was wounded and defeated.

**KORUR.** A battle was fought here, according to Mr. Fergusson, A.D. 544, in which Harsha of Ujjain, styled Vikramaditya, finally defeated the Mhlecha. Its site is near Multan. At another place Mr. Fergusson places the great battles of Korur and Manshari, which freed India from the Saka and the Hun, between A.D. 526 and 544.

**KORWA**, a savage tribe in Chutia Nagpur. They may be a portion of the Korava aborigines of Cutch, and of the Korawa of the Tamil, Telugu, and Ceded Districts.

**KORWA.** TAM. A fish of the Madras coast, the air-bladder of which furnishes isinglass.

**KORYGAUM**, a hamlet on the left bank of the Bhima river, midway between Seroor and Poona. It is famous for a successful stand made by a small body of the E.I. Company's troops against the peshwa's forces, which were estimated at 20,000 horse and 8000 foot. Captain Stanton left Seroor on the 31st December 1818 at six in the evening, and the following morning, as he approached the Bhima, observing the peshwa's army in the plain on the right bank, he threw himself into Korygaum, which he reached as a body of the peshwa's infantry, chiefly Arab, entered and took possession of its other side. At noon the British force began attempts to dislodge the enemy, but was soon compelled to restrict its efforts to defending itself against the assaults of the Arab infantry. They were met by repeated discharges of British artillery, but before evening Lieutenant Chisholm of the Artillery had been killed, many artillerymen killed or disabled, Lieutenants Pattinson, Conellan, and Swanston, and Assistant-Surgeon Wingate wounded; and Captain Stanton, Lieutenant Innes, and Assistant-Surgeon Wyllie, of the officers, alone remained effective. On the following day, 2d January 1819, the peshwa moved off along the Poona road, and in

the evening Captain Stanton marched to Seroor, which he entered on the following morning, with drums beating and colours flying.—*H. H. Wilson.*

**KOS** or **Coss**, a measure of length. The kos of India varies greatly in length. One kos is about 13,000 feet, or 2 miles 5 furlongs 153 yards. In Mysore, the Sultani kos is about 4 miles. In N. India, the kos-minar pillars are apart 2 miles 4 furlongs and 158 yards. In N. India, the Muhammadans having introduced the itinerary measures of their various native countries, there are a great variety of such measures to which the Hindu term kos is indiscriminately applied. The Muhammadan kos may be taken at 35 to a degree. Kos-minar, milestones of India, in form are solid circular stone obelisks, little larger than the usual milestones of Britain. The kos-minar were put up to mark the ancient Moghul royal road in India, at the distance of every two miles.—*Baron Hugel's Travels in Kashmir*, p. 93; *Tr. Hind.* ii. p. 9. See **Coss**.

**KOS.** MAHR. A leather bag with which water is drawn from a well. The Ramia-kos has an iron hoop to keep the mouth open; and the Sundi-kos has a long tail, which is doubled up in the lift. Kosio is a water-carrier.

**KOSAH**, an Afghan tribe who extend from the Bozdar southern border to a point somewhat below the latitude of Dehra Ghazi Khan, a distance of 300 miles. The tribe dwells partly in the hills and partly in the plains, and can muster about 1200 fighting men. They are at enmity with the Bozdar above them and the Lughari below them; but are on good terms with the Khutrani, who are situated behind them. In 1848 the Lughari sided with the officials of the rebel Mulraj; but the Kosah rose on the side of the Government, under their chief, Korah Khan, and his son Gholam Hyder. Korah Khan and his son then joined Major Edwardes' irregular force in the Multan province with a contingent of 400 horse. Korah Khan was confirmed in the possession of a jaghir of Rs. 1000 per annum for his own life and for that of his son; he himself was granted a life-pension of Rs. 1000, and a garden at the native place of the family was confirmed rent-free in perpetuity. The chief always remained loyal. His tribe, however, occasionally joined in forays made by other tribes; cause for dissatisfaction has, however, arisen from plunder having been conveyed through the Kosah passes into the hills by other tribes.

**KOSALA** or **Maha Kosala**, written also **Koshula** and **Koshulya**, seems to have been an Aryan dominion in ancient India which varied greatly in extent, or may have been a name applied to several distinct kingdoms. One of these, ruled by the Solar dynasty, was on the banks of the Sarayu river, of which Ayodhya was the capital. This may at one time have extended into Vidarba, which has been identified with Berar. Dr. Hunter is of opinion that the Kosala mentioned by Hiuen Tshang had Ujjain on the north, Andhra and Kalinga on the south, and was 1000 miles long from Maharashtra to Orissa. In the Imperial Gazetteer, he says the limits of the kingdom may be roughly described as extending from near Berhampore on the Tapti and Nanda on the Godavary, to Ratanpur in Ch'hattisgarh and Nawagadha near the source of the Mahanadi.

In the ancient story of the Ramayana we are



made acquainted with the distant maritime wars which the princes of India carried on. But even supposing Ravana's abode to be the insular Ceylon, he must have been a very powerful prince to have equipped an armament sufficiently numerous to carry off from the remote kingdom of Koshula, the wife of the great king of the Surya race. It is most improbable that a petty king of Ceylon could wage equal war with a potentate who held the chief dominion of India, whose father, Desaratha, drove the victorious car (ratha) over every region (desa), and whose intercourse with the countries beyond the Brahmaputra is distinctly to be traced in the Ramayana.—*Tod's Rajasthan*, i. p. 586; *Hardy's Eastern Monachism*, p. 438; *Garret*; *Hunter*.

KOSAMBI or Kosam, on the Jumna, was one of the most celebrated cities in ancient India, and its name was famous among Brahmans as well as Buddhists. The city is said to have been founded by Kusamba, the tenth in descent from Pururavas; but its fame begins only with the reign of Chakra, the eighth in descent from Arjun Pandu, who made Kosambi his capital after Hastinapura had been swept away by the Ganges. The ruins are on the Jumna, about 30 miles above Allahabad; there is an immense fortress of earthen ramparts and bastions, with a circuit of 23,100 feet, or exactly 4 miles and 5 furlongs, and the ramparts 30 to 50 feet high. It is largely visited by the Jains.—*Cunningham's Ancient Geography*, pp. 391-396.

KOSHA, SANSK., from Kush, to issue, to identify. In the trial by Kosha or image water ordeal, the accused person drinks some of the water with which an idol has been washed, and if the accused survive free from calamity through the next fortnight he is innocent. See Divination.

KOSSÆI. In the gradual diffusion of mankind, the western provinces of Iran appear to have fallen to the share of the Arameans and Elamites, while the mass of the Kossei, Ariani, Mardi, and other tribes composing the earliest inhabitants, moved more eastward, leaving some of their numbers in the mountainous districts to mix with or become subject to the new comers. The Semitic people and language having thus become dominant instead of the Cushite, the ethnography of the former rather than that of the latter becomes an important consideration. From this primitive language, or rather from one of its cognates (as the Himyaritic may possibly prove to have been), two distinct branches were derived, the original Arabic, with the Musnad, Koresh, and other dialects of that tongue, being one of these, and the Aramaic the other. The latter had two grand subdivisions, from one of which, known as the Western Aramaic, were derived the Amharic, Syriac, Hebrew, etc.; and from the other, or Eastern Aramaic, came the Assyrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the Eastern seems to be more ancient than the Western Aramaic, and it appears likewise to be the root of the Zend, Pehlavi, Sanskrit, and other dialects in use throughout a portion of the territory along which it had spread eastward. Whether the first of these languages was once in general use, or was merely the sacred language of Iran, the affinity of all of them is such as to imply a common origin. Pehlavi was the court language

in the time of the Sassanian monarchs, and, according to some authorities, as far back as that of Cyrus; it contains many words which belong to the Chaldaic and Syriac tongues, and Sir William Jones was of opinion that one of these must have been its root; but it is now generally presumed that the root of the Pehlavi is the Aramaic itself. The cognates of the latter spread westward and eastward, and one of them, the Chaldee, can scarcely be distinguished from the parent root. Another, the Parsi, being a softer language than the Pehlavi, became general in Farsistan, and gave rise to the Deri, or modern Persian. The Pehlavi, however, is still partially used in their sacred writings, in Shirwan, and also by some of the Gahr sect of the eastern provinces, as well as by a numerous section of the natives of India; but among the Parsees it is largely intermixed with the Hindustani and other native dialects, which are more or less connected with the Sanskrit. The affinity of the latter to the Parsi is so great that a learned philologist has pronounced it to be one of its derivatives. The number of words which are identical among the different dialects of Iran and Turan, and some portion of the territory more eastward, goes far to show that at a period anterior to anything like connected history there must have been some common language, and this was probably the Aramaic.

KOSSAH, Sehrai, Chandeia, and Sudani are tribes of the Rajputana desert. The Sehrai was the most numerous of the Muhammadan tribes of the desert, but said to be Hindu in origin, and descendants of the ancient dynasty of Arore; but whether his descent is derived from the dynasty of Sehri (written Sahir by Pottinger), or from the Arabic word Sahra, a desert, of which he was the terror, is doubtful. The Kossah or Khossah, etc., are branches of the Sehrai, and their habits were the same. They reduced their mode of rapine to a system, and established koori or black-mail, consisting of one rupee and five durri of grain for every plough, exacted even from the hamlets of the shepherds throughout the t'hul. Their bands were chiefly mounted on camels, though some were on horseback. Their arms were the shail or sang (lances of bamboo or iron), the sword and shield, and but few firearms. Their depredations used to be extended a hundred coss around, even into Jodhpur and Daoudputra, but they eschewed coming in contact with the Rajput, who says of a Sehrai, 'he is sure to be asleep when the battle nakarra beats.' Their chief abode is in the southern portion of the desert, and about Noakote, Mittie, as far as Buliarie. Many of them used to find service at Udaipur, Jodhpur, and Sue-Bah, but they are cowardly and faithless.—*Tod's Rajasthan*.

KOSSEIR or Cosseir, a seaport of the Red Sea, in lat. 26° 6' 50" N., and long. 34° 26' 30" E., on the African side of the Red Sea, has a population of 1500 or 2000 inhabitants.

KOSSEI, an ancient tribe who occupied the mountainous country east of the Tigris. That country was the abode of the Scythians under Nimrud, and Nimrud sprang from them.—*Bunsen*. See Kossæi.

KOSTI, Kusti, Custee, or Kushi, the sacred thread or cord of the Parsees. It is to this which Moore, in his *Lalla Rookh*, alludes

when he makes Hafiz declare himself a fire-worshipper:—

“Hold ! hold ! thy words are death !”  
The stranger cried, as wide he flung  
His mantle back, and show'd, beneath,  
The Gebr belt that round him hung.’

The Kosti is terminated by two small tails at each end, denoting the four seasons, three knots on each tail represent in the aggregate the twelve months of the year. The cord is twisted, of 72 threads, such being the number, according to Parsee interpretation, of the known kingdoms of the world at the time of Hushang. Every Parsee lad arriving at a certain age must assume it.

KOT, written Cote, Kota, Koth, Kotta, and Kottai, the Hindi, Bengali, Mahrati, and Tamil term for a fort or stronghold, and also applied to the wall of a fort, is alike an affix and suffix to many towns' names, over most parts of British India, or itself a name, as Kot Kangra, Kotah. The bulk of the towns with the affix are in Northern India. Goodicotta, however, is in lat. 14° 50' N., long. 76° 40' E. Sabzal Kot in Bahawalpur. Farid Kot, consisting of Farid Kot proper and Kod-kupoorah, is S.W. of Ferozpur, and borders to the S.E. on Patiala. It has an area of 643 square miles, and a population of 51,000 souls, with a revenue of Rs. 75,000.

KOTA, of Coorg, a site beneath a tree, where the Pariah gods are kept.

KOTAGIRI, on the Neilgherry Hills, in lat. 11° 20' to 11° 20' 10" N., long. 76° 51' to 76° 56' E., situated 12 miles east of Coonoor, and 6500 feet above sea-level, or rather from the Bowani river. This station is much drier than either Coonoor or Ooty, and although not so cold as the latter, during the summer months the thermometer never rises above 74°, and is then like an English summer, and far more pleasant than Switzerland. In a sanitary point of view, it is the healthiest of all three. Invalids who cannot stand the cold of Ooty and the damp of Coonoor, fly here for comfort and restoration to health. The Kotagiri Ghat begins about 1½ miles north from Metapolliam, and is about 12 miles in length. Tea is largely cultivated. Rainfall about 50 inches.

KOTAH, a Native State in Rajputana, between lat. 24° 30' and 25° 51' N., and long. 74° 40' and 76° 59' E. Kotah is an offshoot from Bundi (Boondie), forming with that state the tract named Harnoti, after the dominant tribe of Rajputs. Kotah, the principal town, is in lat. 25° 10' N., and long. 75° 52' E., on the right bank of the river Chambal. East of the town extends an extensive artificial lake, the Kishar Sagar, which affords facilities for irrigation. The principality of Kotah was formed about the beginning of the 17th century by the chief of Bundi, who was forced by the maharana of Oudeypore to cede half his territory to his younger brother. Subsequently, like all the other Rajput states, Kotah had been despoiled by the Mahrattas, and was under obligations to pay tribute to each of the three great Mahratta families of Malwa, the Puar, Sindia, and Holkar, as well as to the peshwa. Kotah was then saved from absolute ruin by the talents of its minister, raj rana Zalim Singh, into whose hand maharao Omeid Singh surrendered all power, and in the course of forty-five years he raised the Kotah state to be one of the most powerful and flourishing in Rajputana. He was

one of the first of the Rajput chiefs to co-operate with the British Government for the suppression of the Pindaras in 1817. Zalim Singh died in 1824, and his son Madho Singh succeeded him. In 1828, the maharao Kishore Singh was succeeded by his nephew, Ram Singh. In 1834 disputes broke out between Ram Singh and his minister, Mudden Singh, the son and successor of Madho Singh. There was danger of a popular rising for the expulsion of the minister, and it was therefore resolved, with the consent of the chief of Kotah, to dismember the state, and to create the new principality of Jhallawur as a separate provision for the descendants of Zalim Singh. Seventeen parganas, yielding a revenue of 12 lakhs of rupees, were then made over to Mudden Singh.

In the mutiny and rebellion of 1857, the Kotah contingent mutinied and murdered the political agent and his two sons, and the maharao made no effort to aid them. It was captured by General Roberts 30th March 1858, and Faiz Ali Khan, Bahadur, K.C.S.I., was for a time sent to administer the affairs of the state. The troops which the maharao is allowed to entertain are limited to 15,000 men of all descriptions. The state revenue from all sources is about 25,00,000 rupees. The tribute payable to the British Government is 1,84,720 rupees, in addition to the two lakhs of rupees for the Decolee Irregular Force. The maharao has been guaranteed the right of adoption.—*Imp. Gaz. v.; Treaties, etc.*

KOTAH, a village on a plain, on the left bank of the Pranhita river, 12 miles above its junction with the Godavery, in lat. 18° 51' N., and long. 80° 2' E. Ferruginous sandstone is well developed at the Mahadeva Hills, in the north of the province of Nagpur, in the vicinity of the city itself, and at Kotah on the Pranhita.—*Carter's Geological Papers*, p. 303.

KOTAL. PUKHTU. A pass. There are many in the mountains of Afghanistan. The Kotal-i-Agram and the Kotal-i-Dara lead over the Hindu Kush, between Chitral and Zebak in Badakhshan. See Kohtul.

KOTAR, a tribe of the Neilgherries which ranks next to the Toda in priority of occupation of the hills. They are industrious, employ themselves as carpenters, smiths, basket-makers, curriers, barbers, washermen, etc. They acknowledge the Toda as lords of the soil, and pay to them the tribute by Gudu. At the same time they exact from each Badaga hamlet annual fees for services rendered as handicraftsmen, etc.

The station of Kotagiri takes its name from the Kotar villages in its vicinity. The Kotar as a body are dirty. All the dead cattle and carrion in the vicinity, of every kind, find acceptance among them as food. Some rude image of wood or stone, a rock or tree in a secluded locality, form their objects of worship, and to these sacrificial offerings are made; but the recognised place of worship at each village consists of a large square piece of ground, walled round with loose stones three feet high, and containing in its centre two pent-shaped sheds of thatch open before and behind, and on the posts that support them some rude circles and other figures are drawn. They hold an annual feast in honour of their gods, which comprises a continuous course of debauchery and licentiousness, extending over two or three days.

The Kotar language is a very old and rude dialect of Canarese, having the same Tamil roots, but differently pronounced, without the guttural or pectoral expression of the Toda. They are believed to be descended from some of the tribes of the plains, who sought refuge on the hills, and were the first among the other tribes who followed the Toda.

KOTEGARH, Kot Guru, or Guru Kot derives its name from a local saint, whose burial-place in the midst of the village is decorated with coloured flags. Kotegarh is 54 miles N.E. of Simla, on the left bank of the Sutlej, and is on the high road leading from the plains of India to Tibet. It is 6700 feet above the level of the sea, and is built on the spur of a mountain about 11,000 feet high, which may be considered as the beginning of the Snowy Range towards the north-east. The district contains 41 villages, with a population of nearly 2400 souls. The fields are laid out in terraces above one another. From nearly the crest of the mountain chain, they reach down to the bed of the Sutlej. Wheat, barley, and various sorts of grain grow freely. The Kulus form a considerable branch of the population, and are supposed to be the aborigines of the country. The chieftains are Rajputs, who emigrated from the plains of India during the first Muhammadan invasion. Besides these there are the Kunait or Khumah, also Brahmans, who employ themselves mostly in husbandry.

In former times human sacrifices were offered up in the temples, but since the establishment of British rule these have ceased. In most villages large flocks of goats are kept for sacrificial purposes. The sale of females for the worst purposes of slavery is still continued in various parts of the hill territory. For ages past the rich natives of the plains had been supplied with females from the hill regions, which, together with the custom of female infanticide, caused a great numerical disproportion between the two sexes, and gave rise to no less than four cases, in which the fathers had buried their children alive, being brought to light in 1840. No man can obtain a wife without paying a sum of money to her father. The price of one to a peasant is from seven to twenty rupees. Half a century ago, three or four or more brothers married one woman. Unable to raise the required amount individually, they clubbed together and bought one common spouse. Polyandry has now disappeared. But British territory once passed, especially towards the east, polyandry will be still found in Upper Kanawar. The cause assigned is, however, not poverty, but a desire to keep the common patrimony from being distributed among a number of brothers. A little beyond Kotegarh caste distinctions cease, and the physiognomy of the people points to Tartar extraction. The most important class which falls under missionary influence are the Pahari. With them every remarkable peak, cave, forest, fountain, and rock has its presiding demon or spirit, to which frequent sacrifices are offered, and religious ceremonies are continually performed in small temples erected on the spot. One deity is called Shaitan; wooden chairs dressed up with rows of masks fixed to them, and carried on shoulders when a procession takes place. A peculiar dance is kept up before these, people waving branches of trees or punkahs or swords in their hands. The deotas,

which have no temples of their own, rest in the houses of zamindars.

KO-TEOU, or adoration, as the Chinese word expresses it, consists in nine solemn prostrations of the body, the forehead striking the floor each time. It is difficult to imagine an exterior mark of more profound humility and submission, or which implies a more intimate consciousness of the omnipotence of that being towards whom it is made. The person rests on his hands and knees, and nine times touches the ground with his forehead. It is literally knocking the head. It is almost the same as the Sajada of the Muhammadans of Southern Asia.—*Macartney's Embassy*, ii. p. 129.

KOT KAMALIA, in the Panjab, identified with the first city of the Malli, captured by Alexander.

KOT KANGRA, a fortress in the east of the Panjab, surrounded by the river Beas on three sides. See Kangra.

KOTMAALE, in Ceylon, near Rambodde, on the road to Newera Elia, a lovely valley, through which meanders a flowing stream. The natives believe that whatever woman bathes in this river within three months after she becomes a wife, will be blessed with a numerous, beautiful, and fortunate family.

KOTRI, a small town in the Karachi (Kurachee) district, Sind, and headquarters of the taluk. Its population in 1872, including the neighbouring hamlets of Khanpur and Miani Multani, was 7949. It is situated in lat. 25° 21' 41" N., long. 68° 21' 37" E., on the right bank of the Indus, here confined by a tolerably permanent bank. After the conquest of Sind, it became the headquarters of the Indus flotilla, and a fort was erected to protect the site.—*Imp. Gaz.*

KOTTAGAR. KARN. A division of the Hol-layar or servile tribe.

KOTTAL. TAM. A grain measure, varying from 21 to 24 markals in different places.

KOTWAL. HIND. A military superintendent of police, one of the titles given to the headman of a Hindu corporation; head of town or village, a superintendent of markets, a police officer; under Muhammadan and Hindu sovereigns, a criminal magistrate.

KOTYA. MAHR. A coasting ship on the W. coast of India.

KOUCADWIPA was the name given by the Indian Aryans to the basin of the Indus, which was earlier occupied by the Sudras (Cushites or Caucias). These Aryans gave the name of Jam-budwipa to all the mountain region on the N.W. of India, including the ancient Indian province of Afghanistan.

KOU-CHU. CHIN. The Chinese obtain from a tree of this name a fluid resembling milk, which they use in gilding with leaf-gold. This liquid is smeared over the surface of the article to be gilded, in the several forms which the device is intended to represent; the leaf-gold is then applied, which immediately becomes firmly cemented.

KOUK. BURM. Paddy. Kouk-bline, paddy sheaves; Kouk-kye; Kouk-lat, and Kouk-ying, glutinous paddy. See Rice.

KOUK-KO. BURM. A Tavoy wood, employed for bottoms of boats.

KOU-KOU? also K'u-shih-pa-tau, CHIN., is

the St. Ignatius bean, the seeds of *Strychnos sancti Ignatii*, the Ignatia amara of some authors. It enjoys a high reputation in the Chinese *Materia Medica*. It is bitter, and believed to be a good vermifuge, but is dangerous from the quantity of strychnine it contains.—*Smith's Mat. Med.* p. 116; *Simmonds' Dict.*

**KOU-KOUO.** CHIN. A plant originally from the Philippine Islands. Its fruits are of an ashy brown colour, extremely hard and bitter; by steeping in cold water, it forms an excellent application for wounds and contusions, and the water, taken inwardly, cools the blood and allays inflammation. This fruit plays an important part in Chinese medicine, and is sold by all druggists; it is also used to treat the internal maladies of oxen and horses. This is perhaps the seed *Lusung-kwo*, from a species of pine.—*Smith's Chin. Mat. Med.*; *Huc's Journey*, p. 97.

**KOUMISS**, the Ma-ju-tsiu of the Chinese, is a spirituous liquor of various kinds prepared from mare's milk by Mongolians. Tartar drinks of various kinds, made from whey and butter-milk, were called Ti-hu, a name applied to ghi or the oleine of butter. The milk of the mare has 17 per cent. of solid matter, and 8 per cent. of sugar of milk, which render it very liable to undergo alcoholic fermentation. Koumiss is quite distinct from the Russian drink quass. English koumiss is made from the milk of the cow. Russian koumiss can be procured at several places in London.

**KOUNG.** KAREN. A beer brewed from rice.

**KOUNG-KOUAN.** CHIN. Communal palaces are, in China, found from stage to stage all along the road, and reserved for the use of the great mandarins when travelling on public service. Ordinary travellers are rigidly excluded from them. A Chinese family has the office of maintaining each of them in good order, and of making the necessary arrangements when a mandarin is about to occupy it. The expenses are paid by the governor of the town, and he appoints the domestics for the service of the palace. The KOUNG-KOUAN of the province of Sze-chuen are particularly renowned for their magnificence, and they were completely renewed under the administration of Ki-chan, who was governor of the province for several years.—*Huc, Chinese Empire*, i. p. 23.

**KOUPOOEE**, a tribe near the source of the Irawadi, comprises two clans, the Songpoo and Pooer-on. The Koupooee occupy the hills between Cachar and Manipur in their whole breadth, a direct distance of about 40 miles; and from lat. 25° N. they formerly extended over nearly an equal distance to the south. The whole of the tract was formerly thickly studded with villages, and Songpoo tradition gives, as the place of their origin, the mountain towards the south of the valley named Thung-ching. They and all the other races of hill people congregate in communities, composed usually of families connected with one another by blood ties. Before the subjugation of the Songpoo tribe to Manipur, almost every village was at war with its neighbour, and they would break out afresh were the restraining hand of Manipur withdrawn. A state of active feud appears to be the one natural to all the tribes from Cape Negrais to as far north as we have any knowledge. The Koupooee

are much attached to their villages, and when they have been obliged to desert their village, they express their wish to return to it as being the grave of their ancestors. The spot cultivated this year is not again cultivated for ten years. Every village has three hereditary officers, namely, Kool-lak-pa, Loop-lak-pa, and Lum-poo, and officers besides these are elected. The Koupooee are also subdivided into families, Koomul, Looang, Angom, and Ning-than-ja. A member of any of these families may marry a member of any other, but intermarriage of members of the same family is strictly prohibited. Though not attended to with the same strictness, this prohibition in regard to marriage, and this distinction of families under the same designation, exists among the Manipuri race.—*Dalton's Ethnology*, p. 51.

**KOUREN.** The principal Lama Serai of all Mongolia is that of the Great Kouran (Oorga Kooren of Tinkowsky). It is situated in the country of the Kalkas, on the banks of the Toula river, and stands on the edge of the great forest that stretches northwards into Siberia. To the south lies the desert of a month's journey. It stands, however, in a pleasant valley, amid mountains, near the source of the Toula, which river falls into the great Baikal lake. There are 30,000 Lama, under several heads, at Oorga; their chief is the Geesoo-Tamba, a regenerated Buddha of great sanctity. There has arisen a large city and mart of commerce in the immediate vicinity of the convent, and it is the headquarters of Mongolia, having been the capital of the princes of the family of Chengiz Khan before their conquest of China. Tea bricks are here the measures of value, an ounce of silver representing five tea bricks.

**KOUSHAN**, a pass in the Hindu Kush. It is the most frequented east of Bamian, in lat. 35° 37' N., long. 68° 55' E. It has three entrances, leads over the principal shoulder of the Hindu Kush peak, is impassable for wheeled carriages, about 40 miles long, narrow, and its crest is 15,000 feet above the sea. The road rocky, uneven, descent is 200 feet per mile.

**KOUSSO**, the flowers of *Brayera anthelmintica*, *Kth.*, an Abyssinian tree; a celebrated vermifuge.

**KOUTAN**, a titular appellation of the Moplah Muhammadans of the S.W. coast of the Peninsula of India.

**KOUTCHE** town contains between 5000 and 6000 inhabitants, besides the Chinese garrison. To the north of the place is the Mousoor-Daban (or pass) on the route to Kulja, and the great volcano Pe-shan is on the east. Iron and copper are abundant in this region, and the latter mineral is worked. Sulphur and saltpetre are also found, and chloride of ammonium. To the south of Koutche a considerable quantity of rhubarb is produced; it is taken by the caravans to Mai-matchin on the Siberian frontier.—*The Upper and Lower Amoor*, p. 355.

**KOU-TOUK-TON** in Mongol, and Goussee (Geesoo) in Tibetan, M. Timkowski says is the name of the highest class of the priests of Buddha; the one resident at Oorga is called by the Mongols Gheghen Kou-touk-ton. The Oorga high priest seems also to be called Geesoo-Tamba, a regenerated Bodhi-satwa of great sanctity.—*Prinsep's Tibet*, p. 51. See Kouran; Lama.

KOUYUNJIK, so called by the Turks, but Armushiah by the Arabs, are mounds, opposite Mosul, long believed to be the remains of Nineveh. The ruins include the great mounds of Kouyunjik and Nabbi Yunus on the eastern bank of the river Tigris, and were examined by Sir A. H. Layard in 1849 and 1850. He sent to Great Britain, to the British Museum, many Assyrian and Babylonian sculptures, which were described in 1883 by Dr. Birch. They consist of slabs of gypsum or alabaster from the walls of Sennacherib's palace, of date between B.C. 705 and 681; also slabs of the time of Sennacherib's grandson, Assurbanipal, of date between B.C. 668 and 626; these are split and shattered by fire, which consumed the palace.

Three expeditions conducted by George Smith, and later ones of Hormuz Rassam, have added largely to the stock of tablets from Kouyunjik, originally acquired for the British Museum by Sir A. H. Layard, and have also brought to light a few other tablets from the libraries of Babylonia.

George Smith, the Assyriologist, deciphered the terra-cotta tablets inscribed with cuneiform characters belonging to the great fictile library of Kouyunjik.

Nimrud is stated to have migrated from Cappadocia to the land of Sumer or Shinar, and, meeting there with the Semitic population, he settled with his followers, and built Babylon and Birs Nimrud or supposed Tower of Babel. The language of these settlers, known as Akkadian, is yet preserved in several tablets, but it seems to have been entirely supplanted by the Babylonian about the 12th or 10th century B.C., the Babylonian incorporating many Akkadian words. From the fusion of the intellectual race of Nimrud with the martial Babylonians sprang the two great nations to whom history and tradition ascribe the foremost place of sovereignty among the empires of the ancient world, in science and arts as in war. Mr. Theo. G. Pinches considers that art reached a high degree of excellence during the reign of Assur Nazir-pal, declined for a time, and then again rose to very high excellence about B.C. 700, at the beginning of the reign of Sennacherib.

Assur was the national god of the Assyrians. Bel was the Babylonian god. Istar of Nineveh was the goddess of love. Um-napistim was the Assyrian Noah. — *Sayce, Fresh Light from the Ancient Monuments*, p. 17.

KOVIL, also Koyil. TAM. A Hindu temple, a Christian church; written Koil or Coil.

KOWA DOL. The Barabur Hills are isolated rocks of syenitic granite, rising abruptly from the plain about 15 miles north of Gyah, by the left bank of the Phulgo or Mahanadi; the cluster is remarkable for the masses of rock, piled one above another, with hardly any soil, and rising to various heights, from 100 to 400 feet. Each hill has a name of its own. The highest is called Barabur, also Sidhesawur, from a temple to Mahadeva that once crowned its heights. The next in height is the Kowa Dol, which is detached from the rest by near a mile to the south-west. A third is called Nag-arjuni, and is the easternmost of the great cluster. A fourth, and the smallest, called Durhawut, is at the northern extremity; but others also have names. The Kowa Dol is an almost entirely bare rock, having nearly a perpendicular scarp on its northern face, and sloping at

an angle of 45° on the southern side; east and west, it is disjointed and inaccessible; huge stratified masses are piled one over the other, decreasing in length at each end, the whole is surmounted by single blocks like pillars, the centre one of which towers above the rest, and is conical. It is said that formerly there was a huge block balanced on the top of this cone, which, from its being moved by birds alighting on it, obtained the name of Kowa Dol, or crow-moved, or the crow-swing. About the middle of the 18th century, this rocking-stone fell down to where it may still be seen. This hill seems to have been surrounded by a large town. There is an artificial mound continuous round the north and east faces, filled with broken pottery, bricks, and blocks of hewn stone; there are two names given, Sarain and Summunpur; on the portion called by the latter name there is an extensive Muhammadan cemetery. The caves of Barabur, with one exception, are entirely devoid of sculpture or ornament of any kind. They are seven in number; four in one hill, three in another; but the name Satgarba, commonly understood to mean seven chambers, is applied only to two.

KOWEIT, also called Quade or Grave, a town on the Arabian side of the Persian Gulf, on the south side of a bay 20 miles long; it is the native Al Quaat. The country round it is perfectly barren. The present town did not exist prior to the middle of the 18th century. It rose to some importance as a place of trade during a turbulent period in the latter part of that century, and retained its prosperity from having enjoyed peace while all other parts of the Persian Gulf were embroiled. Its trade consists in supplying the inland tribes with grain, coffee, and Indian produce. The exports are ghi and horses. It has a considerable carrying trade between various parts of the Gulf.

KOWL, ARAB.; also Kowl-namah, HIND., deed of protection and assurance.

KOYYA, to cut, is found with variations in all the languages of the south of India, giving the terms for harvest, a reaping-hook, a reaper.

KOYYUNLU, from the Turki word Koyun, a sheep. The Ak Koyyunlu and Kara Koyyunlu are mentioned in history. They were two tribes of Turk race, each of which founded a dynasty, and adopted, respectively, a white and a black sheep as the device of their standards, and hence their names. — *Redhouse; Elliot, H. of I. iv.*

KRAAL is the term used in Ceylon for the enclosure into which, when fresh elephants are required in Ceylon, a herd of wild ones is driven. In the continent of India, the enclosure is called a Kheda. The kraal is made in some spot convenient to the districts in which the elephants are supposed to be. The mudliar or headmen of these districts are required to find a certain number of coolies as beaters. These are formed into a cordon, surrounding the elephant district. The circle is gradually contracted, the coolies advancing slowly by day, beating the jungle as they go, and lighting watchfires by night. The elephants are thus driven towards the kraal, into which they are eventually enticed by decoying elephants placed there for the purpose. Once within the enclosure, strong ropes are skillfully passed round their legs, and then fastened to the largest trees. There the elephant remains until he is subdued

and partially tamed by hunger and fatigue, after which he is gradually liberated, and his education commences. Cordiner gives graphic descriptions of the grand kraals he witnessed at the beginning of the 19th century near Tangalle and Negombo, where scores of elephants were enclosed in parks of labyrinthine passages, many of them being drowned in the water snare. The parallel-ogram on one occasion was about 240 feet on each side, so that the area was 6400 square yards. The wings were not more than 200 feet in length. The engraving in Tennent's Work (5th edition, ii. p. 340) gives an excellent idea of a Kandian kraal, its form and the principles on which it is constructed. Vacant spaces are left for two elephants to stand at each corner, which it is understood will rush forward towards the entrance the moment the elephants enter the enclosure, and cover with their protection the men employed in putting up the barricades. Cross rear lines are drawn through the jungle, when the beaters are satisfied that the elephants are in front; and as the drive nears the kraal, the cordon of beaters is drawn closer and closer until at last it closes in on the elephants and they have no choice but to break through the line or enter the kraal. Many of them do break through the line. On one occasion an elephant broke through the kraal, fairly raising up a portion of the palisades, cross beams, jungle vines, and all, with his tusks, and scattering the watchers to right and left, rushed up to the palisade, seized a peeled wand pointed at him by a Koralle, and broke it over the man's arm and head, inflicting severe bruises. But this animal was manfully resisted and turned back.—*Frer's Antipodes*, p. 185. See Elephant; Kheda.

KRAKATOA ISLAND. Java is traversed by two chains of mountains, from 10,000 to 12,000 feet in height, in which there are about 45 volcanoes, many of them in occasional activity; and it has explosive mud and brine springs, and a poison valley, in which accumulations of carbonic acid gas kill every form of life which penetrates into it. On the 26th and 27th of August 1883, there occurred the climax of the most tremendous volcanic eruption which, perhaps, the world has ever seen during historic times. In the course of it, Krakatoa Island, 3000 feet high or thereabouts, entirely disappeared. The usual volcanic products, including the finest particles both solid and vapours, were ejected into the air to a height that no man will ever say, since for many miles round the scene of these devastating forces noon was as black as night, and darkness was over all the land for 36 or 40 hours. The scale on which the work was done was such that the noise was heard at a distance of 2000 miles. The shivering of the island produced a wave of water 100 feet high, which destroyed everything over which it swept, and left its mark on tidal registers nearly all over the world. The mere air-pulse produced by the last fearful cataclysm was strong enough to pass with its gradually widening circle nearly three times round the globe.

Krakatoa Island was in eruption on the 26th, but it entirely disappeared on the 27th, and a tidal wave 12 to 30 metres high swept the coast of Mirak as far as Tiyiringen, overwhelming the towns of Anjer, Mirak, and Tiyiringen, destroying about 20,000 people. Soengepen volcano split into

five; between the site where Krakatoa had stood and Sibusie Island, sixteen new volcanic craters appeared. A lighthouse in Java and another in Sumatra disappeared. Where once Krakatoa stood, the sea now plays. Ships in the seas sailed through patches of pumice, and Sunda Straits were so much changed as to necessitate resurvey. The craters of the numerous volcanoes for which Java is noted were most of them in active eruption. Madura Island at its east, 500 miles away, also had a share of the terrible effects of this unprecedented convulsion. Sourabaya, in the Straits of Madura, suffered seriously. The steamship Gouverneur-General, belonging to Batavia, was at sea at the height of the eruption, and steamed to Anjer to give the alarm, but found that place destroyed. The ship had a layer of ashes 18 inches thick on her deck. In some places masses of floating pumice stone seven feet in depth were passed. The volcanic action must have been going on in lat. 5° S. and long. 88° E., at least three weeks prior to the terrible catastrophe in Java. S. S. Kiam, from King George's Sound to Colombo, in lat. 5° S., long. 88° E., from 3.30 P.M. till dark was steaming through large quantities of lava floating in broad patches, and trending from north west to south-east; some pieces larger than a cricket ball. 5° S. and 80° E. is in the middle of the Indian Ocean, about equidistant from the Keeling, Chagos, and Rodrigue Islands. The ancient Hindu temples, the Boro Buddor, the Chandi Siwa, and others, were greatly injured.

KRANI. Karani, or Crani, an English copyist or clerk in a Calcutta office, mostly of mixed European and native descent. The origin of the name has been disputed; it may be a mispronunciation of Carana, by which the Kayasth (Kayastha), or writing tribe, is designated in Bengal; and as most native clerks in public offices are of the Carana caste, it is not unlikely that by merely extending its signification, the same word has been used to designate English writers. The word, from being utterly harmless in its application, has begun of late years to be considered decidedly dyslogistic. In India, Kayasths are never styled Khaja. In Muhammadan countries west of India, however, the term is still applied to clerks and teachers. Dr. Shaw says of the Moors in Barbary, 'The Hojas suspend their ink-horns in their girdles' (p. 227); and Lady Montagu says, 'The monastery is now belonging to a Hoja or schoolmaster.'—*Letters*, p. 116; *Elliot's Supplement*.

KRANTA. BENG. A necklace from the species of chunk shell.

KRAPF. John Ludwig Krapp, African explorer, and missionary of the Church Missionary Society, was born in Wurtemberg in 1809. In 1837 he went to Abyssinia, but, failing to make way there, he went to the kingdom of Shoa, where he remained three years. In 1844, Dr. Krapp settled on the Zanzibar coast, fixing on Mombas as his base of operations, and in company with Dr. Rebmann made several exploring journeys in the interior, discovering the highest mountains in Africa, Kilimanjaro and Kenia. Krapp returned home in 1856.

KRAW or Krau, an isthmus at the head of the Malay Peninsula, between the Kaman branch of Pak-chan river in Tenasserim and the Champong river in Siam. Between the two rivers is about



40 miles, and it has been proposed to form either a canal or a railway for the 22 miles that intervene. The Pak-chan river is said to be navigable for steamers drawing 6 fathoms of water for 15 miles from the sea, and the highest ground on the isthmus is not more than 75 feet above the sea-level. The distance saved would be nearly 500 miles; and the saving in a steamer's time, including stoppages for coaling, etc., would be four days, while the saving in cost would be enormous.

**KRIS** or **Karis**. **MALAY**. A dagger or poniard, the ordinary weapon of all the civilised inhabitants of the Archipelago. It is of a hundred different forms, short or long, with a straight or serpentine blade, and with every variety in the shape and ornament of the hilt and scabbard. Men of all ranks, from the peasant to the prince, wear this weapon, and those of rank, when full dressed, two or even four. In Java, even women of rank sometimes wear a small one. The word is probably Malay, but is now of general adoption through the Archipelago. The Javanese have three native names for it besides the Malay one. It is represented on several of the ancient temples of Java. This dagger is in use in all the Indian islands, though ill suited as a weapon of war. The Javanese ascribe its invention to Inakarto Pati, king of Janggolo, in the beginning of the 14th century of our era. Constant use of it gives a facility in handling it. Those of the Eastern Archipelago get their names according to their form or uses; thus, *Kris panjang* (long), *Kris sepul* (straight), *Kris chinankas*, *Kris tumbu Ladah*, *Kris bladohe*, *Kris badeh*. The kris is used for all purposes, in Bali even to kill the wife who wishes to be burned with her husband. It is always a near relation who gives the first wound with the kris, but never father or son. Sometimes dreadful spectacles occur. In one instance a woman had received eight kris stabs, and was yet quite sensible. At last she screamed out, driven by the dreadful pain, 'Cruel wretches, are you not able to give me a stab that will kill me!' A gusti who stood behind her, on this pierced her through and through with his kris.—*Crawford's Dict.* p. 202; *Ind. Arch.* i.

**KRISHI**. **SANSK**. In the south pronounced *Krisi*, ploughing, tillage, agriculture.

**KRISHNA**, written *Krishn*, *Kistna*, and *Kisn*, is familiarly known to the Hindus as *Kaniya*, and also called *Heri*. He was a prince of the Yadu tribe, and lived towards the closing centuries of the Brazen Age, calculated to have ended about B.C. 1200 to 1100, and he has since been deified by the Hindu people of India. Who his parents were, is doubtful. *Vasudeva*, a chief of the *Yadava*, and brother of *Kunti*, the wife of *Pandu*, and *Devaki*, a damsel of the royal family of the *Bhoja* reigning at *Mathura*, are claimed; and *Nanda* and *Yasoda*, cowherds dwelling at *Gokula*, are indicated as his ostensible parents. *Krishna* is the greatest favourite with the Hindus of all their divinities. Of the sectaries who revere *Vishnu* to the exclusion of the other gods, one sect almost confine their worship to *Rama*; but though composed of an important class, as including many of the ascetics, and some of the boldest speculators in religious inquiry, its numbers and popularity bear no proportion to the division of the *Vaishnava* sect which is attached

to the worship of *Krishna*, and the legends told of him are innumerable. When *Aurangzeb* proscribed the idol of *Kaniya*, and rendered his shrines impure throughout *Vrij*, *Rana Raj Singh* offered the heads of one hundred thousand *Rajputs* for his service, and the god was conducted by the route of *Kotah* and *Rampura* to *Mewar*. One sect worships *Krishna* as *Paramatma* or supreme spirit, prior to all worlds, and both the cause and substance of creation. With them, in his capacity of creator, preserver, and destroyer, he is *Brahma*, *Vishnu*, and *Siva*; and in the endless divisions of his substance or energy, he is all that ever was and will be. Besides these manifestations of himself, he has for various purposes assumed specific shapes, as avatars or incarnations, *Ansa* or portions, *Ansana* or portions of portions, and so on ad infinitum. Professor *Lassen* regards him as identical with *Herakles* of *Megasthenes*.

Since the middle of the 19th century, several learned men have formed the opinion that some of the legends relating to *Krishna* have been taken from the life of *Jesus Christ*. Major *Cunningham* believes that the worship of *Krishna* is only a corrupt mixture of Buddhism and Christianity, and was a sort of compromise intended for the subversion of both religions in India. Several of the legends in the *Mahabharata* seem to have been written after the birth of *Christ*, whose miracles have been copied; and *Krishna* is made to straighten the crooked woman *Kubja*, which resembles the miracle of raising the bowed down woman. *Weber* (*Krishna Geburts fest*, p. 316, English ed. p. 71) thinks that *Krishna's* sectarian worship as the one God probably attained its perfection through the influence of Christianity.

The name of *Krishna* occurs in the *Rig Veda*, but without any relation to the great deity of later and modern times. He appears prominently in the *Mahabharata*; and as a divine being he delivered to *Arjuna* the *Bhagavat Gita*, which is recognised as part of the great epic, in it distinctly declaring himself to be the Supreme.

The divine character was still further developed in the *Hari Vansa*, a later addition to the *Mahabharata*. In the *Atmaprabodha* and *Narayana* and *Chaudogyanishads*, *Krishna* is mentioned as a pious sage. It is in the *Gopalataniyopanishad* that he is declared divine; and in the *Puranas*, especially in the *Bhagavat Purana*, this attained its full expansion, *Krishna* being there described in his complete apotheosis, and in that he is represented as the eighth avatar of *Vishnu*.

All the stories told in the *Bhagavat Purana*, of his childhood and boyhood, and the love scenes of his youth, have been made popular in the Hindi translation called *Prem Sagar*, or *Ocean of Love*, and other versions. Much of the story of the early days of *Krishna* is of comparatively modern invention. The incidents of his relations with the *Pandava* princes are the most ancient.

*Krishna* lived during a period of religious changes, and he was able to induce the *Yadava* to discontinue the worship of *Indra*, and worship the cows that supported them. The disturbance resulting from this is denoted by the legend that *Indra* opened the heavens to deluge the race, but *Krishna* protected them by elevating the *Govardhana* mountain as an umbrella, which implies that he took shelter on that mountain. He migrated from *Mathura* to *Gujerat*, and built or



fortified Dwaraka. But the religious contest continued, as shown by Krishna, while a guest or on a visit to Indra's heaven, stealing the Pari-jata tree from Indra's garden; and when Usha, daughter of Bana, carried off Aniruddha, Krishna's grandson, Krishna defeated Bana, though aided by Siva and his son Skanda.

Wherever the Yadava settled, great violence and disorder prevailed. Krishna seems to have occupied the town of Mathura with his Yadava brethren, and to have been twice attacked by the Turanian king Jarasandha of Magadha, supposed to be Behar. The first attack was repulsed, but after the second Krishna retired with the Yadava to Dwaraka. There is, however, no account extant of the migration or flight from Mathura to Dwaraka, though it must have occupied at least a year. Krishna fought with and defeated Paundraka, though supported by the king of Benares. At some subsequent period of his career he entered the region of the Saura in Gujerat as a conqueror, as he had before been compelled to seek shelter there in defeat, on his flight from the king of Chedi, which obtained him the unenviable epithet of Rinchor, or flier from the battle-field, though Hindus now appear to consider Rinchor a complimentary title, as under this designation they worship him in crowds. But he last visited this land in company with a few of his kinsmen, the remnant of that tremendous civil conflict which desolated India, to pass the remainder of their days in this insulated nook, in sorrow and repentance for the blood their ambition had shed, though in defence of their rights. Thus, wandering from one tirat or place of pilgrimage to another, he, with his friends Arjuna, Yudishthra, the abdicated paramount sovereign of India, and Baldeo, approached the sacred soil around the shrine of Somnath. Having performed his ablution in the holy Triveni, Kaniya took shelter from the noontide heat under an umbrageous pipal, and while he slept, a forester Bhil, says the legend, mistaking the padma or lotus-like mark on the sole of his feet for the eyes of a deer, sped an arrow to the mark. When his kinsmen returned, they found that life was extinct. For a long time Baldeo would not part from the corpse, but at length they gave it sepulture at the point of junction of three streams. A pipal sapling, averred to be a scion of the original tree, marks the spot where the Hindu Apollo expired, and a flight of steps now conducts to the bed of the golden Hiranya, for the pilgrim to lustrate himself. This place of purification bears the name of Swargadwara, or door of bliss, and contends with that of Devaputtan for superior efficacy in absolving from sin.

The Mahabharata gives two summaries of his numerous exploits, overthrowing, while a youth, kings, cities, and demons. He was present at the Swayamvara of Draupadi, helped Agni to defeat Indra, connived with Arjuna to carry off his sister Subhadra, killed Sisupala, took part in the council which was held prior to the great war; was Arjuna's charioteer in the battle. On the eve of the battle, while acting as charioteer, he related to Arjuna the Bhagavat Gita, or divine song. In the battle he aided Arjuna, but in two instances he suggested unfair dealing. He afterwards went to Hastinapura with the conquerors, and attended their Aswa Medha sacrifice.

On his return to Dwaraka, he gave permission for wine to be drunk for the day. A drunken brawl ensued, in which his son Pradyumna was killed in his presence, and nearly all the chiefs of the Yadava were slain. Bala Rama left the fray, and died peacefully under a tree, and Krishna was killed unintentionally by a hunter named Jaras, who shot him with an arrow, mistaking him for a deer. Arjuna proceeded to Dwaraka and performed the funeral obsequies of Krishna. A few days afterwards the city was overwhelmed by a storm-wave. Five of Krishna's widows were subsequently burned upon a funeral pile, in the plain of Kuru-kshetra.

During the discussions prior to the battle described in the Mahabharata, Krishna, who was related both to the Kuru and the Pandu, tried to bring about a reconciliation, and he seems to have continued his efforts to restore peace throughout the eighteen days of the conflict, but he did not personally engage in the fight, and the only part of his career in which he is shown as personally brave, is related in the legend describing his forcing an entry into Mathura. At the gate of the town, the bow of Siva was kept under the care of warders. Krishna entered by that gate to take part in the festival which king Kansa held on the occasion of a great sacrifice to Siva. As he entered the gate of the bow, he took and broke it, slaying the warders. A popular commotion followed, during which the troops of king Kansa were defeated, and Kansa himself was slain.

The popular history of Krishna is contained in the Puranas, which mix up fable with historical details; and the Bhagavat Purana is the great authority about raja Kansa and his cousin Devaki, her seventh conception of Krishna, his change to Rohini's womb, and his birth and preservation and rearing by Nanda, the herdsman in Gokula, where he was brought up. In his childhood killing demons and serpents, doing marvellous feats, playing tricks on the Gopi milkmaids; persuading Nanda to cease the worship of Indra and to worship the mountain Govardhana; his amours with the Gopi, seven or eight of whom he married, his favourite wife being Radha, with whom he danced in the Rasa Mundala. He afterwards killed Kansa, killed the demon Panchajana, defeated Jarasandha, father of his two wives, but retreated before raja Kansa to Gujerat, where he built and fortified Dwaraka.

Here he carried off Rukmini, daughter of the raja of Vidarbha; he recovered the Syamantaka gem, and married Jambavati and Satyabhama. But he is fabled to have had 16,000 wives and 180,000 sons. Rukmini bore his son Pradyumna and daughter Charumati. Jambavati bore Samba, and by Satyabhama he had ten sons.

He killed the demon Muru and the king Naraka. With Satyabhama he visited Indra at Swarga, and she persuaded him to carry away the Pari-jata tree which belonged to Sachi, Indra's wife. Indra with an army tried to recover it, but was defeated by Krishna.

Pradyumna bore a son named Aniruddha, with whom a female Daitya, Usha, daughter of Bana, fell in love and carried off, but he was rescued by Krishna. Bala Rama and Pradyumna, and Bana and his allies Siva and Skanda, were wounded.

Krishna's names are numerous. He being Vishnu, they enjoy several in common,—Murari,

Hari, Madhava (Vishnu destroyed the giant Madhu), Baghavan, are among them; Govinda, Gopala, Gokala are derived from his occupation of herdsman; Gopinatha, the Gopi's god; Murlidar, the tuneful; Kessu, Kesava, or Kesavi refer to the fineness of his hair; Vanimali, to his pendent garland; Yadva, Varshneya, and Vasudeva, to his tribe and family. Gokal is a small town on the banks of the Jumna, below Mathura; and Radha, the mistress of Krishna, was wife of a cowherd of Gokal; hence one of Krishna's titles is Gokal Nath, lord of Gokal. Gokal is almost an island, and is one of the prettiest spots in the holy land of the Hindus. The scene there is still as pastoral as it had been 3500 years ago. Large herds of heavy-uddered kine remind us of the days of Nanda, though their number is far short of nine lakhs, possessed by that shepherd-chief of old.

In the civil wars of his kinsmen, the Kuru and Pandu, when he sided with the latter and shared their exile, he had thrown aside his Apollonic character of Murlidar, where, by the sounds of his pipe (Murali), he captivated the shepherdesses as he attended the kine in the pastoral Surasen, and had assumed that of Chacradhari, or wielder of the discus, the most ancient weapon of this Indo-Getic race.

Krishna is worshipped under his infant form as Gopala and Balagopala, and again as Gopi-natha, the god of the milkmaids. In the picture of Krishna, observes Sir William Jones, it is impossible not to discover, at the first glance, the features of Apollo, surnamed Nomios, or the pastoral, in Greece, and Opifir in Italy, who fed the herds of Admetus, and slew the serpent Python.

Krishna's favourite place of resort was a tract of country around Agra, and principally the plains of Mathura, where Krishna and the nine Gopia, evidently the nine muses, usually spent the night in dancing.

Krishna deified is the shepherd Apollo of the Hindus, and his deeds, like those of Rama Chandra, have been sung by the noblest poets of the east.

The legend generally believed by the Hindus is partly historical and in part fable. It is to the effect that Krishna was born in Mathura, and was the son of Vasudeva (giver of wealth) and Devaki, sister to Kansa, the king of that country. At the time of the nuptials of his father and mother, it was predicted to Kansa that the eighth child of Devaki would deprive him of his life and crown, and become sovereign of Mathura in his stead. The king, in consequence, commanded that Devaki should be closely watched, and that whenever she was delivered of a child, it should be brought to him immediately to be put to death. The princess gave birth to five sons and one daughter, who were thus, by the directions of her brother, destroyed as soon as they were born. When she became pregnant the seventh time, a voice from heaven commanded that the fruit of her womb should be conveyed into that of another female named Rohini, who gave birth to the third Rama, called Bala Rama, Krishna's elder brother; and when the period of her delivery the eighth time arrived, the tyrant gave orders for a stricter watch to be placed over her than had been before observed. The guards placed by Kansa over his pregnant sister having failed in their vigilance, Kansa, enraged, ordered all new-born infants to

be slain. But Krishna escaped his various snares, one of which was sending a woman named Patnia, with a poisoned nipple, to nurse him. In a miraculous escape of the infant over the Yamuna (Jumna), he is represented as conveyed by his father, and protected by Sessa or immortality. He was fostered by a herdsman named Ananda, or happy, and his wife Yasoda, or the giver of honour, and passed the gay hours of youth dancing, sporting, and piping among a multitude of young Gopa or cowherds, and Gopi or milkmaids, from whom he selected nine as favourites. This is the period which has made most impression on the Hindus, who are never tired of celebrating Krishna's frolics and exploits as a child,—his stealing milk, and his destroying serpents; and among them is an extensive sect which worship him under his infant form, as the supreme creator and ruler of the universe. Krishna excites enthusiasm, especially among his female worshippers. He spent his youth among the Gopi, or milkmaids, dancing, sporting, and playing on the pipe; and captivated the hearts, not only of his rural companions, but of the princesses of Hindustan, who had witnessed his beauty. In Brindaban, where he tended cattle, stole milk, played upon the pipe, and danced and sported with milkmaids, the scenes of his gay amours are now reckoned as objects of the holiest veneration. The cradle of Krishna is preserved among the treasures of Nandagaon, and the dairy is shown from which he used to steal milk and butter in his infancy. His subsequent life was chequered; he recovered his inheritance, but, being pressed by foreign enemies, he removed his residence to Dwaraka in Gujerat. He afterwards appeared as an ally of the family of the Pandu in their war with their relations the Kuru, for the sovereignty of Hastinapur. This war forms the subject of the great Hindu heroic poem, the Mababharat, of which Krishna is in fact the hero. It ended in the dearly-bought success of the Pandu, and in the return of Krishna to Gujerat. His end was unfortunate, for he was soon involved in civil discord, and at last was slain by the arrow of a hunter, who shot at him by mistake in a thicket.

Other legends told of him are innumerable. At the age of seven, the legends relate that he uplifted on the tip of his little finger the mountain Govardhan, the Hindu Parnassus, to shelter the Gopa and Gopi from the wrath of Indra, the Jupiter Pluvius of the Hindu pantheon, who, enraged with jealousy at the diminution of his votaries and sacrifices, consequent to the adoration of Krishna, attempted to destroy them by a partial deluge. This story is represented in the Matsya Purana, whence Sir W. Jones has thus poetically introduced it in his hymn to Indra. The bard

‘Warbling in a softer mode,  
Sang the red lightning, hail, and whelming rain  
O’er Gokal green, and Vraja’s nymph-lov’d plain,  
By Indra hurl’d, whose altars ne’er had glow’d.  
Since infant Krishna rul’d the rustic train  
Now thrill’d with terror. Then, the heavenly child  
Call’d, and with looks ambrosial smil’d:  
Then, with one finger rear’d the vast Govardhan,  
Beneath whose rocky burden,  
On pastures dry, maids and herdsmen trod:  
The lord of thunder felt a mightier god.’

In pictures of this miracle, Krishna is always represented as a man, attended by his favourite mistress Radha, and sometimes by a multitude of

shepherds and shepherdesses; the former with poles, steadying the uplifted sheltering mountain, a shower of rain and fire falling vainly on its summit. Krishna and his Gopi are also represented as well in their characters of Apollo and the Muses, as in those of the sun and the planets in harmonious movements round him; and this picture was formerly adduced in support of the idea that the Hindus had a knowledge of the true solar system, a point that no longer requires proof. The colour of this deity is azure, and several animals and vegetables of a black or blue colour are sacred. The metamorphosis of his fleet nymph into the lovely shrub, the tulsi or black ocimum, is related in a style perfectly Ovidian in the Puranas. Tulsi forms a pretty feminine appellation to this day; and, among the women of Hindustan, the beautiful, warlike, and amorous Krishna is a most popular deity. Nareda, the mythological offspring of Saraswati, patroness of music, was famed for his talents in that science; so great were they, that he became presumptuous, and, emulating the divine strains of Krishna, he was punished by having his vina placed in the paws of a bear, whence it emitted sounds far sweeter than the minstrelsy of the mortified musician. In a picture of this joke, Krishna is forcing his reluctant friend to attend to his rough-visaged rival, who is ridiculously touching the chords of poor Nareda's vina, accompanied by a brother bruin on the cymbals. The loves of Krishna and Radha, which, in the writings and conversation of the Hindus, are as constantly adverted to as those of Laila and Majnun by Muhammadans, are said to mean, in their emblematical theology, the reciprocal attraction between the divine goodness and the human soul. They are told at large in the tenth book of the Bhagavat, and are the subject of the beautiful pastoral drama, entitled *Gita Govinda*, by Jayadeva. This poet, in describing one of the events of Krishna's life in his amours with Radha, exclaims, 'Let him, then, if his soul be sensible to the raptures of love, listen to the voice of Jayadeva, whose notes are both sweet and brilliant.' Bring home the wanderer (Krishna) to my rustic mansion, spoke the fortunate herdsman Nanda to the lovely Radha. The firmament is obscured by clouds, the woodlands are black with tamar trees; that youth who roves in the forest will be fearful in the gloom of night. Go, my daughter, bring the wanderer home. Radha sought him long. She roved among the twining vasant covered with soft blossoms, when a damsel, to whom his wanderings were known, pointing out the infidelity of her lover, thus addressed her: 'The gale that has wanted round that beautiful clove plant, breathes now from the hills of Malaya. The full-blown cesara gleams like the sceptre of the world's monarch, love, and the pointed thyrse of the cetaca resembles the darts by which lovers are wounded. See the bunches of patali flowers filled with bees, like the quiver of Smara full of shafts, while the amrita tree, with blooming tresses, is embraced by the gay creeper atinucta, and the blue streams of the Yamuna wind round the groves of Vrindhavan. A breeze, like the breath of love from the fragrant flowers of the cetaca, kindles every heart, while it perfumes the woods with the dust which it shakes from the mallica with half-open buds; and the coeila bursts

into song, when he sees the blossoms glistening on the lovely rasala. In this charming season of youth, Hari (Krishna) dances with a company of danisels.' The jealous Radha, however, gave no answer; when her amiable friend pointed out Krishna, with a garland of wild flowers descending even to the yellow mantle that girds his azure limbs, distinguished by smiling cheeks, enjoying the rapturous embraces of his fair companions. One presses him to her swelling bosom; another meditates on the lotus of his face; a third points to a vanjula bower. He caresses one, kisses another, and smiles on a third; while a fourth, under the pretext of hymning his divine perfections, whispers in his ear, 'Thy lips, my beloved, are nectar.' Radha remained in the forest lamenting to a confidant the wanderings of her faithless swain. 'I saw him,' she exclaimed, 'in the grove with happier damsels, yet the sight of him delighted me. Soft is the gale that breathes over yon clear pool and expands the clustering blossoms of the volatile asoca, soft, yet grievous to me, in the absence of the foe of Madhu. Delightful are the flowers of the amru trees on the mountain top, while the murmuring bees pursue their voluptuous toil; delightful, yet afflicting to me, O friend! in the absence of the youthful Kesava.'

The festival of Huli, more classically called Huliya, otherwise Phalgutsava, meaning the festival of Phalgun, as occurring in the month of that name, commences about the full moon, at the approach of the vernal equinox. It is one of the greatest festivals among the Hindus, and almost all sects seem to partake in its festivities, and all ranks, from kings downward, appear animated by the season, which is peculiarly dedicated to Krishna. Images of this deity are then carried about in palanquins, and on elephants, horses, etc. attended by music and singing, and various antics. People of condition receive numerous visitors, who are entertained with dancing girls, music, singing, betel, and rose-water. An annual festival to celebrate the birth of this god is held in the month Bhadra. On this day his worshippers fast; but, on the conclusion of the worship, indulge themselves in music, dancing, singing, and various other festivities. In the month Shrayanu, another festival is held in honour of him, which lasts from three to five days, during which the same festivities prevail, to which is added the ceremony of swinging the image of the god in a chair suspended from the ceiling. In the month Kartika, a third festival takes place, to celebrate his revels among the Gopi; and in the month Phalgun is also held the celebrated festival of the doli, the ceremonies of which last fifteen days, and are accompanied with great splendour and festivity. During these holidays the Hindus spend the night in singing and dancing, and wandering about the streets, besmeared with the doli (a red) powder, in the daytime carrying a quantity of the same powder about with them, which, with much noise and rejoicing, they throw over the different passengers they may meet in their rambles. Music, dancing, fireworks, singing, and many obscenities, take place on this occasion.

The stories relating to Radha are familiar to every Hindu, being incorporated into their popular songs, and the image of Radha is placed near that of Krishna in many of the temples. Kaniya is the Saint Nicholas, of the Hindu navigator, as

was Apollo to the Grecian and Celtic sailors, who purchased the charmed arrows of the god to calm the troubled sea. As the destroyer of Kalinag, 'the black serpent,' which infested the waters of the Yamuna, Kaniya has the character of the Pythic Apollo. He is represented dragging the monster from the 'black stream,' and bruising him with his foot. He had, however, many battles with his hydra foe ere he vanquished him, and he was once driven by Kal-yamun from Vrij to Dwaraka, whence his title of Rinchor. In this myth we have the old allegory of the schismatic wars of the Buddhists and Vaishnava. Diodorus informs us that Kan was one of the titles of the Egyptian Apollo as the sun; and this is the common contraction for Kaniya, whose colour is a dark cerulean blue (nila); and hence his name Nila-nath, who, like the Apollo of the Nile, is depicted with the human form and eagle head, with a lotus in his hand.—*Wh. Hist. of India*, p. 68; *Tr. of a Hindu*; *Elphinstone's Hist. of India*; *Tod's Travels*; *Tod's Rajasthan*; *Moor's Pantheon*; *Cole. Myth. Hind.*; *Ward's Hindoos*; *Barth*; *Cunningham*; *Dowson*; *Garrett*; *Weber*.

KRISHNA, a river in the Peninsula of India, rises in the Mahabaleshwar Hills, among the Western Ghats. In Hindu mythology, this river issued from the sweat of Vishnu when he transformed himself into the shape of the Mount Salagram or Gandacisilla.—*As. Res.* xiv. p. 414. See Kistna.

KRISHNA. SANSK., SINGH., TEL. Black; hence the distinguishing name of many plants, etc.

KRISHNA DAS, author of the Chaitanya Charitamrita.

KRISHNA MISRA, author of Prabodha Chandrodaya, meaning Rising of the Moon of Awakened Intellect, a theological and philosophical drama, supposed to have been written about the 5th century with the object of establishing the Vedanta doctrine. What others have asserted by reason and argument, Krishna Misra combats by ridicule.—*Garrett*.

KRISS, HIND., the root of Dioscorea deltoidea, is used in Kashmir to wash the celebrated shawls; soap is used only for white shawls. The root is bruised and mixed with pigeons' dung, and when mixed with water the shawls of Kashmir are steeped in it.—*Sinmonds' Comm. Products*, p. 574; *Honigberger*, p. 265; *Dr. J. L. Stewart*.

KRITA. SANSK. Done, finished, made. This word has been adopted into all the Hindu languages under various combinations. Krita, purchased; Krita dasa, a purchased slave; Krita putra, an adopted son.

KRITA YUGA, an age, in Hindu theogony the first age of the world. There are four of these, according to Bentley, the

Krita or first,	B.C., 19th April 2352.
Treta or second,	" 28th Oct. 1528.
Dwapur or third,	" 15th Sept. 901.
Kali or fourth,	" 8th Feb. 540.

The Krita Yuga is the first or golden age.

KRODHAGARA, SANSK., from Krodha, anger, and Agara, a house. The room of anger; a room in a house in which when angry a member of a house shuts himself up.

KROK, in India, is a hundred lakhs, or ten millions, a lakh being in India 100,000; but in Persia, the kror is only five lakhs, or 500,000.

KSHAPANAKA, an ancient author, one of the nine gems of the court of Vikramaditya.—*Dowson*.

KSHATRAPA, or Satrap and Mahakshatrapa, are titles which seem to have originated with Nahapana, and were continued by every member of the Sah dynasty.

KSHEMAKA, the last who ruled of the race of Puru.

KSHEMAVATI or Khemavati, the birthplace of the Buddha Krakuchanda. It has been identified with Kakua.

KSHETRA, SANSK., written Khetra and Khet, a field.

KSHETRAJA, a son born of a wife duly appointed to raise issue for a husband in failure of any begotten by him.

KSHETRAPALA, or the guardian of the soil, in Hindu mythology is a personage of various identification. At Benares he is one with Bindumadhava, among the Vaishnava; and, with the Saiva sect, the same as Bhairava. The latter view has the support of the Batukabhairavastotra. In many places the name of this aggressive protector is bestowed on figures of Hanuman.—*Moor*, p. 7.

KSHETRIYA. Amongst the Aryan Hindus, a warrior branch of their race, taking social rank after the Brahmans. The word is an adjective from the ancient noun Kshatra, which, as meaning rule, dominion, occurs in all the three languages of the Veda, the Avesta, and the Persian inscriptions. Originally it simply denoted possessed of authority, and is so sometimes applied in the Veda even to the gods. A not unusual spelling of the word is Kshatriya, but Chetriya, Ch'hatrya, and Chettrya are not uncommon, and it is also written and pronounced Khatri, K'hetri, and Khutri. The third Upa Veda was composed by Viswamitra, and treats on the fabrication and use of arms and implements handled in war by the Kshatriya tribe. The insignia of a student of this caste, according to Menu, are thus alluded to in the Utra Rama Cheritra (Hind. Th. i. p. 347) on the approach of Lava, twin son of Rama:—*'Janaka. Who is this youth that thus delights our sight?'*

*Arundhati. Some Kshatriya lad who here awhile pursues his sacred studies.*

*Jan. You have rightly judged  
His birth; for see, on either shoulder hangs  
The martial quiver, and the feathery shafts  
Blend with his curling locks; below the breast,  
Slight tintured with the sacrificial ashes,  
The deer-skin wraps his body; with the zone  
Of Murva bound, the madder tinted garb,  
Descending, vests his limbs: the sacred rosary  
Begirts his wrists, and in one hand he bears  
The pipal staff, the other grasps the bow.  
Arun. Whence comes he?'*

These insignia of the military student are according to Menu, with the addition of the ashes of the fuel used in sacrifice, and the bracelet or rosary of the seeds of the cleocarpus, which are not indispensable accompaniments, and indicate a bias to the Saiva faith. The pipal staff is a staff made of the wood of the *Ficus religiosa*. The zone of Murva is a girdle fastened over one hip and hanging loosely over the other, made of the fibres of the *Sansevieria Zeylanica*.

Barbarous Gond chieftains, in modern times, have learned not only to style themselves *rajās*, but even to assume the sacred thread of the twice-born Kshatriyas; but the kings of the Kerala

dynasty on the Malabar coast, from whom the *rajas* of Cochin claim to be descended, are believed to have been the only Dravidian rulers who were really of the Kshatriya caste.

Brahmachari means a Hindu student in theology. All twice-born Hindus, i.e. the Brahman, the Kshatriya, and the Vaisya, are enjoined to spend the first quarter of their life in this state.

Hindu writers give this branch of the Aryan immigrants the second place, the Brahmins being first, and the Vaisya and Sudra the third and fourth. In the rules of conduct for this branch of the Aryan race, the natural duties of the Kshatriya are declared to be bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct. Menu says, 'To defend the people, to give alms, to sacrifice, to read the Vedas, to shun the allurements of sexual gratification; such are, in a few words, the duties of a Kshatriya.' How this soldier branch broke up is extremely obscure, but though most of the Rajput families are usually believed to belong to them, it is now generally thought that none of the present races in India can trace their descent from the ancient race, whose constant wars amongst themselves and for others exhausted them. If there be a doubt on this point, the present Rajput races undoubtedly take the Kshatriya place as soldiers, princes, and *rajas*. There seem to have been two branches of that part of the Aryan family that entered India: the Solar, who traced up to Ikshwaku, and the Lunar, who traced up to Budha, and Budha married Ella, daughter of Ikshwaku. These soldier Aryans do not appear to have adopted Brahmanism readily; and the Brahmins, to overawe them, consecrated by fire on Mount Abu, a warrior body who still remain, and are known as the four Agnicula Rajput tribes, whose descendants still dwell in Rajputana. The third Upa Veda, which was composed by Viswamitra, treats on the fabrication and use of arms and of the implements handled in war by the Kshatriya tribe. The four Agnicula Rajput tribes are the Chauhan, Solunki, Puar (or Prumar), and the Purihar. The unnamed progenitors of these races seem to have been invaders who sided with the Brahmins in their warfare, partly with the old Kshatriya, partly with increasing schismatics, and partly with invading Græco-Bactrians, and whose warlike merit as well as timely aid and subsequent conformity, got them enrolled as the Agnicula, or fireborn, in contradistinction to the Solar and Lunar families. The Agnicula are now mainly found in the tract of country extending from Ujjain to Rewah near Benares, and Mount Abu is asserted to be the place of their miraculous birth or appearance. Vikramaditya, the champion of Brahmanism, according to common accounts was a Puar. A Hindu race calling themselves Khatri, is numerous in the Upper Panjab and about Delhi and Hardwar, and they are found along the Ganges as far as Benares and Patna. These Khatri divide themselves into three principal classes—1, the Char-jati or four clans, viz. Seth, Marhota, Khunna, and Kuppur; 2. Bara-jati, viz. Chopra, Talwar, Tannuhu, Seigul, Kukker, Mehta, etc.; 3. Bawan-jat or fifty-two clans, amongst whom are Bundari, Meindrao, Sehti, Suri, Sani, Unnud, Buhseen, Solidi, Bedhi, Teeshun, Bhulleh, etc. Inferior Rajput tribes are settled in Bundelkhand and in

Gurha Mandalla. Others, according to Thevenot, were settled in Multan, as the original country of the Khatri, from whom he says the Rajputs are believed to spring.—*Hind. Th.* p. 347.

KU is the guttural form of the Assyrian *ku* in Euphrates and Euleus, and of the Turki *su* and of the Tibetan *chu*, all of which mean river or water. It is the Scythic *ku*, as in the Kophes or Kabul river.

KU or Cu in Sanskrit is a prefix, meaning evil, bad; Ku-mar, the evil-striker. Hence, probably, the Mars of Rome. The birth of Ku-mar, the general of the army of the gods, with the Hindus, is exactly that of the Grecians, born of the goddess Jahnvi (Juno), without sexual intercourse. Kumara is always accompanied by the peacock, the bird of Juno.—*Tod's Rajasthan*.

KU, a race who occupy the mountainous country near the sources of the Semru river, and its principal feeder the Peng Kheong, in lat. 22° N., westward of the Yomadoung range, and estimated at about 14,485 souls. Those living on the Peng Kheong have intercourse with the neighbouring Ku-mi of the Koladyn circle, from whom they differ but little in their habits. On occasions of rejoicing, they tie a bull or gayal (*Gavaus frontalis*) to a stake, and, as they dance round it, the animal is slowly despatched by numberless spear wounds aimed at every part of its body. The blood is caught in bamboo cups, and men, women, and children drink it. The Ku have the reputation of torturing human victims in a similar manner. They appear to be the most savage of these eastern tribes. No carriers or interpreters could be found amongst the adjacent tribes who would proceed to their villages. Their chief food is Indian corn, and they are unacquainted with the use of salt.—*J. H. O'Donel, Esq.*, in xxxii. of *B. A. S. Jour.*; *Dalton, Ethnol. of Bengal*, p. 115.

KUAN-TI-YEH-HSEH. CHIN. The god of war crab, from the fancied resemblance on the shell to that deity. The Hai Kuan-ti-tao, the god of war's sword, is a fish, so called from its resemblance to that deity's weapon.

KUAN-YU, the Chinese god of war, was the greatest military hero of all Chinese history. He lived during the rule of the Han dynasty. He was canonized as a saint, and afterwards promoted to the rank of a god. He is now the guardian deity of every Chinese city.

KUBAT. ARAB. A cupola, a vault. Kubat-ul-Haj, a mosque with a kiosk near Damascus, where the pasha who conducts the pilgrims passes the first night of the journey. Kubat-un-Nasr, the Arch of Victory, a tomb of a Muhammadan saint, not far from where the Barada or river of Damascus (the Chrysorrheæ or Golden Stream) breaks out from the mountains, on the crest of a hill overhanging the plain. It is a favourite place of resort. Kubat-al-Idris, the dome of Enoch, is a small octagonal building in the plain towards the Bekaa or Cole-Syria, about a mile from Balbec. It is surrounded by eight beautiful granite columns. This neighbourhood is supposed to be the site of the city built by Enoch (*Genesis* iv. 17). A mile from Zahle, on the south side of the village of Kerak, the inhabitants show the tomb of Noah, with a tombstone 10 feet long, 3 feet broad, and 2 feet high, over which is a structure 60 feet high. A mile from this is

ruined temple, called Hermes Nieha, the god Mercury.—*Catalago*.

**KUBEIS**, one of the holy mountains at Mecca, of which wonderful things are related.—*Yule, Cathay*, ii. p. 391.

**KUBJA**. **SANSK.** Crooked, hunch-backed, a deformed female servant of Kausa, whom Krishna made straight, and relieved of her deformity; she became a beautiful woman.

**KUBLGIRA** or Kili-katr, a migratory tribe in the Southern Mahratta country, who act as ferry-men, and exhibit pictures of the Pandava heroes.

**KUBO** is the name applied to the Shan race in the Muniyar language.

**KUBO**, a title of the former secular emperors of Japan.

**KUBU**, a wild race of Sumatra. Dragon's blood, from the *Calamus draco*, is a granular matter adherent to the ripe fruits, and obtained by beating or threshing the fruit in little baskets. The chief place of production is Jambi, on the N.E. side of Sumatra. The principal collectors are the Kubu, a wild race, who sell it to the Malays at a shilling a lb. About 48 tons are said to be collected in Jambi, but this seems an excessive estimate. The stems of the male plant form walking-sticks, and are supposed to be the Jambi so fashionable in the reign of Queen Anne.—*Crawford's Dictionary*.

**KUCHA** or Kat'cha. **HIND.** A term in general use to designate anything improper or incomplete or of small value, in opposition to the word Puk'ha, meaning ripe, mature, complete. Kat'cha Bundi, herbalists.

**KUCH-BEHAR**, a Native State, situated between lat. 25° 57' 40" and 26° 32' 20" N., and long. 88° 47' 40" and 89° 54' 35" E., with an area of 1291·83 square miles, and a population of 532,565 souls. It is entirely surrounded by British territory, being bordered by the Western Dwaras of Jalpaiguri on the north, and by Rangpur district on the south. It contained the ancient Kamrup, and is now ruled by the Koch tribe. The rajas claim descent from Siva with Hira, who bore a son, from which the ruling family take the title of Narayan, and all the Hinduized Koch call themselves Rajbansi. The official designation of the State is Nij-Bihar, nij = own, peculiar. In 1878, the raja married the daughter of Babu Keshab Chandra Sen, and visited Britain. The semi-Hinduized aborigines numbered 117,095, and the aborigines are Morang, Garo, and Mech. The Praja of Kuch-Bihar are cultivators almost in a state of serfdom. Hajo, of the Koch tribe, is the earliest known founder of the dynasty; but, according to a second legend, more popular at court, the family trace back to a Mech called Heriya. There are a number of persons of Hindu origin not recognising caste; 48,086 Muhammadans. The great bulk of the population is undoubtedly of mixed origin, in which the aboriginal strongly predominates.

Kuch-Bihar city, the residence of the raja, is situated on the Torsha river, lat. 26° 19' 36" N., and long. 89° 28' 53" E. The town contains a population variously estimated at 7132 and 10,000.—*Imp. Gaz.* See Koch'h; Mech.

**KUDAMI** or Kuduni. **TAM.** A tuft of hair on the crown of the Hindu's head. It is called in Sanskrit Sik'ha, and seems to be the Sisoun of

Leviticus xix. 27. It is cut off the head of a deceased Hindu by his son, as a preliminary to the further funeral ceremonies. The Greeks, Romans, and Egyptians of old wore, and the Tartars, Chinese, and Hindus now wear, this. Christian missionaries have discussed the questions as to its retention or removal on becoming a convert. The Vellalan or Vellan of Tinnevely, who become converts to Christianity, retain their kudami or top-knots of hair. They continue vegetarians, and seldom or never marry among lower-caste converts; a Christian Vellalan hesitates to marry a Shanar Christian girl. This is not because they are Hindus at heart, but on account of the great dissimilarity of the social habits of each. The Shanar wife could never live on vegetables alone, and the Vellalan husband has never been accustomed to flesh meat. Even their language, though the same, differs very much in accent. Under these circumstances, such marriages are very injudicious.

**KUDDUS**. **ARAB.** Holy, blessed, hence one of the names of God. The Shajrat-ul-Khudush, mentioned by Forskal as a tree of Arabia, is perhaps Kuddus, blessed, the sacred tree, the olive. Many trees are deemed Kuddus. Bait-ul-Makaddas is the holy city of Jerusalem.

**KUDI**. **TAM.** A village, a town, a house, a tribe, an inhabitant, a tenant. It forms many compound terms. Pagoda is pai kudi, devil house.

**KUDMI**, a Parsee sect. A Parsee when he prays has to repeat the year, month, and day on which he offers his petition; therefore the mention of the date is the only distinction between the prayer of a Kudmi and that of a Shenshey, and the same difference exists in the keeping of the festivals, which are common to both sects.—*Census of Bombay*, 1881.

**KUDRAT HALVASSI**. **TURK.** Masi, . . . . **ARAB.** | Guzanjabin, Ghezo, PERS.

A manna found on the dwarf oak, though several other plants are said to produce it, but not so abundantly, or of such good quality. It is collected by gathering the leaves of the tree,

‘The manna on each leaf did  
Pearled lie,’

letting them dry, and then gently threshing them over a cloth. It is thus brought to market in lumps, mixed with an immense quantity of fragments of leaves, from which it is afterwards cleared by boiling. Another kind of manna is found on rocks and stones, which is quite pure, of a white colour, and is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period, when a night is more than usually cool, the Kurds say it rains manna, and maintain that the greatest quantity is always found in the morning after such a night. It is called in Turkish, Kudrat halvassi, or the divine sweetmeat; in Arabic, Masi; in Persian, Guzanjabin; in Kurdish, Ghezo.—*Rich's Kurdistan*, i. p. 142.

**KUDRAY MALAY POINT**, in the Gulf of Manaar, is in lat. 8° 32' N. It is the Hippuros of Pliny, and may have been the Tarshish of Scripture.

**KUDRAY-MUKHA**, a peak on the Western Ghats, between the Mysore State and British districts, in lat. 13° 8' N., and long. 75° 20' E. It is a good landmark for sailors. It means the horse-face.



**KUDUL. PUSHTU.** Large-arched huts made of wattled tamarisk bushes, covered with hurdles and coated with clay; used by the Barechi in Shorawak.

**KUDUMPAN** means a headman or chief. It is the tribal title of the Pallan race of the Peninsula.

**KUEN LUN**, also written Kouen Lun, as seen from Sumgal in Turkestan, is in lat.  $36^{\circ} 8' N.$ , and long.  $78^{\circ} 5' E.$ , and 13,215 feet above the sea. It is part of the great mountain range in Central Asia which bounds the high table-land of Tibet. The range is known to the nations who see it near and from afar by various names. It is their Belur-tagh, meaning Ice Mountain; it is the Bulut-tagh of Captain Strachey, meaning Cloud Mountain; Mus-tagh or Muz-tagh is another name; Kara-korum is a Turki word, meaning Black Mountains; the Tsun Lun, or Onion Mountain, is given to it because of the abundance there of a species of Allium; Tian Shan of the Chinese, or Celestial Mountain, is applied to it because of its great height; and Haro-berezaity (Albordsh) of the Zendavesta is an ancient name. The range stretches over a space of 27 degrees of longitude, or more than 1500 miles, forming in its whole length the north frontier of Tibet, as the Himalaya does that of the south.

The Kouen Lun is the true watershed between India and Central Asia, the Indus absorbing all the streams which flow from the southern slopes of the range, while the northern rivers which form the Karakash force their way through or round the outer barrier of the Kouen Lun, and wind northward to the Gobi or Sandy Desert. In the Kouen Lun all passes above 15,000 feet are closed in winter by the heavy snowfall. Two systems of cleavage are particularly regular in the central parts of the Kouen Lun; the steeper one dips north  $30^{\circ}$  to  $50^{\circ}$  east, the other south  $20^{\circ}$  to  $40^{\circ}$  west. A hard crystalline rock occurs, not unlike pudding-stone, which contains enclosures of spherical and angular forms. The quarries where the Yashm stone is dug are at Gulbagashen, in the valley of Karakash. See Kara-korum.

**KUFA** was a town on the west bank of the Euphrates, about 40 miles from Baghdad, but it has entirely disappeared. It was founded during the khalifat of Umar, opposite Modain. Safah, the first khalif of the Abbassi, made it his capital, but when Mansur built Baghdad, he took there from Kufa a considerable part of the Kufa population. It was much famed for its literary men. The two sects of Arab grammarians were named the Kufiyan and Basriyan, from the towns of Kufa and Basra; and the more ancient writing characters of the Arabs are called Kufic, from this town. The most ancient copies of the Koran are written in them. They are square and heavy, a good deal resembling the Syriac, and are more suited for inscriptions than for writing. The inscriptions on Mahmud's pillar at Ghazni are in the Kufic. Ali was buried at Kufa after his fall here.

Shortly before the institution of El Islam, a character differing little from that now generally used by the Arabs was introduced at Mecca from Irak. The Kufi or Kufic character, which for many years superseded the former, was a later

invention, for Kufa was not founded until the 17th year of the Hijra.

The city of Kufa, founded by the khalif Umar, was constructed from the ruins of Babylon. It is 88 miles south of Baghdad, built on an affluent of the Euphrates. It was the residence of the khalifs, and a great town till Mansur removed to Baghdad, A.D. 760. Four miles to the westward, Mashed Ali stands conspicuous. Kufa gives its name to an old form in which Arabic was written.

Kufic coins have been largely found in Gothland. In the Stockholm Museum alone, 20,000 have been preserved minted in about seventy different towns within the former dominions of the Abbassi khalifa.—*Mignan's Travels*, p. 325; *Prideaux's Life of Mahomed*, pp. 29, 30; *MacGregor*.

**KUFA, ARAB.**, is a round wicker basket, towed astern of each boat for the purpose of communicating with the shore. These are in use on the Tigris, Euphrates, and the Dajla. The Kufa basket boat (so named from the Arabic word which means basket) is also used as the common ferry boat. Its fabric is of close willow-work, well coated, and made waterproof with the bituminous substance of the country. It holds about three or four persons with room enough, though not in the most agreeable positions. It is moved by paddles.—*Mignan's Travels*, p. 55.

**KUFALZAI**, more generally known as the Popalzai, a Daurani tribe, numbering 12,000 families, an offshoot of the Abdali, one of the branches of which, the Saddozai, gave sovereigns to the Afghans in the 17th and 18th centuries.

**KUFF**, also Kuffee. **PANJ.** Chaptalia gossypina is a mere weed, from Simla to Lolon, and covers the whole of the unwooded hills in the very greatest profusion. Kuff, peeled off the leaves of the plant, is called by the paharries Sokhta, and they use it instead of tinder for their matchlocks, etc. When the leaves are damp and green, the kuff is taken off the back of the leaf with great facility and quickness. Kuff would not make the stronger and larger kinds of paper, but it would be available for that of the finest and most delicate kind. One ton of leaves would produce 1 cwt. of the film.—*General Cox, from Lieut. Ross*, 25th July 1858.

**KUFR. ARAB.** Infidelity. Muhammadan sins against God are infidelity, despairing of God's mercy, considering oneself saved, false witness, falsely accusing a Musalman of adultery, falsely swearing, magic, wine drinking, appropriating orphans' property, usury, adultery, unnatural crimes, theft, murder, fleeing in battle before the face of an infidel, disobedience to parents. The punishments for adultery, fornication, slander of a married person, apostasy, are designated Hadd; Tazir, punishments inflicted by the judge according to the law. Qisas, literally retaliation, the lex talionis of Exodus xxi. 24; but Mahomed allowed a money compensation, at the discretion of the next of kin, to the murdered person.

**KUFRA**, a town, six hours from Sert, on the Bitlis road, in the district of Shirwan. The castle of Shirwan is only an hour from Kufra. In Rich's time, the Bey was powerful and independent, and a younger branch of the Hasan Keif family, and consequently an Ayubi or descendant of Salah-ud-Din. There is a gold mine in Shirwan.—*Rich's Kurdistan*, i. p. 377.



KUI KHEL, a section of the Afridi Khel dwelling in Bazar, residing in summer in Bar Bara and Tordara, and in winter move to the mouth of the Khaibar, and to their caves in Kajurai.—*H.A. N.W.F.* pp. 243-245.

KUKA. The founder of this Puritan sect of Sikhs was Ram Singh, a carpenter, native of the small village of Bhaini, about 7 miles S.E. of Ludhiana. In 1845 he served as a soldier in the Sikh army, which he left after the overturn of the Sikh rule, and endeavoured to restore the Sikh faith in its purity. By the year 1867 he had gathered round him a numerous following, and he had about 100,000 disciples, and their objects seemed to assume a political form.

The Sikhs have ten commandments, so have the Kuka,—five affirmative, and five negative. The former are known as the five K's, and are Kard, Kachh, Kerpai, Kanghi, Kes, iron ornaments, short drawers, iron quoits or weapons, the comb, and hair. The negative commandments are Narimar, Kuri-mar, Sri Katta, Sunnat-katta, Dhir Malia; no smoking, no murder; daughters not to marry the shaven crowns, the circumcised, nor the disciples of the guru of Kartarpur.

Sherring says they are like the Nanak Shahi, only more rigid. They wear a peculiar uniform. The term is derived from the loud tone in which they utter their mantra, or sacred text, compared to the kuk or loud note of the kaku or kokila. The Kukapanthists intensely detest all other sects. They care little about the body after death. They hold that after the soul has left the body, the remains require no more attention, and may be put out of sight in any way convenient. They feast, give sweetmeats, and read the Granth incessantly when one of their sect is about to die, and after he is dead they read the Granth day and night, relieving each other at the task, for thirteen days, after which they give a feast. Bishu Singh, a fanatic leader, was executed in 1872, but his Granth, which was to be sent to the guru, was left in the Kuka temple in Lahore, and read by the men of his sect, who performed his obsequies. His ashes were given up on condition that there should be no demonstration by the relatives, and they were committed to the Ravi by his son, who took the remaining bones to Hardwar, according to the Hindu and not Kuka custom.—*Indian Public Opinion*.

KUK'HA, a race in the north-western Panjab, who occupy the rugged mountains along with the Bimba, inhabiting the hills westward from Kashmir to the Indus.

KUKHAR. TURKI. Poppy heads bruised in water; a narcotic drink.

KUKI occupy the country to the south of the Garo, Khasia, and Mikir areas, or the hill ranges of Garo, Jaintia, and Kachar, in Sylhet, Tipperah, and Chittagong, among the mountains to the north-east of the Chittagong province. They are found as neighbours of the Naga in Assam, and in contiguity with the Mugh of Arakan, and thus the hill country occupied by them extends from the valley of the Koladyn, where they touch on the Kumi, to Northern Kachar and Manipur, a distance of about 300 miles.

The Kachar old Kuki are arranged into three divisions,—the Rhangkul, the Khelma, and the Betch. The Kuki are also called Laungkta.

New Kuki came from the ruder parts of

Tipperah and Chittagong, and their form of speech is not always intelligible to an old Kuki. The Manipur dialects and that of the new Kuki are mutually intelligible. In 1848-49, four Kuki tribes—the Thadan, the Shingson, the Changsen, and the Lhungam—were driven into North and South Kachar and into Manipur, from their locations, by the Lushai people, who speak a Kuki dialect, but dwell farther south. They were driven back by Colonel Lister and his Sylhet light infantry. He entertained the new Kuki as soldiers, and they formed good outpost soldiers on the frontiers of both the Lushai and the Angami countries. The Kuki on the eastern frontier are commonly known by Tipperah. In physiognomy some of them are like the Manipuri, but the greater part bear more resemblance to the Khasiya tribes, having strongly marked Kal-muk or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, but far more muscular and strongly made; many of them with complexions scarcely darker than a swarthy European. The villages contain perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground. The sites of the Kuki villages are well chosen on the broadest parts of the highest ridges, with water near at hand, generally a small hill stream. Some of the chief villages contain as many as 200 houses, commodiously built on platforms raised between 3 and 4 feet from the ground. Every part of the house is formed of bamboo, there being but few trees of any kind.

Kuki of the Tipperah Hills are divided into the Umroi, Chutlang, Halam, Barpai, and Kochauk Kuki. Their only deity is Lachi, to whom they offer the head and neck of a cock. The Chittagong Kuki are divided into Chukma, Tipperah, Keang, and Susai Kuki.

The Kuki who came into Assam from the Chittagong Hills about the beginning of the 19th century, were in a state of nudity, but were soon induced to wear clothing. Since then, four large tribes of Kuki—the Thadan, Shingson, Changsen, and Lhungam—were defeated in a war with the Lushai, and fled into Kachar, where the British Indian Government allowed them to settle.

The Khong-jai Kuki, until lately, occupied the hills to the south of the Koupooee. Whilst in this position, little or nothing of them was known, but they caused fear from their vicinity. South of them lay the Poi, Soote, Taute, Lushai, and other tribes, better armed than they were, and of the same gens as themselves, but at feud with them. By these they were driven from their native hills, the task being rendered easier by the internal animosities of the Khong-jai themselves, and the Khong-jai are now scattered around the valley of Manipur, and thence through the hills to North and South Kachar. Thus they broke into distinct tribes; although occupants of the hills to the south of the valley of Manipur, their traditions do not give the southern hills as the place of their origin, but rather lead them to the belief that it was in the north.

The new Kuki clans are presided over by rajas and muntris. One, among all the rajas of each class, is chosen to be the Prudham or chief raja of that clan. The tradition of the Kuki respecting their origin is, that they and the Mugh are the

## KUKI.

offspring of the same progenitor, who had two sons by different mothers. The Mugh, they say, are the descendants of the elder, and the Kuki of the younger son. The mother of the younger having died during his infancy, he was neglected by his stepmother, who, while she clothed her own son, allowed him to go naked. Each man lives with his family in a separate house. The widows live in houses of their own (in this respect like the Naga and Kachari), built for them by the villagers. The men wear a large cloth, sometimes two, wrapped loosely round the body, and hanging from the shoulder to the knee. The women wear a short striped petticoat, reaching from the upper part of the body half-way down to the knee. Married women have their breasts bare, but all virgins are covered, wearing a cloth wound round the bosom underneath the armpits. They wear their hair prettily plaited at the back, the two ends being brought round in front, and tied just above the forehead in the form of a coronet. Like all hill people, the Kuki are dirty in their habits, very seldom washing their bodies. At 12 or 13, a boy is excluded from the family mansion at night, and compelled to take rest or share of the vigil with the young men in the watch-houses.

When a married man dies, all his friends assemble and bewail their loss. Vegetables and rice are cooked, and placed on the left side of the corpse, with a gourd or bottle. The object of the Kuki inroads on the plains was not plunder, for which they have never been known to show any desire; but they kill and carry away the heads of as many human beings as they can seize, and have been known, in one night, to carry off fifty. These are used in certain ceremonies performed at the funerals of their chiefs, and it is always after the death of one of their rajas that their incursions occur. The Kuki smoke dry the dead bodies of the rajas. His body is kept in this state for two months before burial, in order that his family and clan may still have the satisfaction of having him before them. Should a raja fall in battle by any chance, they immediately proceed on a war expedition, kill and bring in the head of some individual, hold feasting and dancing, and then, after cutting the head into pieces, send a portion to each village of the clan. This was done on the murder of the Kuki raja by the Ninzai Naga race. This is considered in the light of sacrifice to appease the manes of the deceased chief. The Kuki have been accused of cannibalism, and in one instance the charge seemed substantiated, but they disclaim the imputation with much vehemence.

In the spring of 1871, they made several inroads into Assam, for the purpose, as was alleged, of obtaining heads for the manes of a chief's daughter.

Puthen is their chief deity, he is benevolent; and Ghumvishve is a malignant deity. The Kuki likewise worship the moon. They have no professed minister of religion. The Thempu, their priest and diviner, is not hereditary, and his office is not coveted from fear of the initiatory rites.—*Cole*; *J. H. Reynold's Embassy of 1864*, *B. A. S. J.*; *Butler's Travels in Assam*; *Aitchison's Treaties*; *Dalton's Ethnol.*

KUKI. The Zakha and Kuki clans of the Afridi tribe hold the entire Kheibar pass from

## KULA-PARVATA.

Jamrud to Lundi Kotal, and are able to defy all the other sections combined. These turbulent hillmen break the most solemn engagement.

KUKRI. This Gurkha sword has a short handle and an incurvated blade, widening at the middle, and drawing to a point at the end.

KUL, HIND., of Lower Himalaya, a water-course; a lake. Kulahu and Kuli, land watered from a kul or canal.

KUL. KARN. One who pays revenue to Government.

KULA. SANSK. A family, a race, a tribe. Properly the got of a Hindu is his tribe, and Kula is the race. But Kula among the Rajputs means a tribe, and corresponds to the Afghan Khel. Gotra or Kula mean a family, and existed amongst Kshatriya, Vaisya as well as Brahmins. Gotra depends on a real or imaginary community of blood, and then corresponds to what we call families. Kula forms various compound words, as Kula-deva, household deity; Kulacharya, a family priest; Kulina, of a good family.

No Hindu house is supposed to be without its Kula-deva or tutelary divinity, but the notion attached to this character is now very far from precise. The deity who is the object of hereditary or family worship, the Kula-deva, is always Siva, or Vishnu, or Durga, or other principal personage of the Hindu mythology; but the Griha-deva or household god rarely bears any distinct appellation. In Bengal, the domestic god is sometimes the saligram, sometimes the tulsi plant, sometimes a basket with a little rice in it, and sometimes a water jar, to any of which a brief adoration is daily addressed, most usually by the females of the family. Occasionally small images of Lakshmi or Chandi fulfil the office, or, should a snake appear, it is worshipped as the guardian of the dwelling. In general, in former times, the household deities were regarded as the unseen spirits of ill, the ghosts and goblins who hovered about every spot, and claimed some particular sites as their own. At the close of all ceremonies, offerings were made to them in the open air, to keep them in good humour, by scattering a little rice with a short formula. Thus, at the end of the daily ceremony, the householder is enjoined by Menu—3,90 'to throw up his oblation (bali) in the open air to all the gods, to those who walk by day and those who walk by night.' In this light the household god corresponds better with the *genii locorum* than with the lares or penates of antiquity.—*Wilson's Hind. Th.*

KULAB, a hill state north of Badakhshan; its chief claims a Grecian origin.

KU-LA-DAN, a river of Arakan, in British Burma. Supposed to rise in the neighbourhood of the Blue Mountain, a peak in the Yoma range. After a course generally north and south, it falls into the Bay of Bengal at Akyab town, where it is called by Europeans the Arakan river. It is also written Koladyn.—*Imp. Gaz.*

KULAH. BURM. A native of India. Any foreigner. Qu. Kala. See Kling.

KULAM, also Cullam. TAM. A tank, a reservoir.—*W.*

KULA-PARVATA, in the geography of the ancient Hindus, are seven mountain chains of S. India. Of these are the Mahendra of Orissa; Malaya of Malabar, in the southern part of the

## KULASAIKERA.

Western Ghats; Sahya in the northern part; the Suktimat—? doubtful; the Riksha in Gondwana; the Vindhya in the eastern part of that range; and the Paripatru or Pariyatra in the northern part of the range.

**KULASAIKERA.** Arya Chakravarti is found in Ceylonese history as the name of a warrior who commanded an army sent by the Kulasaikera, who is called king of the Pandiyans, or people of the Madura country, which invaded Ceylon in 1314. The same title re-appears as if belonging to the same individual in or about 1371, when he is stated to have erected forts at Colombo, Negombo, and Chilaw, and, after reducing the northern division of Ceylon, to have fixed the seat of government at Jaffnapatam. He is mentioned as the first Pandiyan king, the patron of Agastya.—*Yule, Cathay*, ii. p. 422.

**KULBURGA**, a town in the Hyderabad territories, which was the capital of the first Muhammadan dynasty in the Dekhan, founded in the beginning of the 14th century by Ala-ud-Din Huan Gangawi Bahmani. The seat of government was subsequently transferred to Beder. Both of these places have magnificent domed tombs. Syud Muhammad Gessu Daraz, a holy man, known as Banda Nawaz, is interred here.

Kulbarga was central to the great body of the empire. The state fell to pieces with its own weight, and out of it were formed the kingdoms of Bijapur, Golconda, Berar, and Ahmadnagpur; each of these subsisted with a considerable degree of power, until the Moghul conquest; and the two first preserved their independency until the time of Aurangzeb. The five monarchs of these kingdoms, like the Cæsars and Ptolemies, had each of them a name or title common to the dynasty to which he belonged, and which was derived from the respective founders. Thus the kings of Kulbarga were styled Bahmani; those of Bijapur were styled Adal-Shahi; those of Golconda, Kutub-Shahi; and those of Ahmadnagpur and Berar, Nizam Shah Bhairi and Imad Shahi. Their histories are to be found in Ferishta, Khafi Khan, and the *Tarikh-i-Shahab-ud-Din*, Kazi of Ahmadnagpur.—*Rennell's Memoir*, p. 79; *Orme's Historical Fragments*, p. 36; *Elphinstone*.

**KULDJA**, a town in Central Asia, at which was signed a treaty between the Russians and Chinese, 12th-24th February 1881. According to the 16th article, the Chinese Government agreed to 'diminish proportionately to the value the export duty on some kinds of tea of inferior quality' exported to Russia by land.

**KULEAH. PERS.** A robe exactly similar to, but worn over, an al-khalig.

**KULI, TAM.** Kuri, **MALEAL.** A measure one foot square.—*W.*

**KULI. TURK.** A slave. Nadir means wonderful, and is used as an epithet to describe the Almighty. The name of Nadir Kuli therefore signified the slave of the wonderful, or of God. When he was promoted by the favour of Shah Tamasp to the dignity of a khan, he took the name of that monarch, and was called Tamasp Kuli Khan; but on reaching the throne he styled himself Nadir Shah, resuming his original name of Nadir.—*Malcolm's Persia*, ii. p. 46.

**KULIN**, a race of Brahmans in Bengal who are deemed by other Brahmans to be of very pure descent, and in consequence many are

## KULLAH.

anxious to wed their daughters to them. As a result, the Kulin men are great polygamists, and in the middle of the 19th century a pamphlet gave the following amongst others:—

	Age.	Wives.
Bhola Nath Bannerjee, . . .	55	80
Bhugwan Chatterjee, . . .	64	72
Purna Chunder Mookerjee, . . .	55	82
Mordu Sudu Mookerjee, . . .	40	56
Tituram Ganguly, . . .	70	55
Ram Moy Mookerjee, . . .	50	52
Boido Nath Mookerjee, . . .	60	50
Shama Churn Chatterjee, . . .	60	50
Nobo Coomar Bannerjee, . . .	52	50
Ishan Chunder Bannerjee, . . .	52	44
Jodu Nath Bannerjee, . . .	47	41
Shib Chunder Mookerjee, . . .	45	40

Pandit Isvara Chandra Vidyasagar wrote a pamphlet in Bengali, entitled 'Polygamy—Should it be abolished or not?' Most of these marriages are sought after by the relations of the girls, to keep up the honour of their families; and the children of these marriages invariably remain with their mothers, and are maintained by the wives' relations: in many cases a Kulina father does not know his own children. Kulina women in Mr. Ward's time furnished a large number of the common women of Calcutta. The children of Kulina women, born while in their own father's house, are never owned by these husbands. In the year 1815, some Hindus proposed to petition the British Government to prohibit Kulin Brahmans marrying so many wives. The Kulin tribe take the suffix honorific names of Mookerjee, Chatterjee, Bannerjee, Ganguly. The Hindus of Calcutta, styled Ghose, Bose, Dutt, and Mitra, are Sudra tribes who accompanied the Kulin Brahmans into Bengal.

Shib Chunder Bose tells us (p. 232) that Oodhoy Chunder, a Brahman of Bagnapara, had 65 wives, of whom he had 41 sons and 25 daughters; Ramkinkur, a Brahman of Kushda, had 72 wives, 32 sons, and 27 daughters; Vishnu Ram, a Brahman of Gundalpara, had 60 wives, 25 sons, and 15 daughters; Gouri Churn, a Brahman of Tribani, had 45 wives, 32 sons, and 16 daughters; Rama Kanth, a Brahman of Bhudarani, had 82 wives, 18 sons, and 26 daughters. He died in 1810 at the age of 85, but married his last wife only three months before his death.—*Ward*, iii. pp. 181, 268.

**KULK**, in Khorasan, a fine goat's wool. Goat's hair enters extensively into the coarser woollen manufactures of Khorasan; beneath the coarser external hair of these animals, a wool called kulk is obtained, little inferior to the fine wool of Tibet, and from which various articles of clothing are made.—*Fraser's Khorasan*, p. 390.

**KULKARNI. MAHR.** A village accountant. The Kulkarni and Karnam of the Dekhan and south of India is the Patwari of Hindustan and the Tallati of Gujerat.

**KULLA. HIND.** Heaps of grain threshed in the open field, preparatory to being divided and housed.—*Rajasthan*, ii. p. 63.

**KULLAH. PERS.** Literally a hat; applied by the Afghans to crowned heads, also to hat-wearing natives of Europe. The use of the kullah of black lambskin is universal among the Persians. Kullah-zarra, a chain-armour cap or head-piece. Zarra-baktar is armour. Kullah-ark, CHIN., is an embroidered cap.—*Ouseley's Tr.* i. p. 208.

## KULLEN.

**KULLEN**, a predatory race in Pudukottah, Madura, etc. Their name is also written Kallan, and plural Kallar. See Kollar.

**KULLORA** and **Talpur** are Sind tribes which furnished its last two dynasties. The Kullora trace their descent from the Abbasside khalifs, and the Talpuri from Mahomed, but both seem to be Baluch. The Talpuri (Tal or Tar, Borassus flabelliformis or palmyra, and Pura, a town) amount to one-fourth the population of Hyderabad, which they call Lohri or Little Sind. There are none in the thul. The Kullora dynasty ruled in Sind in the 18th century, and their descendants are still residing at Hajipur in the Dehra Ghazi Khan district.

**KULLU**, a valley and revenue subdivision of the Kangra district of the Panjab, lying between lat. 31° 20' and 32° 26' N., and between long. 76° 58' 30" and 77° 49' 45" E.

**Kullu** or **Kulu**, in the N.W. Himalaya, consists of the mountain basin of the Beas and the west bank of the Sutlej. Sultanpur, its capital, is elevated 4584 feet. The chain bounding the Sutlej on the west is considerably higher than that on its east bank, and is crossed into Suket by the Jalauri pass, elevated 12,000 feet. The province of Chamba bounds it on the west, and the physical features of Kulu and Chamba are similar. The poorer Kulu people wear only a blanket wound around the waist, and one end flung across the shoulders and pinned across the chest; men and women often dress alike, but the long hair of the women is plaited in one tress. The natives of Bashahir, Sukeit-Mundi, and Kulu in the Kohistan of Jalandhar, have all sallow complexions, and seem all of the same race. In the hills of Kulu and Kangra are the Gujari and Guddi races, who cultivate little, and keep herds of buffaloes, and flocks of sheep and goats. They claim certain beats of the forests as their varisi, or ancestral property, subject to the payment of pasturage tolls. The forests of the lower hills are apportioned out among the Guddi or shepherd-herds of the Snowy Range, who in the winter season bring down their flocks to graze. In the same manner the Gujar with their buffaloes take up divisions on a hill-side, and carefully respect their mutual boundaries. A kingdom of Kulu, too, is placed by Hiwen Thsang at 700 li, or 117 miles, to the N.E. of Jalandhar. Gold is found in Kulu. Native gold-washers earn two or three annas a day by extracting from the river sand a very fine dust. The chief castes are Kanet and Dagi. Polyandry still prevails in Seoraj, but has almost died out elsewhere. It consists of a community amongst brothers of wives and all their goods, and they regard their women as farm labourers.

About Subathu one sometimes sees infants wrapped up like little mummies, and laid in such a position that a small rill of water falls on their heads. These infants are usually watched by some elderly female whilst their mothers are employed in the fields. The natives believe that this ordeal strengthens the children and renders them hardy, and that it cures dysentery and various other diseases. But the common object is to keep them asleep, and this is found to be a most effectual means of so doing. The Kulu people dread the evil eye, and have recourse to witch-finders, who feign the power of discovering

## KULZUM.

evil spirits, which wander over the mountains in the tangible form of witches. If a cow or other living creature die, its death is attributed to some evil eye, and a witch-finder is employed to discover it. This impostor having selected some old woman who had no means of propitiating him by gifts, placed his victim in the centre of a group, whilst all interested in the case sat around her in a circle. He then danced round the poor creature, and ultimately nodded his head towards her, whereupon all the lookers-on did the same, which coincidence was deemed a sufficient proof of guilt. Formerly she was subsequently condemned to be burnt to death. But since that district became a British province, and these inhuman proceedings have not been allowed to take place, they declare the victim of their superstitious credulity an outcaste, and refuse her the commonest necessities of life; thus she is abandoned to her fate, and would probably starve to death, but for the timely gift of a goat or a sheep by some one of her relatives to the witch-finder, who forthwith fastens the guilt on some other person, in the hope of extorting in a similar manner from the relatives of the last accused. — *Cleghorn's Panjab Report* p. 89; *H. J. et T.* p. 203. See Ladakh.

**KULLUKA**, an ancient commentator on the Institutes of Menu.

**KULLUR** or **Belaspore**. Its Rajput rulers had estates on both sides of the Sutlej, but the sumud given to raja Muher Chund in 1815 confirmed to him the eastern portion only. In acknowledgment of services during the mutinies in 1857, the raja received a dress of honour of Rs. 5000 value, and a salute of seven guns. The revenue of this State is not less than Rs. 70,000. The population amounts to 66,848.

**KUL TEAK**, a scarce variety of the teak tree in the Wynaad, about Sultan's Battery. It is considered superior to the common teak. — *M'leor, M.E.*

**KULTI** or **Kullu**. **TAM**. Gram or horse gram, *Dolichos biflorus* or *D. uniflorus*. *D. biflorus*, the two-flowered bean, is grown in fields after the rains, and chiefly used for cattle; when given to horses, it must first be boiled; they soon become very fond of it, and keep in as good condition as upon any other grain. The Bengal gram or cheena is the *Cicer arietinum*.

**KULUMB**, the name of several towns in the south of India. One of these is Colombo, the seat of government in Ceylon, which has a population of 40,000 people. It seems to have been selected by the Dutch from the proximity of the cinnamon gardens, for it has no other recommendation. It was visited by the Portuguese in 1505. It capitulated on the 16th February 1796. It is on the west coast of the island, in lat. 6° 56' N., and long. 79° 53' E., and exports largely to Europe. Colombo is mentioned in Singhalese historical annals so early as A.D. 496; the name is said to signify a seaport. This and Covelong, south of Madras, and Quilon of the western coast, are all the same name, Kulumb. — *Horsburgh; Surr.*

**KULUNG**. **HIND**. The kulm fowl of the Bombay side of India is the *Grus cinerea*, the European crane. It visits India in great flocks in winter, but wholly disappears in the breeding season. It is also called the karranch.

**KULZUM** represents the ancient *κλυσμα*,

## KUM.

situate at the northern extremity of a bay, in lat. 28° 50' N., and long. 63° 20' E., according to Ptolemy. But, says Hamd Allah Cazvini, the Sea of Kulzum is likewise called Bahr Ahmar or the Red Sea. Hameir or Hamyar is bestowed by the Persian geographer on another gulf. Natives of India regard the Bahr-i-Kulzum as the Caspian Sea.—*Ouseley's Travels*, i. p. 28.

KUM, in lat. 34° 45' N., and long. 50° 29' E., a town in Irak-i-Ajam or Persia, 80 miles on the road from Teheran to Isfahan. The tomb of Fatima, the sister of the Imam Raza, is there; and it is the most celebrated of the sanctuaries of Persia. With Muhammadans it is a favourite place of burial. See Asylums; Bast.

KUMALA, the son of Asoka. A legend regarding him proves the antiquity of the practice of placing eyes on the outside of Buddhist temples. In a former birth, Kumala is said to have plucked the eyes from a chaitya, for which he was punished by the loss of his own in the next birth; and because he then presented a pair of golden eyes to a chaitya, he was afterwards born as the son of Asoka, with eyes beautiful as those of the Kumala bird, from which circumstance he obtained his name.

KUMAON, a district in the N.W. Provinces of British India, including Kumaon proper, Kali Kumaon, and the Bhabar; it lies between lat. 28° 55' and 30° 50' 30" N., and between long. 78° 52' and 80° 56' 15" E.; its area is 6000 square miles, and population, in 1872, 433,314 persons. Kumaon district consists, first, of the sub-Himalayan ranges, and, secondly, of the Bhabar or waterless forest, averaging from 10 to 15 miles in breadth, which stretches between the mountains and the Terai. The original Khasiya, or inhabitants of Khasdes, mentioned by the Hindu law-giver Menu some 2500 years ago, were Hindus, and identical with the modern tribe of Khasiya. The Dom rank as the lowest of the Khasiya, and until the British occupation they were the predial slaves of the landholders. Every crag and summit has its local deity and shrine, at which kids are offered in sacrifice; at the larger temples at river junctions, buffaloes are similarly slaughtered. The obnoxious custom of polyandry is here unknown, but polygamy is frequent. The Bhabar or southern portion is about 10 to 15 miles broad. It consists of the loose alluvial detritus of the lower hills. It is of considerable elevation, with a total absence of running water, but is bounded on the south by a line of springs which mark the northern boundary of the Terai district. Up to 1850, the Bhabar was an almost impenetrable forest, given up to wild animals, and is still mostly unreclaimed jungle. Elephants are found in the Bhabar and the forests bordering on the Siwalik Hills. The mura fly is very troublesome in the months of April and May. Limestone, sandstone, slate, gneiss, and granite constitute the principal geological formations of the district. The majority of the Hindus belong to the tribe of Khasiyas, identified by some with the inhabitants of the Khasya Hills in Assam. The crests of the watershed range which separates the Indus and Sutlej systems, is in general very great; the Niti pass is 16,570 feet above the sea, the Mana pass is 18,760 feet, the Juhar or Milam pass, 17,270, and that of the Lanpya Dhura pass in Byans, 18,000. The elevation of the Terai varies from

## KUMARI.

600 to 1000 feet. The first mountain range rises 4300 feet, and the second 7700 feet. Srinuggur, in a valley on the banks of the Alaknanda, is 1500 feet. The mountains of the outer ranges rise to 7000 feet in many places, and in the interior attain to 10,000 feet; while still farther north many rise to 20,000, and a few above 24,000 feet, and Nandadevi 25,750 feet. The highest mountain west of Nepal is in this province. The loftiest, as elsewhere in the Himalaya, are never on the axis of the chain, but are still farther north, and its great elevation may be judged of from the heights of the passes over it. Of these, proceeding from the eastward, may be mentioned the

	Feet.		Feet.		Feet.
Lanpya, .	18,000	Niti, .	16,570	Naini Tal, .	6,500
Lakhur, .	18,400	Mana, .	18,760	Bhim Tal, .	4,000
Balch, .	17,700	Almora, .	5,500		

The vegetation of Kumaon includes fully 2000 flowering plants.

Kumaon and Garhwal furnish gold, copper, iron, lead, sulphur, borax, soapstone, silijit or native sulphate of alumina, gypsum, graphite, lignite, asbestos. The Pakhri copper mine is in Pargana Nagpur in Garhwal, also at Rai in Gangoli, at Siri in Barabisi, and at Sor.

Kumaon porters carry their loads on their heads; those of Garhwal on their backs.—*Imp. Gaz.*

KUMARA is the Hindu god of war, and is supposed to be the analogue of Mars, the Roman god of war. Kumara was the son of Janavi (Juno), as Mars was the son of Juno, and like as the Roman Mars was produced by the agency of Vulcan, so was Kumara by the Hindu regent of fire. Kumara has the peacock as his companion, and this bird was likewise sacred to Juno; and as the Grecian goddess is fabled to have had her car drawn by peacocks, so Kumara (the evil-striker) has a peacock for his steed.—*Tod's Rajasthan*, i. p. 596. See Ku.

KUMARA. SANSK. A youth, a young boy, a prince, vernacularly Kunwar, or Kuar, or Coour. Kumari, vernacularly Kunwar, a maiden, a young girl, a princess; a name of the goddess Durga, to whom, as a maiden, a temple has been erected at the extreme south of the Peninsula, at the cape known to Europe as Comorin. The author of the Periplus states that at the town of Komar, where there is a fort and a harbour, people came to bathe and purify themselves, for it is related that a goddess was once accustomed to bathe there monthly. Cape Comorin formerly ranked as one of the five sacred bathing places, and the monthly bathing in honour of the goddess Durga or Parvati is still continued, but the number of visitors to it is now very small.

KUMARA, four or five mind-born sons of Brahma. They declined to create progeny, and remained pure and innocent.—*D.*

KUMARAKURU TESIKAR, author of several poems, of which Nitineri Vila-Kham is the best. Two juvenile compositions, Tirumutur Kalivenpa and Minaksi Pillai, TAM., are also well known. He was born at Strivy-guntam, in Tinnevely, in the 17th century, and is said to have died in Benares.

KUMARA SAMBHAVA, a poem by Kalidasa in 16 cantos, parts of which have been translated by Stenzler into Latin, and by Griffiths into English.—*D.*

KUMARI, of Mysore and Canara, is the Punam

of Malabar, the Punakad of Salem, the Chena of Ceylon, Dhya in Central India, Jhum in Bengal, Kil in the Himalaya, and the Tungya of Burma. It is a rude system of culture, followed in all the countries wherein secluded tribes and others clear parts of the forest. The Kumari cultivators earn a cheap but wretched subsistence, and live in miserable huts. The Irular and Kurumbar races on the Neilgherries, the Malai also on the Shevaroyes, the Punam cultivators in Malabar, the Kumari cultivators of Canara, and the Karen in Burma, all endeavour to obtain a precarious subsistence by scattering grain after burning the jungle, and thus avoid, to them, the irksome restraints of civilised life. A hill side is always selected, and at the close of the year a space is cleared. The wood is left to dry till the following March or April, and then burned. The ground is then sown with Italian millet, *Panicum Italicum*, as also with rice, *Oryza sativa*. In Canara, the seed is generally sown in the ashes on the fall of the first rain, without the soil being touched by a plough. It is fenced and weeded, and the crop gathered towards the end of the year. A small crop is taken off the ground in the second year, and sometimes in the third, after which the spot is deserted for 7, 10, or 12 years, until the jungle grows sufficiently high to tempt the tribe to renew the process. In Ceylon, the Chena lasts two years, and includes the culture of chillies, yams, sweet potatoes, cotton, hemp, etc. About the middle of the 19th century, in Bekal, the most southern taluk of Canara, 25,746, or one-sixth of the rural population, were engaged in it, but north of that taluk it was carried on by the jungle tribes of Malai Kader and Mahratai to the number of 59,500. Kumari was then prohibited in Mysore, and under great restriction in the Bombay Presidency; and the Madras Government, in 1860, prohibited it in Government forests, without special permission, which they commanded to be given sparingly, and never in timber spots. Mr. Cannan, a coffee planter of Wynad, says that in a spot thus treated, only wood re-grows unfit for any building purposes, and he had never been able to get coffee to grow on it.—*Dr. Cleghorn in Reports to the Madras Government, 1858, etc.; Cleghorn, Forests and Gardens of India, p. 126.*

KUMARILA BHATTA, a controversial Brahman of eminence, who is supposed to have lived at the end of the 7th century of the Christian era. Dowson says he was styled also Bhattacharya, also Kumarila Swami, a celebrated teacher of the Mimamsa philosophy, and opponent of the Buddhists, whom he is said to have extirpated by argument and force. He was prior to Sankaracharya, in whose presence he is said to have burned himself.

KUMBHA, also Kumbi and Kumbhi, *Careya arborea, Roxb.* Its fibre is employed in the Himalaya as slow match for matchlocks.

KUMBHAKA. SANSK. Part of the Brahmanical ritual for obtaining control of the external senses. It consists of a suspension of breathing by closing both nostrils.

KUMBHAKARNA, a brother of Ravana, king of Ceylon, of gigantic stature. He fell in battle, killed by Rama.

KUMBHUPATIA, a sect of Hindu dissenters, lately founded in the Sumbulpur district, and known as Kumbhupatia, from the fact that its

followers wear ropes of bark round their waists. They allege that their religion was revealed to 64 persons in 1864 by a god incarnate, whom they style Alekhswany, that is, the Lord,—whose attributes cannot be described in writing. They believe in Hindu deities, but do not respect images, saying that it is impossible to represent a Supreme Being whom no one has ever seen. They are subdivided into three classes, two of which renounce the world and make no distinction of caste, while the third lead a family life. Their habits are said to be very filthy, and they take no medicine in illness, but rely solely on divine help. In 1883, a party of 12 men and 15 women forced their way into the sacred temple of Jaganath at Puri. They were naked, but for the bark ropes worn round the waists. They had come from the Central Provinces, and boldly avowed their intention of burning the Jaganath idol, in order to show the unregenerate Hindus the futility of their religion. As there were a thousand other pilgrims about the temple, an attack on the idol never got beyond a scrimmage, in which one of the fanatics was killed. The rest were seized, and punished with three months' rigorous imprisonment. Kumbhupatia are spread throughout 30 villages in the Central Provinces. They were converted by a mendicant who appeared amongst them in the year 1864, and revealed himself as the incarnate god Alekhswany from the Himalayan heights. He died a short time afterwards, leaving 64 chief disciples, who with their followers now worship him as a god. They do not believe in images, or in medicine, the only physic they take being a little earth and water. Their habits are filthy but ascetic, and they are pledged to a rigid celibacy, which has led to a split in the sect. One of the chief disciples was too intimate with one of his female devotees, but he told his scandalized followers that she was going to give birth to Arjun, 'who would root out all unbelievers.' The child was a girl, and many of his followers left him on her birth. He convinced the rest that it would be this girl's duty to destroy all unbelievers by means of her charms; but as soon as they were easier in mind the girl died, and many more of his followers departed; the residue being able to believe everything regarding him with greater fervency than ever. He erected an altar, over which he and his wife sat in the morning. His followers worshipped them, and moved round the altar until the time for their morning meal arrived, when their feet were washed with milk, which was afterwards drunk by their adherents. The rest of the sect have taken another master, and if they break any of the sect rules, tell a lie, or commit a crime, they are forthwith excommunicated. A criminal class called Pan have been converted to the Kumbhupatia religion, and crime has been considerably reduced.

KUMB-KA-MELA. HIND. A sacred fair at Hardwar, held every twelfth year. See Mela.

KUMBOH, a Sudra caste of the Panjab, numerous at Lahore.

KUM FA, the Chinese tutelary goddess of women and children, the Venus genetrix of the Chinese. She was a native of Canton, and lived during the reign of Ching Hwa, who ascended the throne A.D. 1465. She was, as a young girl, a constant attendant on all the neighbouring temples, and is said to have had the power of



communing with departed spirits. Becoming tired of the world, she committed suicide by drowning. When her body rose to the surface, and was placed in a coffin, a sandal-wood statue of her was burned, but was replaced by one of clay. Her principal temple is in the Ho-nan suburb of Canton. Her votaries are principally wives who wish to become mothers. She has 20 attendants.

Shay-Tseih is the Chinese god of the land and grain.

Fung-Fo-Shan are the wind and fire gods of the Chinese.—*Gray*, p. 163.

KUM FERÖZ RIVER, across which Amir Azan Delemi built the Band-i-Amir or Bendamir. Aras is a modern name of the ancient Araxes, the Awerma of the Puranas, now called Kum Feröz. It leaves the foot of the rock Istakhr. The snowy Ardegan mountains are the same with those which presented so formidable a barrier to Alexander's progress, and by whose slopes he descended into Persia in his advance on Persepolis. Towards the north of Armenia runs the Araxes, with its numerous tributaries. This river, which at its commencement, owing to its many affluents, bears the Persian appellation of Hazara, springs from the side of Bin Gol, or mountain of a Thousand Lakes, about 30 miles south of Erzerum, and nearly in the centre of the space between the eastern and western branches of the Euphrates. Its course, from its first spring near Jabal Seihan, is almost N.E. for 145 miles through Armenia, when it turns eastward, being then near the frontier of Kars; this proximity continues for 110 miles. The sources of the Aras and those of the north branch of the Euphrates are about 10 miles from one another. According to Pliny, those sources are in the same mountain, and 600 paces asunder. In modern times, the north-eastern districts, along the banks of the Araxes, intervening between Azerbaijan and Georgia, have been in general subject to the sovereigns of Persia.

KUMHAR is a potter. It is a name derived from the Sanskrit Kumbhakara,—Kumbha meaning a water jar. The potter caste manufacture all kinds of earthen vessels, whether for domestic or general use. These are made by the hand, and often display considerable ingenuity.

KU-MI, also Ka-mi, a race in Arakan, in lat. 21° N., and long. 93° E., in the valley of the Koladyn river, which disembogues at Akyab. They assert that they once dwelt on the hills now held by the Khyen. The Ku-mi of Arakan chiefly inhabit the Koladyn and its feeders. The Khy-oung-tha and Khu-mi or Kum-wi (properly Ku-mi) of the middle basin of the Koladyn belong to the Burman family. Their language has been partially examined by Captain Latter, who says it is evidently cognate to the Rakhaing form of the Burman. The majority of its words, however, are non-Burman. The Ku-mi are fair, with small features, are divided into 27 clans, and the estimated number of the people is about 12,000. Of this tribe there are two divisions, called by themselves Ka-mi and Ku-mi, and by the Arakanese Awa Ku-mi and Aphyia Ku-mi.

KUMIRAH, a variety of the elephant in Kachar.

KUMIS. TARTAR. Ma-ju-tsiu, CHIN. The ordinary drink of the Tartars, a spirit made of mares' milk. Mares' milk has 17 per cent. of

solid matter and 8 per cent. of sugar of milk, which renders it very liable to undergo alcoholic fermentation. They pour the milk into a large leathern vessel, and when they have got a considerable quantity, beat it till it begins to ferment like new wine. When it becomes quite sour, they beat it again violently, and then draw off the buttery part. The fermented whey makes a brisk sort of liquor, with an agreeable acid flavour, very intoxicating to those not much accustomed to it. The Tartars also make, from goats' milk, a kind of butter, which they boil and keep for winter use in goats' skins, and though they put no salt in it, it never spoils. After they have taken off the butter, they boil the curd again to make cheese, which they dry in the sun, and which is as hard as iron; these cheeses they put into sacks for the winter store, and when the supply of milk becomes scanty, they put this hard, sour curd into a leathern vessel, pour hot water upon it, and beat it till it liquefies; and with this acid drink they have to content themselves during the time of year so severely felt by the pastoral nations. The Tartars live chiefly on their flocks and the produce of the chase.—*Huc's Christianity*, i. p. 209; *Smith's Chin. Mat. Med.*

KUMMALAR, in the Malabar country, an artificer. The Ainkudi Kummalar of Malabar are the five artisan castes,—the Ashari or carpenter, the Mushari or brazier, the Tattan or goldsmith, the Perning-Kollen or blacksmith, and the Tol Kollen or tanner. These five castes follow the custom of marrying one girl among three or four brothers, and this custom is followed in some parts of Malabar by the Iyver, Juver, or Teer, toddy-drawers. Kookel Keloo, a Nair, a district munisiff in Malabar (No. 48 of the Madras Literary Society's Journal of 1859, pp. 52), says the Iyver or Teeyer (toddy-drawers) are a section of the servile class of people who, during the time of the Brahmans and Perumals, came to Malabar from Ceylon to earn their livelihood. It cannot, however, be accounted for, how they in many parts, though not throughout the whole of Malabar, came to adopt the beastly custom of the Kummalar of the country, of a single girl being married to three and four brothers; and likewise, in some parts of the country, where this sad custom is not so generally prevalent among them, the practice of taking their deceased brothers' widows for wives, as the Musahman Moplah do. It is only in the taluks of Nidunganad, Kuttanad, Chowghat, and some parts of Vettutnad, and a few adjoining spots in South Malabar alone, that a woman among the Nair is kept at the same time by two or three different men, who are, though, never brothers. It is, however, very possible that the Teeyer may have taken the idea from this latter error, and themselves fallen into the other and more shameful one; or perhaps they observe the custom, as they in general are, as a document in its beginning shows, sprung from Kummalar or the Kummalar from them, through their then frequent intermarriages. The document calls them also Iyuvabaiyer, a word equally low and contemptuous in Malabar, and of the same meaning as the word Kummalar. 'Moreover, amongst the Nair of the whole of North Malabar (that is to say, from part of Coorombranad as far as Mangalore), though sometimes unchaste practices occur in their families, yet I can most confidently



assert that the above abominable custom of one woman being kept by two or three men at the same time, never in ancient or modern time was once known. A Nair there will, though, occasionally marry two or three women in succession, if the first or second prove barren, or all the children born die, or from any other like cause or domestic difference. Many of the Teeyer also of that part of the country do, in some measure, follow the custom of the Nair; but the Teyette (Teeyer women) of the remaining Teeyer there are notorious harlots, and become the concubines of strangers of any caste or religion, and this without the least prejudice to their own caste, or any loss of esteem in society; on the other hand, any such act proved against any females of the other castes, subjects the person to excommunication from caste, banishment from society, and all religious advantages. The Teeyer females of South Malabar do not, though, so readily as those of the north, yield themselves to this disgraceful practice. Owing to the very great number of castes, and the peculiar and different manners and customs in various parts of the country, the superficial inquiries of most foreigners have led them into error, and in their works they generally ascribe the same pernicious practices to all castes and parts of the country indiscriminately.

‘However, the Nair, Teeyer, and, indeed, all the other numerous castes of Malabar (including the Cochin and Travancore countries, these being indeed the most striking in this respect), are in some way or other in a greater or less degree of error; and reformation therefore is indeed much needed among them all. It is, though, very lamentable to find them dormant in their original state of depression, and not seeking for reformation, rather growing blindly proud of their vain and different castes and privileges, and ready to run any risk, even that of hazarding their lives, only to preserve their castes.’—*Madras Lit. Soc. Journal*, pp. 52-54 of 1859.

**KUMMERBAND.** HIND. A sash, a waistbelt, a girdle of the loins.

**KUMMUNGAR**, in Bengal, a bone-setter.

**KUMPIL** is a place of sacred resort amongst the Jains, where they annually bury an image of one of their Tirthankara, and has been immemorially established among them as a holy city.

**KUM-QUAT.** CHIN. *Citrus Japonica*; fruit about the size of an oval gooseberry, with a sweet rind and sharp acid pulp. Preserved in sugar, according to the Chinese method, it is excellent. Groves of the Kum-quat are common on all the hill sides of Chusan. The bush grows from three to six feet high, and when covered with its orange-coloured fruit is a very pretty object.

**KUM-RUDI**, men who have adopted the Chinese system of secluding themselves from the rest of the world.—*De Bode's Travels*, p. 22.

**KUMULULU**, a place 35 miles S.W. from Shivelliputtun, and 70 miles from Cape Comorin, has an unfinished Hindu rock temple of great elegance. It is supposed to have been erected to mark the triumph of Siva over Mahavira.—*Ferguson*.

**KUMUT**, or bark cloth from the river Baram, supposed to be from a species of *Artocarpus*, is worn by the Kyan race when mourning their dead.—*Royle, Fib. Pl.* p. 341.

**KUN** or Khon, a tribe of the headwaters of the Kolady river, beyond the Arakan boundary. The dialects of the Lung-Khe and Shendu have special affinities with the Kyan, Khy-eng, and Ku-mi. The Kun language also pertains to this group.

**KUNA**, a Pandiya king of the 9th century, who was a follower of Samanal doctrines, which are supposed to mean those of the Jaina or Buddhist sect.

**KUNAVIRA PANDITAR** was born near Chingleput. He wrote two treatises in poetry, one called *Neminatam*, and the other entitled *Venpapattiyal*.

**KUNAWAR** is a subdivision of Bashahir State in the Panjab. It is a rugged, mountainous country, and lies between lat. 31° 16' and 32° 3' N., and long. 77° 33' to 79° 2' E.; area, 21,000 sq. m.; pop. 10,000. It is bounded on the N. by Spiti, on the E. by Chinese territory, on the S. by Bashahir and Garhwal, and on the W. by Kullu.

Kunawar is usually divided into Upper and Lower Kunawar, and includes the upper part of the Sutlej basin. In Lower Kunawar the population consists of mixed Tibetan and Hindu races, the Turanian element preponderating in the north, while the southern region is inhabited by people of Aryan type. In physique, the Kunawari are tall, athletic, well made, and dark skinned; while their character stands high for hospitality, truthfulness, and honesty. Alone among the neighbouring hill tribes, they successfully resisted the Gurkha invasion, and so completely baffled the enemy by breaking down bridges, that the Gurkhas entered into a convention by which, in return for a tribute of £750 per annum, they agreed to leave the valley unmolested. The religion of the Kunawar people shows the same mixed origin as the ethnical peculiarities. The northern villages profess Buddhism of the Tibetan model; in the south, Hinduism prevails; while the middle region shades off gradually from one faith into the other, producing grotesque mixtures of ceremonial and belief. At Kanum, half-way across the tract, the Tibetan sacred books are in use, and the Lama priests are there, but the Hindu veneration for kine still exists, and the distinctions of caste survive; while at Hangrang, on the northern frontier, Buddhism assumes the pure Tibetan form.

The Tartar husbandmen have a custom similar to those of Scotch farmers, who plait the first corn cut three-fold, and fix it over the chimney-piece till next harvest, when it is renewed. The Tartars use three ears of barley, which they paste outside above the door. Polyandry is general in Kunawar from the higher classes to the lowest Chamars, one family having one wife, the elder brother being the more special husband. It is called *Kurpa*. Polyandry prevails also in Chinese Tartary and in the hilly tracts towards the plains. Besides this drawback on the increase of the population, there is another peculiar to Chinese Tartary and the adjoining countries; that is, celibacy, which is professed by numbers of the inhabitants; and in some villages the monks or lamas and nuns form almost half the population.

At all the elevated passes there are a number of square piles of stones, called *Shughar*, upon which passengers usually place a piece of quartz, or attach rags to poles, which are fixed in the

middle. There are also several Shughar on the neighbouring heights, sacred to the deota or spirits of the mountains, who are supposed to inhabit the loftiest and most inaccessible points, especially where there is much snow. The Shughar at the passes are erected by travellers, but those on the higher peaks are commonly made at the expense of some wealthy pilgrim not much accustomed to the mountains, who has succeeded in crossing a pass, which is reckoned an arduous undertaking by an inhabitant of the plains.

The Tartars are called by the Kunawar inhabitants of the lower parts, Zhad, Bhoteah or Bhutani, and their country is often named Bhot and Bhutan; the Tartars are very different in appearance and manners from the inhabitants of Lower Kunawar; all those of Bashahir were formerly under the Chinese. The Tartars of Kunawar are not so stout as those farther to the eastward, and have less of the Chinese features, are muscular, well made, and tall. The people are fond of dancing and singing, and they have several annual festivals, which they celebrate with a degree of joy scarcely known amongst other Asiatic nations. The greatest festival is called Mentiko, which prevails throughout the whole of Kunawar; it is held in the beginning of September; its origin is not known. All the people who are able to move leave their villages, and ascend the nearest hill; they proceed slowly, making a circuit of several days, and this is a time of the greatest festivity. They adorn themselves with garlands and flowers, and sing and dance to the sound of music, which is much more melodious than the tunes of Hindustan. They have all sorts of amusements, run foot and horse races, when the ground will admit of it, perform feats of agility, feast, and drink.

The language shades off, like the religion, from the Tibetan in the north to Sanskrit dialects on the Indian side. In Lower Kunawar, the preponderating language is Hindi, and is called Milchan, but the Bhot preponderates in Upper Kunawar. The Lubrung or Kanum and the Lidung or Lippa are varieties of the Milchan. In Sungnam, the word Theburskud is used to designate all variations from the regular form of speech. The fleshy and stone fruits of Kunawar are the grape, apricot, peach, apple, walnut, and mulberry. Sungnam is famous for its apples, Akpa for grapes, and Pangri for walnuts. From Kanum to Miru ridge, in Upper Kunawar, are to be found the *Cedrus deodara*, *Pinus Gerardiana*, *P. excelsa*, *Abies Smithiana*, *Abies Webbiana*, *Juniperus excelsa*, *Populus alba*, *Juglans regia*, *Corylus column*, *Armeniaca vulgaris*, *Pyrus malus*, *Cerasus puddum*, *Quercus ilex*, and *Salix alba*.—*Cleghorn, Panj. Report*, p. 58; *Imp. Gaz.*

**KUNAWEZ.** HIND. A Bokhara and Persian fabric of plain shot silk, with a thread, say of green one way, and red the other; it is the same, but a finer fabric, than the Dariyai dhupchān.

**KUNBI**, a Mahratta race engaged in cultivation. They are also the main body of the cultivating population of Gujerat, where they are the chief owners of the soil; and, though quiet and unpretending, are a robust, sturdy, independent agricultural people. Throughout the Mahratta country, Berar, Nagpur, and Kandesh, they are the principal agriculturists. Mr. Campbell considers them (pp. 93, 94, 95) to be quite Aryan in their features, institutions, and manners, though their institutions

are less democratic than those of the Jat and Rajput, and, in the Mahratta villages, they have at their head a potail. Few of the Kunbi ever enlist as soldiers. Sivaji and his descendants and some of his chiefs were, however, of this race, but their followers were drawn from the mawals of the Western Ghats, and latterly their armies were composed of the soldiers of fortune of every race. The Mahratta chiefs sprang from the people of Satara and Poona, but Holkar was of the shepherd, and the Gaekwar was of the cowherd caste; while the Peshwa family, who put the descendants of Sivaji aside, were Konkani Brahmins. Sivaji is also said to have been of Rajput descent.

The Kunbi of the Hyderabad dominions are wholly illiterate. Indeed, till 1870, no attempt had been made to educate the people of the Hyderabad territories. Though education is making enormous strides in Berar and in British Maharashtra, there was no proper school met with in all the Editor's journeys from 1866 to 1869, amounting to about 9000 miles, and only occasionally a few lads were to be seen, children of foreigners, learning, in a verandah, the elements of the Hindi or Mahrati. In that eastern part of the Mahratta country, the knowledge of reading or writing of any tongue was almost unknown. The Arjawna Kunbi reside in Western India. They are subdivided into a number of classes, many of whom do not eat together, or intermarry. The Kunbi, in Berar, allot themselves into eleven classes—

Mali.	Haldi Mali.	Sagar.	Vindesa.
Full Mali.	Wanjeri.	Atole.	Pazni.
Jerat Mali.	Gantadi.	Tolale.	

The 1881 Census Report gave different appellations for these, and stated 5,388,487 as the number of Kunbi in India.

With the exception of the Haldi Mali and Pazni, they have Roti vya whar amongst each other, but not Beti vya whar, i.e. they eat with each other, but do not intermarry. The Berar Kunbi and Mali eat flesh, drink liquor in moderation, and their widows may all re-marry if they choose, except those of the deshmuks, who follow the high-caste custom. The Kunbi form the stock of the people of the N.W. parts of the Hyderabad territory and in the Hyderabad assigned districts. Kunbi women are stout, coarse, and robust. This term, throughout the Mahratta country and Central India, is applied exclusively to the cultivating class of Hindu Sudra. It is derived from the Mahratta word Kunbawa, which means agricultural tillage.

Koeri, Kurmi, and Kunbi are great agricultural classes. Many other castes, Kamma, Kapu, Vallala, Wakkali, are employed in the cultivation of the soil. Indeed, every Hindu, however humble his station, likes to have his plot of ground, which himself or his wife and children, or other relations, or in default of them, some of his friends, may cultivate. Property in land is considered by the people generally, of every rank and caste, to be the safest and most satisfactory mode of investing money, little or much, notwithstanding the heavy tax upon the soil. Koeri, Kurmi, and Kunbi are agriculturists by profession, and perhaps, least of all the castes, have suffered themselves to be diverted from their own proper occupation.

Koeri, Kurmi, and Kunbi are very laborious in

their habits; on which account, and also for their general peaceableness, they have secured the respect of all the other castes. While they are engaged in the cultivation of the land, the main distinction between them—for they are quite separate as tribes—is, that a considerable number of the Koeri are vegetable gardeners. They have immense gardens in the vicinity of cities and towns, which are supplied by them with various kinds of vegetables. The Koeri are the principal growers of poppy, and producers of opium, both in Benares and Behar. The 1881 census returned 1,207,951 Koeri.—*Sherring's Tribes*.

**KUNCHI**, also Muthi. **HIND.** A handful; the first is applied to grain in the stalk at harvest time; the other to such edibles in merchandise as sugar, raisins, etc., collectively termed Keranoh. Kunchi means also any small quantity; it is the Saxon, a puckle, the right of taking a handful at harvest, granted to holy men.

**KUNCHI-TAGAR.** **KARN.** A tribe of agriculturists in Mysore claiming to be pure Sudra.

**KUNCHNI.** **HIND.** A dancing girl, properly Kunchni. Kunchni ka Taifah, a band of dancing girls.

**KUND** or **Ghoont** is a hill breed of horses of the Himalaya mountains, generally small, strongly made, hard-mouthed, and sometimes almost unmanageable. In ascending hill faces, or passing along the declivities of mountains, it is best to let them have their own way, for in an intricate passage they often show more sagacity than the rider. Their common pace is a kind of amble, and they stop every now and then to breathe, when no application of the whip will move them. They are sure-footed, and sometimes halt at the edge of a precipice, to the terror of the rider. They are not so quick in ascending hills as the low-country horses, but they descend with double the speed, and endure great fatigue. The ghoont animal seldom carries any burden but a man; they are bred chiefly for sale. They have two breeds, one a small ghoont, never above 12 hands high, peculiar to the country; and the other a large breed, from 13 to 13½ hands high, is bought from the Chinese, and usually comes from Chumutri. For a Chinese ghoont two years old, they give a Spiti ghoont four years old. All are equally hardy, and are kept out the whole winter, except the yearlings, which are housed. During winter the ghoont live on the roots of the stunted bushes, and are very expert at scraping the snow from off them with their fore feet. The breed of ghoont might be improved with a little care. Many are killed during winter by wolves and leopards.—*Powell's Handbook*; *Captain Gerard's Kunawar*.

**KUNDA**, **Kund**, or **Khand.** **HIND.** A pit, a hollow, a lake, a natural reservoir. Sita Kund is a sacred pool near Monghyr; Brahma-Kund is at the source of the Brahmaputra. Also a large earthenware pot.

**KUNDA-GOLAK** is a term applied to the adulterous offspring of a Brahman man and woman, but it is applied to Brahmans of a low order. Kunda and Golaka are distinct words, the first being a bastard, the second the child of a widow.—*Wilson*.

**KUNDALU.** **HIND.** A nettle of the Himalaya; its fibres are made into rope, also snow sandals.

**KUNDA MOUNTAINS**, in the Neilgherry district, in lat. 11° 9' to 11° 21' 40" N., and long. 76°

27' 50" to 76° 46' E., are the western wall of the Neilgherry plateau rising abruptly from Malabar. Avalanche peak, 8502 feet, and Makurti, 8402 feet. The Bhawan: river rises in this range.

**KUNDO-DHARA.** **SANSK.** The umbrella-bearer of the Hindu god Iswara.

**KUNDUZ**, when visited by Dr. Lord about 1836, was a territory on the east of Balkh, ruled by a Mir. Colonel MacGregor names as districts Kunduz, Khulm, Baglan, Ghor, Doshi, Kalagac, Khosht, Khinja., Indarab, Chal, Tashkurgan, and others, as parts of Afghan-Turkestan. It is a region of incessant change. Its river rises in about lat. 34° 52' N., long. 67° 10' E., is about 300 miles long, runs into the Amu or Jihun river. It receives the Indarab, 65; and Kanah-i-bad, 90 miles. Kunduz has varied greatly. It is surrounded on all sides by hills, and is so very insalubrious that the proverb runs, If you wish to die, go to Kunduz. The chief, Murad Bag, ill-treated Muorcroft, and robbed him of money and effects to the extent of 23,000 rupees. In 1830, he had occupied all the valley of the Oxus, and ruled all the countries immediately north of the Hindu Kush. It lies in a valley among the hills running from E. to W. about 30 miles, and from N to S. about 40 miles, and the great mountain, the Hindu Kush, is visible.

**KUNET**, a race who form nearly two-thirds of the population of the hill tracts between the rivers Beas and Tons. The name of Kunawar is derived from them. They are the ancient Kuninda or Kulinda of the Kulindrine district of Ptolemy, which that writer places between the Vepasis and Ganges. The Kunet form 58 per cent. in Kullu, 67 per cent. in the states round about Simla, and 62 per cent. in Kunawar. They are very numerous in Sirmore and Bashahir, and considerable numbers in Ambala, Karnal, and Ludhiana, with a few in the Delhi and Hoshiarpur districts.—*Cunningham*, p. 17.

**KUNG**, a Chinese family, lineal descendants of Confucius, whose surname was Kung; the oldest and highest European families sink into insignificance before it. The great ancestor of the Kung, Kung Fu Tze or Confucius, was born 551 B.C., and died in the year 479 B.C., at the age of 72 or 73. During his lifetime the country now known as China was parcelled out into a number of independent states and commonwealths. He was the son of the chief minister at the court of the king of Loo, and was himself of royal descent. He rose to the dignity of minister of that kingdom, and by lectures on ethics gained many disciples, but later he resigned civil employ, and devoted himself to those works on philosophy which up to the present day regulate both the government and the religion of the State. He collected also the earliest documents relating to the history of his people and country, the popular songs and sacred hymns, the chronological emblems, and their explanations (*Bunsen's God in History*, i. p. 259). Confucius must have been almost contemporary with Pythagoras, Thales, Socrates, Solon, Buddha, and Herodotus, but the principles inculcated by the Chinese philosopher far outvie those promulgated by the sages of ancient Greece. See Confucius.

**KUNGGUN.** **HIND.** A bracelet. Kunggun kholna, a Muhammadan ceremony.

**KUNGI.** **HIND.** Wheat blight or red rust.

**KUNG-QUA.** CHIN. A resting-place for travellers, or rather for officers of government in Loo-Choo. The Kung-qua corresponds very nearly to the Turkish khan, except that, being used only by persons of some consideration, it is far more neat and elegant in every respect. The house resembles a private dwelling of the better class. Kung means a palace; Kung Tsai Chong, temporary resting-places for the dead.

**KUNGU.** HIND. A kind of rouge in great request among the ladies of Sind, who keep it in a little ornamented box.—*Burton's Scinde*, p. 392.

**KUNGUR,** Kunjur, or Chungur, a wandering, houseless race in the Panjab, probably the same as the Chinganeh of Turkey, the Italian Zingaro, the Spanish Gitano, and the English gypsy. About Dehli, the race is called Kunjur, a word which in the Panjab implies a courtesan dancing girl.

**KUNIGAL,** in the Tumkur district of Mysore, in lat.  $13^{\circ} 1' 40''$  N., and long.  $77^{\circ} 4' 10''$  E., has a horse-breeding establishment.

**KUNJANA** is the name given by Muhammadans in the Southern Mahratta country to a migratory tribe, who style themselves Raj-yogni. They are of ordinary stature, dark-featured, and not well-favoured, and state that they came originally from Bhopal about A.D. 1700. They encamp without the walls of cities, and have no definite period of residence. The men play on musical instruments, and the women combine the art of dancing to fascinate the spectators. They call themselves Hindus, and say they worship the Brahmanical deities; but they wear clothes like the Muhammadans, and never have Brahmans to preside at their festivals. They also eat the cow, but never eat the hog. They bury their dead, and they place offerings of rice to the manes of the dead, and draw the most favourable omen of the state of the deceased by the offerings being eaten by a crow.

**KUNJI,** Ganji, or Conji. HIND. A porridge or caudle made by boiling wheat, rice, etc. In the south of India, a usual term for food; also starch.

**KUNJU.** HIND. Red powder made by steeping turmeric root in an alkali, used in India for the forehead marks of the Hindus.

**KUNKAR.** HIND. Nodular, tufaceous, travertine-like deposits of carbonate of lime. It is formed in all soils by the action of springs, like the travertines of Italy. In some places it is a pure carbonate of lime; in others it is a concretioned limestone or pisolite; these kinds are used for road-making.

It is a Hindustani word, meaning nodule. There are two varieties, the red and the white; the red differs from the white solely in containing a large proportion of peroxide of iron; the white consists of carbonate of lime, silica, alumina, and sometimes magnesia and protoxide of iron. Kunkar is also deposited by calcarious waters abounding in infusorial animalcules; the waters of the annual inundations are rich in lime, and all the facts that have come under observation appear to indicate that this is the source of the kunkar deposit, which is seen in a different form in the Italian travertine, and the crescentic nodules of the Isle of Sheppey and of Boulogne. Kunkar is mostly nodular,—always fresh water and recent,—in most cases in the act of being formed under our eyes. It is sometimes found in thick stratified beds like the travertine near Rome, and seems in

this case to have been formed by calcarious springs. More generally it is met with in clay or alluvial soil, in the shape of small pieces from the size of peas or filberts to that of the hand. In the blue clay which stretches along the Indian shores, it is found in vast abundance, generally assuming the most fantastic forms; indeed, it abounds in every rice field and open soil all over the country. The more recent varieties seem to be formed by the agency of the rains. When the earth abounds with vegetation, the tepid waters are charged with fixed air, and dissolve the lime prevailing in the soil everywhere around, the mineral being again thrown down as the advancing season dispels the excess of gas. It in this state absorbs the clayey matter around, and cements it into kunkar. This is collected by the lime-burner, placed with firewood in small-sized conical kilns, and burnt in the usual way. It contains 72 of carbonate of lime, 15 of sand, and 11 of clay and oxide of iron; but usually about 70 per cent. of carbonate of lime, about  $2\frac{1}{2}$  per cent. of carbonate of magnesia, a trace of oxide of iron, and 10 to 20 per cent. of sand and clay. Mixed with half its weight of river sand, it makes an excellent mortar; burnt in pieces of a cubic inch or so in size, and then powdered without slaking, it forms a first-rate water cement, setting in a few minutes, and becoming as hard as stone. The finer varieties of kunkar are burnt with charcoal all throughout the country, in neat pigmy-looking kilns,  $2\frac{1}{2}$  feet high and about as much in diameter at the base. These hold about a cubic foot of material, or about 36 lbs. of charcoal and kunkar in equal parts. When burnt and slaked, it is then made up into bricks, which are sold in the bazar for the purpose of whitewashing. The ordinary Indian cement is chunam in its various forms. The only Indian building materials which differ materially from those of the rest of the world are laterite, concrete, and kunkar.—*Col. Sykes, Lond. Geol. Trans.*, 1836; *Dr. Buist; O'Shaughnessy*.

**KUNR-BOJI,** also Kund-mandla, HIND., in Benares and the Doab, the day on which the seed-sowing is completed,—held as a holiday; the remnant of the seed-corn is made into a cake, which is partaken of in the field, and in part distributed to Brahmans and beggars.

**KUNTA.** HIND. A mace or spear, which formed one of the insignia of royalty of the Chalukya dynasty when ruling at Kalian.

**KUNTA** in Coorg, Guntu in the Dekhan, a pond, a small tank.

**KUNTAN.** MAHR. A pander, a pimp. A caste said to be sprung from a Vaisya father and a Brahman mother, whose office is attendance on the women's apartments, and providing dancing girls and courtesans.—*Wilson's Glossary*.

**KUNTHA.** HIND. A necklace or rosary of large beads made of silver, crystal, or the earth of Karbala.

**KUNTI,** also called Pritha, also Parshni, was the daughter of the Yadava prince Sura, king of the Surasenas, whose capital was Mathura, on the Yamuna. She was sister of Vasudeva, but was given by her father to his childless cousin, Kuntibhoja, by whom she was brought up. Hindu mythology says that in her maidenhood she showed such attention to the sage Durvasas; that he gave her a charm by which she could have a child by any god she wished. She in-

voked the sun, and Karna was born, without any detriment to her virginity, but Karna was nevertheless exposed on the banks of the Yamuna. Subsequently she married Pandu, to whom she bore three sons, Yudishthra, Bhima, and Arjuna, who were called Pandavas. After the end of the great war, she retired into the forest with Dhritarashtra and his wife Gandhari, and they all perished in a forest fire.—*D.*

KUN-YAM, the Chinese goddess of mercy, is worshipped with great pomp on her natal day, the 19th day of the second month. She was a Buddhist nun who was canonized, and women and children frequent her temples and burn incense pastilles; she is also much worshipped during the Tsing-Hing or worshipping of Graves. Her temples are very numerous.

KUP. SIND. Mud wells, mud volcanoes. See Kam Chandar; Volcano.

KUPASI or Kapasi, a plant remarkable for the under surface in its leaves being covered with a cotton-like tomentum. The people in the Himalaya use it as tinder. It is also spun into thread, and woven into cloth, of which bags are made. The string, until examined, looks as if formed of fibre. A coarse kind of blanket, called kurki, is said to be made of this substance by the hill people north of Dehra.—*Royle, Fib. Pl.* p. 301.

KUPPAM, Coopa, Cupa, TAM. as in Manjapam, the name by which Cuddalore is known to the natives. It is a Tamil word, signifying a small village, one occupied by humble people or by fishermen.

KUPPA-MANI. TAM. Acalypha Indica, with which cats are so enchanted, that they play with it as they would with a captured mouse, throwing it into the air, watching to see if it will move.—*Tenney*, p. 33; *Voigt*.

KUPPARTHALA, a Panjab chiefship with a raja of the Sikh sect. The raja who died about A.D. 1876? was burned on the banks of the Godavery, near Nasik. The coffin was taken along a private road to the usual place of cremation on the banks of the Godavery, conveyed over the river ford to a special site, where the funeral pile was erected. A number of gold coins were scattered on the way; and the young raja and his brother, lads of twenty and eighteen, followed the corpse barefooted; and, after going through necessary religious ablutions, the former himself lighted the pyre. The deceased, prior to cremation, was wrapped in most gorgeous and expensive shawls and kinkobs, his jewels were left on him, and all consumed with the body in the flames. The ashes and bones were afterwards collected, the former deposited in the Government treasury, to be shortly and finally deposited under a fountain about to be erected on the banks of the river; and the bones were deposited in a basin in the river set apart for the reception of such.

KUPPIUL. HIND. A salt of soda obtained from the waters of the lake of Lunar, used in fixing the red dyes of cloth.

KUR, the Persian form of Cyrus.

KUR. A Hindu practice for extorting a debt was called erecting a kur, meaning a circular pile of wood, which was prepared ready for conflagration. Upon this, sometimes a cow, and sometimes an old woman, was placed by the constructors of the pile, and the whole was consumed together. The object of this practice was to

extort payment of a debt, or to intimidate the officers of Government or others from importunate demands, as the effect of the sacrifice was supposed to involve in great sin the person whose conduct forced the constructor of the kur to this expedient.

In January 1880, the thakur of Sandwar had sent his vakeel to the village of Upni, near Bikanir, to collect the village revenues. The Siddhs of Upni refused to pay the usual malba, a small tax levied to defray village expenses. They got together other Siddhs from the neighbouring villages to the number of 150; and the whole body began to 'sit dharna,' and threatened to bury themselves alive unless they were exempted from paying the tax. The thakur consulted with the tahsildar of Gujarhar, who tried to persuade the men to go to Bikanir and prefer any complaint there which they had to make. The Siddhs refused, and as the thakur still declined to give in to their demand, they actually buried alive two of their number.—an old man of 75, and an old woman of 65. The raj officials and the lumberdars of the village tried to prevent the murder; but the Siddhs drew their swords, and carried out their purpose.—*Mrs. Ellwood; Cole. Myth. Hind.* p. 148.

KUR. HIND. A remission in rent in favour of high-caste cultivators, to enable them to employ a ploughman.

KUR or Kar, a term in use amongst the Mahratta and Nair races. Many of the principal Mahratta families derive their name from a compound formed from that of the village where they were born, and the substantive Kur, which signifies an inhabitant, as Nimbak-Kur, Pattun-Kur, etc. Kur, in Malabar, means a class, a party. The people of Malabar, from the rajas and Brahmans to the lowest races, are divided into classes,—the Chevara-Kur, the fighting or ruling class; and the Panniyur-Kur, the civil and labouring class. Their usages differ materially, and the distinctions are carefully preserved.—*Malcolm's Central India*, i. p. 142; *Wilson's Glossary*.

KUR, Kurku, or Mnsi, are a tribe of Kolarian race, who occupy Nimar, the Gawilgarh Hills of Berar, Kalibhit, the western Satpura, northwards towards Indore, and to the N.W. and W. of the Mahadeva Hills. They are not Gond, but a branch of the Kol family. The Kurku and Gond keep themselves separate, and they each have a separate language. There are 28,709 of Kurku in Berar. There are about 4000 of them in Woon and Amraoti. Along with the Andh, Gond, and Kolamb, they occupy the Mailhat and the southern skirts of its hills. They resemble each other in appearance, though they each speak a different tongue, and in their features they differ from the villagers. The Kurku have their headquarters on and around the Nerbadda hills, and extend westward through Baitul and Hoshangabad as far as Berhampur and Asirgarh. The Gond eat cow's flesh at most of their festivals, whilst the Kurku hold such a practice an abomination. Some of the Kurku hold parwanahs from the Moghul emperors, in which they are styled Rajputs. Their common word for man is Kurako, which is simply the plural of Kur or Kura (in Munda, a boy), and we have thus a term equally near the Koraku and Korwa of Sirguja, and the Kur of Gawilgarh. The close relationship of the

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Kur and Santal, and their separation from the Dravidian, may be illustrated by a few examples :

Eng-lish.	Kurl.	San-tall or Kol.	Gond dialects.	Tamil.	Telugu.
Dog	Sita, Chita	Seta	Nei	Nay	Kukka
Ear	Lutur	Lutur	Kavi	Kadu	Chao
Hair	Op, Up	Up	Meir	Mayir	Yentekalu
Nose	Mu	Mu	Muku	Mukku	Mukku
Belly	Lai	Lai	Pir	Wairu	Karpu
Fire	Singal	Singal	Narpu	Nerappu	Neppu
Water	Da	Da	Tanni	Tannir	Niru
House	Ura	Ora	Ron	Vidu	Illu
Star	Epil	Ipil	Sukum	Tarakei	—
Man	Koro	—	Manwai	Manidan	Manshi
Two	Barku	Bara	Rand	Irandu	Randu
Three	Apkor	Apia	Mund	Mundru	Muru

**KURAB. PERS.** This is seen when looking on a plain covered with haze or mist, but not reflected as the mirage. It constitutes, however, that deceptive appearance for which the Persians have various names, such as Kurab, Kavir, Namayash-i-Ab, Serab, etc.—*Ouseley's Travels*, i. p. 270.

**KURACHEE LIGHTHOUSE**, on Manora point, in lat. 24° 47' 20" N., and long. 66° 58' E. From Kurachee, iron steamboats ran on the Indus to Multan, calling at Beacon, Tatta, Hyderabad. Prior to the conquest of Sind, it was an insignificant fishing town, but is now of importance as the terminus of the Sind railway and the seaport of Sind, in 1881 with 73,560 inhabitants. See Karachi.

**KURAL**, a celebrated poetical production in Tamil, treating of morals, by Tiruvalluvar, regarded by all Tamilians as the finest composition of which the Tamil can boast. It appears to be not only the best but the oldest Tamil work of any extent which is now in existence. Its date seems not later than the 9th century A.D. There is no trace in the Kural of the mysticism of the modern Puranic system; of Bhakti, or exclusive enthusiastic faith in any one deity of the Hindu pantheon; of exclusive attachment to any of the sects into which Hinduism has been divided since the era of Sankara; or even of acquaintance with the existence of any such sects. From the indistinctness and undeveloped character of the Jaina element which is contained in it, it seems probable that in Tiruvalluvar's age and country Jainism was rather an esoteric ethical school, than an independent objective system of religion, and was only in the process of development out of the older Hinduism. Certain poetical compositions are attributed to Auvaiyar, the matron, a reputed sister of Tiruvalluvar, of which some at least do not belong to so early a period. It teaches a monotheism, and the later Buddhists or Jainas acknowledged an Adibuddha or Adivara, called sometimes Adidevan or primordial god. Its form is exquisitely poetic.

Tiruvalluvar means divine soothsayer. Kural signifies short or condensed. It is divided into three parts, treating of virtue, wealth, and pleasure. It contains 133 chapters of ten distichs each, resembling the Sanskrit Sutras, the first line containing four feet, and the second line three. Ten commentaries have been written by native scholars upon the Kural, of which that by the Brahman Parimelalaga is considered the best. The Rev. H. Bower says, 'The work is superior to the Institutes of Menu, and is worthy

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of the divine Plato himself.' Beschi translated it into Latin, and Dr. Graul into German; T. W. Ellis, Esq., translated portions of it into English. The Rev. W. H. Drew translated 63 chapters, with occasional notes and an index verborum. The following is the first chapter as translated by Mr. Ellis :—

'As ranked in every alphabet, the first,  
The self-same vowel, stands, so in all worlds  
Th' eternal God is chief.

What is the fruit that human knowledge gives,  
If at the feet of him who is pure knowledge  
Due reverence be not paid?

They who adore his sacred feet, whose grace  
Gladdens with sudden thrill the fervent heart,  
High o'er the earth shall soar to endless joy.

To him whom no affection moves nor hate,  
Those constant in obedience, from all ill,  
In this world and the next, are free.

Those who delight with fervent mind to praise  
The true and only Lord of heaven and earth,  
No false ideas of right and wrong can cloud.

Those who pursue the path of his true law,  
Who is of sensual organs void, in heaven  
Shall dwell in never-ending bliss.

The anxious mind against corroding thought  
No refuge hath, save at the sacred feet  
Of him to whom no likeness is.

Hard is the transit of this sea of vice,  
Save by that Being's gracious aid, who is  
Himself a sea of virtue.

Of virtue void, as is the palsied sense,  
The head must be, that bows not at his feet  
Whose eight-fold attributes pervade the world.

Of those who swim the wide extended sea  
Of mortal birth, none ever can escape,  
But they who to the feet of God adhere.'

—*Murdoch's Catalogue*. See Tiruvalluvar.

**KURALEA. KARN.** A shepherd race, who manufacture coarse woollens.

**KURAM** district is the valley of the river Kuram, about 60 miles long, and breadth from 3 to 10 miles. The scenery is fine, and in some places grand, the Safed Koh forming a magnificent background to a picture of quiet beauty. The Kuram river runs through green fields and sunny orchards, and numerous villages dot the plain. The principal spur from the Safed Koh range is the Peiwar ridge, which runs south and divides into two branches, one of which is parallel to the Kuram. The number of fighting men of the Kuram tribes have been thus estimated—Mingal, 8000; Jaji, 800; Bangash, 5620; Turi, 5000.

Thall is about 2500 feet, Kuram is nearly 4800, and the pass of the Peiwar is 8500 over sea-level. Of the peaks about Peiwar that of Karina is 15,400 feet, while that of Sikuram is 15,600 in height. The Kuram plains are in summer totally devoid of water, and in winter are covered with snow. Along the base of the Safed Koh range numerous valleys debouch upon the plain; these are extremely fertile. The oriental plane, the walnut, and the amlok grow to a great size; and orchards contain the apple, apricot, plum, quince, and grape. The soil yields two crops during the year, the first being barley, wheat, and clover; the second rice, maize, and one of the millets. On the slopes of the mountains the limit of forest is usually reached at 11,000 feet; in some favoured spots single trees of Pinus excelsa and Abies Webbiana not unfrequently exist up to 12,000. A dense forest occupies the ridges of the Peiwar-



kotal, consisting chiefly of deodar, with *Abies Smithiana* and *Pinus excelsa*. On its spurs this forest growth completely disappears at 11,000 feet, and is replaced with flat masses of the common juniper. This disappears at 12,000 feet, leaving the summits of the peak perfectly bare, unless where a boulder affords shelter to some alpine plant. Some of the exceptionally large trees measured as follows:—Plane, circumference, 33 feet; walnut, 17 feet; deodar, 21 feet; celtis, 16 feet; oak, 13 feet; a variety of the black poplar, 10 feet 6 inches. For light, pine splinters are used; and in lieu of vegetable oils for food, the melted fat of the tail of the large-tailed sheep is consumed. A very handsome new clematis, with flowers of a pale lemon colour, and from 3 inches to 5 inches in diameter, called after General Roberts, and a new yellow rose, are among the many new species found.

KURAO. The practice, which is also known to the eastward by the name of Uorhuree, in the Dekhan by Butt'hlee, and in other provinces by the name of Dhurcecha, is followed among the Jat races, but is not very openly confessed even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brothers' widows; but among the Jat of Dehli even this is not prohibited. Ranjit Singh went some steps further. He took by Kurao a lady betrothed to his father, Maha Singh; he also took Dya Koonwur and Rutun Koonwur, the widows of Sahel Singh, the chief of Gujerat, his own uncle-in-law.

It is optional with the Jat widow to take either the eldest (Jeth) or the youngest, who is generally preferred and deemed most suitable. Should she determine to relinquish worldly ideas, and to reside chaste in her father-in-law's house, she may adopt this course, but such instances are very rare, particularly in the case of young females, and are not to be looked for in a society and amongst tribes notorious for the laxity of their morals and for the degeneracy of their conceptions.

In default of surviving brothers, and in accordance with acknowledged usage, the widow is at the disposal of her father-in-law's family. From the moment she has quitted the paternal roof, she is considered to have been assigned as the property of another, and ceases to have a free will.

The Jews followed this custom, and in Egypt it was permitted for a childless widow to cohabit with a brother of the deceased husband. When the laws of Menu were enacted, Kurao appears to have been a recognised institution. But, as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten according to law on the wife of a man deceased, or impotent, or disordered, after due authority given to her, is called the lawful son of the wife (ix. 176).—*Elliot; History of the Punjab*.

KURBA. The coal-bearing or Damuda beds of Kurba extend for about 40 miles to the eastward, as far as Rabbub in Udaipur (Oodeypore). They also extend far to the south-east towards Gangpur, and to the northwards towards Sirguja. Main

Pat and the neighbouring hills, and all the country on the road from Main Pat through Chaudargarh and Jashpur to Rauchi, consist of metamorphic rocks, with the exception of a cap of trap and laterite on Main Pat.

KURBAJ. ARAB. A switch of dried and twisted hippopotamus hide, the ferule, horsewhip, and cat-o'-nine-tails of Egypt.—*Burton's Mecca*, i. p. 30.

KURBAN. ARAB. A sacrifice. Mark vii. 11 has, 'But ye say, If a man shall say to his father or mother, It is Corban, (that is to say, a gift,) by whatsoever thou mightest be profited by me; he shall be free.' This word is often used by men or women addressing a superior, in which case it means merely, I am your sacrifice. The word has allusion to an approaching to God, and means a sacrifice, a victim, an offering, an oblation, for which also we have the Greek *Kap-pota*. The other words in the Arabic, Sadqa, Fida, and Tassaduq, mark the continuance of the sacrificial rite. Sadqa, properly Sadaga, means alms, propitiatory offerings, and sacrifice. The words are continued into Hindustani, in Sadge-jana or Sadge-hora, to become a sacrifice for the welfare of another; and Sadge-karna, to sacrifice for the welfare of another. Muhammadans of India have two great Kurban or religious festivals,—the Pakr-Eed, called also Eed-us-Zohra, also Eed-i-Kurban, which is held on the 10th Zi-ul-Haj, in commemoration of the offering up of Ishmael by Abraham. The other is the Eed-ul-Fitr or Ramzan-ki-Eed, held on the 1st of Shawal, at the close of the Ramzan fast. Three lesser Eed are the Akhiri Char Shambah, on the last Wednesday of Safar, when Mahomed in his last illness felt a little better, and bathed for the last time; the Shab-i-Barat, or night of recording, is another, and it is held on the 16th Shaban. Other Musalman religious festivals are Maharram, Bariwafat, Miraj-i Muhammad, Charaghan-i-Zandah Shah Madar, Charaghan-i-Banda Nawaz, Fir-i-Dastagair, and Urus-i-Kadar-wali.

KURBANA WANLU, or Buljera wandu, TEL., amongst the Teling races are migratory grain and salt merchants, like the Binjara race.

KURCHI-WANLU. TEL. People in Southern India who are engaged in mat-making, basket-weavers, also makers of house mats of palm leaves.

KURDISTAN, the country of the Kurd, is a district in the east of Persia, though the Kurd are also found in the west of Persia, in Asia Minor and Syria. Its limits comprise the greatest part of the territory of the Kurd or Carduchi. This extensive tract is divided into four districts, two of which are Kermanshah and Ardekan. Lower Kurdistan is the name given to that part of the pashalik of Baghdad which lies to the N.E. of the Tigris, and which comprised the chief part of Assyria, and seems to be the land of Kir spoken of in the Second Book of Kings and in the prophet Amos. The people consist of two distinct races, the one consisting of the Kurd tribes, who are Sunni Muhammadans, pastoral and shepherd nomades; the other, termed Gooran, who are villagers, and among whom are the Kuldi and Nestorian Christians and Jews. There are some within the Persian, others within the Turkish boundary. The Sekkir, Nur-ud-Din, Shinki, Bulbassi, Mikri, Bahdinian, and other



tribes are under the prince of Amadiyah and Rowanduz. The Lak Feili and Bakhtiari tribes dwell south of Kermanshah. Kurdistan is a high table-land, surmounted by rugged and lofty mountains. Lake Van, situated on the northern edge of the region which contains the larger proportion of the Kurdish race, is 5200 feet above the level of the Mediterranean. Sir Henry Layard, in passing from Mosul to Van in the month of August, found snow on several of the passes which he crossed, 10,000 feet in height above the sea. The Toura Jelu he estimated to be not under, if not above, 15,000 feet high. Near Lake Van and to the south of that lake several peaks rise much above the line of perpetual snow. Kurdistan air is pure and bracing; the winters are severe, as snow falls to a great depth, and in some districts remains on the ground undisturbed for from four to five months of the year. The mountains of Kurdistan lie along the eastern edge and across the northern end of Mesopotamia. To have full and firm possession of these mountains is to command that immense plain from the sources of the Tigris and Euphrates to the Persian Gulf; nor could the conquest of the interior of Asiatic Turkey be accomplished so long as an enemy held possession of those mountains. While the military expeditions of the Medes and Persians, the Greeks and Romans, the Saracens, Russians, and Turks, have swept around or over those mountains, the Kurds have still clung to them as the Swiss have clung to their native Alps.

Mr. George Rawlinson, M.A., after mentioning the different tribes that have occupied the high table-land mentioned above, says: 'Of these various tribes, the one of greatest name and note—which may be traced uninterruptedly from the time of Xenophon to the present day, and which has apparently absorbed almost all the others—is that which ancient writers designate under the slightly-varied appellations of Carduchi, Gordiari, and Cyrtii, and which still holds the greater portion of the region between Armenia and Luristan, under the well-known name of Kurds. The country assigned to this race in ancient times is usually the rugged tract east of the Tigris, extending from the neighbourhood of Sert and Bittis (in long. 42°) to the vicinity of Rowanduz (in long. 42° 50'). At the present time, however, the Kurds extend over and are scattered through a far wider region than that assigned to them by the ancient writers; tens of thousands of them are now found even west of the Euphrates, and as far south as the southern slopes of the Taurus mountains in the region of Adiaman; the streets of Erzerum, far to the north, are often crowded by these semi-savage freebooters. Millingen (p. 152) estimated the number of the whole Kurdish nation at five millions. The Persian Kurds are estimated at 600,000 souls. The Shadilu, Kara Cherchulu, and Yezidi clans in Khorasan are descendants of 4000 families whom Shah Ismail brought from Kurdistan to check the inroads of the Turkomans. They have increased to over 50,000, and are formidable alike for their numbers and for their bravery. They are predatory. Kurds have spread into the khanate of Bokhara, and eastwards into Afghanistan and Cutch Gandava. The Kurd are distributed over the western part of Asia much

after the manner of the Armenians; and there are whole tracts of country where the Kurd and Armenian villages alternate. The nucleus, however, of the Kurd family lies south of Armenia, along the mountain ridge which separates Asiatic Turkey from Persia. There are also a few of the Kurd within the Russian frontier. Some pay allegiance to both Persia and Turkey, but there are more which are independent of both. Some are well within the Turkish, others as well within the Persian, frontier. They all speak the Persian language, but their feelings of nationality are local and tribal rather than general. Their habits are rude and predatory. They are hardy, brave, rapacious.

History has recorded their presence for 2000 years on the lofty plateau on the eastern border of Asiatic Turkey, between Armenia on the north and the fertile province of Mosul on the west. Doubtless, however, they had held their savage highlands for innumerable generations before the Retreat of the Ten Thousand. As now under the Turk, so through the periods of Assyrian and Median as well as of Persian supremacy, they had seen spread out at their feet the accumulations of peace and wealth, tempting their love of plunder. Well acquainted with the mountains among which they dwell, they can readily retreat where cavalry and artillery cannot reach them, and where, behind rocks and on lofty peaks, they are a full match for any trained soldiers who dare follow them. Before Kurdistan was subdued by the Turkish and Persian Governments, Beys or chiefs were the feudal rulers of the country; their authority was based partly on hereditary descent, and partly on personal influence and character. Obedience to their commands, though voluntary, was nearly absolute. Since the subjugation of the provinces of Kurdistan, many of these Beys and their descendants have retained great influence with their followers. During the war between Turkey and Russia, as well as during the Crimean war, the Turkish Government negotiated directly with the Beys for their services, including a stipulated number of irregular cavalry. It was found, however, that such troops, indifferent as to the main results of the contest, and eager only for the spoils of battle, were easily panic-stricken, yet ever ready to violate the rules of civilised warfare by shooting defenceless prisoners who had laid down their arms. Kurds have to-day very much the same characteristics that they had 2500 years ago; their manner of life is much the same now as then. They are now taking more to agriculture, but they are chiefly engaged in sheep farming and cattle-breeding. With their sheep, the proportion of male and female births is three-fifths and two-fifths respectively. They dislike manual labour; they are treacherous; like the Indians, they are fond of roving about from one part of the country to another; like them, also, they are slow to adapt themselves to the restraints and discipline of a regularly-organized government. Several hundred determined men would be enough to hold many of the passes of the Kurdish mountains, and put a stop to commercial intercourse. Past experience has proved that the military expeditions of the Turks against the Kurds have generally been very barren of results. The difficulties of transport are very great; the summers are short, the winters long and terribly severe, and the physical

## KURDLAH.

features of the country such that an enemy can readily avoid an invading army.

Nomade Kurd tribes occasionally occupy the elevated valley of Dasht-i-be-Daulat, N.W. of Mustung, at the head of the Bolan pass. On the west of Saharawan, the country is held by pastoral tribes, the Sirpherra, and their branch the Rodani Kurd of the Dasht-i-be-Daulat; Sherwani of Khad, and the Raisani of Dolai and Khanak. The Dasht-i-be-Daulat, in the northern part of Saharawan and west of the Bolan Hills, is about 15 miles in length and breadth. In spring it is covered with lovely flowers and grasses, and is then dotted with the toman of the Kurd, who retire to Merv after the harvest of autumn, and then predatory bands of Kaka roam over the ground and attack travellers. The Kurd possess the Dasht-i-be-Daulat and Merv, also Tikari in Cutch Gandava. The Kurd of the Dasht-i-be-Daulat are surmised to have come from the west in the train of some conqueror, and settled where they now are.

Mikri Kurd occupy the S. part of Azerbaijan. They are brave horsemen, and on one occasion they drove the whole Russian cavalry off the field. The Kurds who inhabit the district of Khorasan from Nishapur up towards Astrabad along the northern frontier of Iran, had long been established in this locality, and always constituted a principal portion of the forces of Khorasan.

In their wide distribution, the Kurd speak the Kurmanji between Mosul and Asia Minor and the Zoza; the Baluchi, the Lur dialects, viz. Bashiari and Feili; those of the Tats in the S.E. of the Caucasus, and of the Iron or Assetes in the same neighbourhood.—*Rawlinson; MacGregor*, iv. p. 381; *Arminius Vambergh of Bokhara*, p. 77; *Sayce*, ii. p. 83.

KURDLAH, a small fort in the Dekhan, near which a battle was fought between the Mahrattas, 11,000 strong with guns, and the Nizam, 82,350 strong and 192 guns, in which the army of the latter was utterly defeated.

KURKH, PERS., plural of Kurrah, means circles or districts of a country.

KURHURBARI, in the valley of the Barakar, a tributary of the Damuda, famed for its coal-fields. See Coal.

KURL. CAN. A sheep. Kuraba, a shepherd.

KURL. CAN. A fish-trap basket made on the same principle as the mouse-trap, with narrowing entrance and springy bamboo spikes projecting inwards so as to prevent return; on the same principle as the mouth of the purse in a trawl-net. On this plan they are made of all sizes and of many shapes. The small ones used to catch the fry in the rice-fields are about a foot long, and are made of finely-split and closely-twined bamboo; while those used in the rivers are sometimes the same, and sometimes as much as 10 or 12 feet in length, and more elaborately constructed. These traps are called cruires.

KURIA MURIA, a group of barren islands in lat. 17° 27' N., and long. 55° 36' E., on S. coast of Arabia, in Kuriyan Muriyan Bay, five in number,—Hasiki, Sodah, Kirzaut or Rodondo, Hullaniyah, and Kibliyah. They were ceded to the British by the Imam of Muscat for the purpose of laying the Red Sea and Indian telegraph cable, and for the guano. Hasiki is in lat. 17° 27' 15" N., and long. 55° 36' E.—*Endless*.

## KURMA.

KURILE ARCHIPELAGO is on the east of Asia. It is a chain of small islands, 900 miles long, extending from Cape Lopataka, the southern promontory of Kamtschatka, in a south-west direction, to the Isle of Jesso or Yezo. They are 22 in number, and were first visited by the Russians in 1713. These islands are all mountainous, and in several of them are volcanoes and hot springs. They are partly under Russia, partly under Japan.

The Kurilian or Aino race occupy the mouth of the Saghalin and the southern extremity of Kamtschatka, on the mainland, and all the islands between Kamtschatka and Japan. The peninsula of Tarakai is Kurilian. In the island of Karafto, Kamoi is their chief deity. The Aino are the aboriginal race of Yezo, whose severe treatment by the Japanese has led them to other countries. They also occupy the southern part of the island of Saghalin, which is in possession of the Japanese. The Aino are of short stature, with broad faces of the Mongol type. They are a timid race, their limbs are hairy, they have bushy beards and long tangled hair, large heads, and clumsy figures; the expression of their faces is that of good nature cumbered with stupidity.

The Kurilians are courteous and hospitable to each other, though averse to strangers; and are chiefly employed in hunting, catching birds, and taking sea animals and whales. They carry on a traffic with the Japanese, who bring utensils of metal and wood, sabres, stuffs, tobacco, trinkets, and small wares, for which they receive whale blubber, skins, fur, and eagles' feathers for arrows. According to M. Rosney, their language is dissimilar to Japanese, and that spoken in the Kuriles and in the island of Yezo are also different from Japanese.—*Rev. Mr. Adams*, 1 240. See Japan.

KURJA of the Panjab, camel bags of woollen or goats' hair stuff, often prettily ornamented.

KURKHAH, about three miles to the north-east of Punawa, is the largest place between the cities of Gaya and Bihar. The remains at Kurkihar consist of several ruined mounds, in which numerous statues and small votive topes of dark-blue stone have been found.—*B. A. S. J.* p. 32, 1864.

KURKUTCHA, a range of mountains which separates the valley of Kabul from the plain of Jalalabad, and connects the Hindu Kush with the Safed Koh. The altitude of the range varies from 1000 to 2000 feet above Kabul, and the highest part, in lat. 34° 25' N., and long. 69° 30' E., is 8000 feet above the sea. There are four routes over this range, practicable only for man and horse. At Lataband pass 4000 British troops were destroyed in their retreat in 1842. Cold is intense during winter, the frost splitting the rocks into huge fragments.

KURMA, in Hindu mythology, was the second grand avatar of Vishnu, in the form of a tortoise, and evidently refers, like the first, the matsya or fish avatar, to the flood. For the purpose of restoring to man some of the comforts and conveniences that were lost in the flood, Vishnu is fabled to have become incarnate again in the form of a tortoise, in which shape he sustained the mountain Mandara, placed on his back to serve as an axis, wherewith the gods and asura—the vast serpent Vasuki serving as a rope—churned the ocean for the recovery of the amrita, or

beverage of immortality. And the result of the operation, and that which chiefly distinguished this *avatara*, was the obtainment of fourteen articles, usually called fourteen gems or *chaturdasa ratna*, in common language *chauda ratni*, viz. 1. The Moon, Chandra; 2. Sri or Lakshmi, the goddess of fortune and beauty; 3. Sura, wine, or Suradevi, the goddess of wine; 4. Uchisrava, an eight-headed horse; 5. Kustubha, a jewel of inestimable value; 6. Parijata, a tree that spontaneously yielded everything desired; 7. Surabhi, a cow similarly bountiful; 8. Dhanwantara, a physician; 9. Iravati, elephant of Indra, with three probosci; 10. Shank, a shell conferring victory on whoever should sound it; 11. Danusha, an unerring bow; 12. Bikh, poison or drugs; 13. Rhemba, the Apsara, a beautiful and amiable woman; 14. Amrita, the beverage of immortality. In the churning, the gods stood at the tail of the serpent Vasuki, and the asura at the head. After obtaining these fourteen gifts, there broke out a violent contest between the gods and the asura.

*Avatara* means in the Hindi tongue descent or incarnation, and is usually employed by the Hindus to designate the ten incarnations of Vishnu, usually thus arranged and named: 1. Matsya or fish; 2. Kurma or tortoise; 3. Varaha or boar; 4. Narasingha or man-lion; 5. Vamana or dwarf; 6. Parasu Rama, the name of a favoured person in whom the deity became incarnate; 7. Rama, the same; 8. Krishna, the same; 9. Budha, the same; 10. Kalki or horse. Of these, nine are past; the tenth is yet to come.

KURMA PURANA, a poem of 17,000 stanzas. It gives the relation of an *avatara* of Vishnu, the great portion inculcating the worship of Siva and Durga.—D.

KURMI, cultivators dwelling north of the Kunbi, but to the south of the Rajput and Jat. They form the bulk of the population in the part of Maubhum near the Damuda river; in considerable numbers in all the central and eastern parts of the North-West Provinces or in Hindustan generally, who there attend to the finer garden style of cultivation much more than the Jat and Rajput; but, like the Jat race, Kunbi and Kurmi are assisted by their industrious women, who have passed into a proverb for industry:

'Bhale jat Kunbin ki K'hurpi hat'h  
K'het mirawen apne pi ke sat'h.'

They have villages of their own, and are also spread in detached families or groups. Mr. Campbell considers Kurmi to be identical with the Kunbi, and to occupy from lat. 16° to 23° or 24° N., and from the western frontiers of Gujerat, countries watered by the Wainganga, the Middle Ganga, and upper streams of the Nerbadda. But in the valley of the Ganges they are looked down upon as mere humble tillers of the soil. They are more numerous towards the Jubbulpur and Saugor territories, where they mingle with the Lodhi. Thence westwards, as on both sides of the Nerbadda, in Malwa, where they meet the Jat, and throughout the southern borders of Hindustan, there are numerous Kurmi who speak Hindi. Those in Hindustan are darker and less good-looking than Brahmans and Rajputs; but Mr. Campbell states (pp. 93, 94) that they are quite Aryan in their features, institutions, and manners.

Sir H. Elliot says seven subdivisions are usually enumerated, as Khariband, Patanya, Ghorcharha, Jaiswar, Kanoujia, Kewat, and Jhunia. These do not eat together or intermarry. The Khariband and Patanya abound in the Central Doab and Oudh; the Ghorcharha are more to the west; the Jaiswar in Saugor and Bundelkhand; the Kanoujia in the lower tracts of the Doab; the Kewat to the E. of Benares; and the Jhunia west of the Upper Jumna.

The best agriculturists of the Central Provinces are decidedly the Kurmi, found mostly in rich black soil tracts. It is a common saying that no Kurmi can exist where he is unable to raise rabi crops. They are a most peaceable set of men, and have always been remarkable for their loyalty to the ruling power. They are very tenacious of their ancestral holdings, and seldom alienate rights in land unless under the greatest pressure of circumstances. The real secret of their unflinching success in agricultural pursuits generally does not appear to lie so much in their reputed superior skill, as in the fact of women as well as men engaging equally in field work; while the women of several other agricultural classes are precluded, by prejudice or custom, from assisting the male population in their labours. Scarcely inferior to the Kurmi as agriculturists, are the Lodhi, who, however, are the opposite of the former in natural temperament, being turbulent, revengeful, and over ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Others engaged in husbandry are Jat, Koeri, Kach'hi, and Lodhi.

Both among Kurmi and Lodhi there is no distinction between a mistress and wife, provided always that the former is of the same caste as the husband, or, better still, the widow of an elder brother or cousin, however far removed. The children born from such connections are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regular married wives. A Kurmi who sells himself into slavery (not an uncommon thing even now) is said to become a Dhanuk. The Kurmi, Kunbi, Jat, and Rajput are the chief territorial tribes of Northern India. Kurmi, Kach'hi, and Murao are the best agriculturists in the N.W. Provinces. The agricultural and gardening tribes of the Panjab, Hindustan, Central India, and Maharashtra number about 20,000,000, viz. Jat, 2,630,994; Kach'hi, 2,258,769; Koeri, 1,207,951; Lodhi, 1,305,391; Kunbi, 5,388,487; Kurmi, 4,065,475; and in the south of India are the Kamma, Kapu, Reddi, Naek, Vellalar, and Wakkaliga.

KURMSAQ. PERS. As an expression of contempt, the word Sag, signifying a dog, is generally applied to Christians by the Persians; and among themselves, as equally contemptuous, Kurmsaq is in very frequent use. Ouseley suspects that Sag and Kurmsaq are the Sacæ and Khor-Sa-kæ mentioned by Solinus, those barbarous words being probably Latinized from an imperfect apprehension of their sounds. The Persians in their language, according to this author, call the Scythians Sacæ, and in return the Scythians call them Chor-saci. Scythas, Persæ lingua sua Sacas dicunt, et in vicem Scythæ Persas Chorsacos nominant.—*Solin Polyhist.* xlix. in *Ouseley's Travels*, ii. p. 542.

**KURNAH.** Apamea, daughter of Artabazus, the Persian, was married to Seleucus, who gave her name to three towns. Kurnah, one of these three Apamea, is situated at the confluence of the rivers Euphrates and Tigris, and although now dwindled into a petty town, it was formerly a place of consequence. It is on a low flat, with apparently a rich soil, and along the river are low banks to prevent the country being flooded. At this spot some oriental traditions have fixed the Garden of Eden. It commands the mouths of both the Tigris and Euphrates, and looks directly down the Shat-ul-Arab river. Suaib, a station with a fort of the same name, is opposite to Kurnah, on the eastern bank of the Euphrates, and near Sahal. After the junction of the two streams, which for some distance are clearly discernible from each other (the waters of the Euphrates being much the clearer), a striking change takes place in the character of the scenery. On entering the Tigris from the south, the belt of date trees almost immediately terminates, patches of cultivation show themselves more frequently, and the country (though still a dead level) has a fertile and less desert look. About 100 miles above Kurnah, on the right bank of the river, stands the tomb of the prophet-scribe Ezra, a pretty mosque of tessellated brickwork, surmounted by a green cupola.—*Townsend's Outram and Harelock*, p. 308; *Malcolm's Persia*, ii. p. 141; *Skinner's Overland Journey*, ii. p. 266; *Mignan's Travels*, p. 290.

**KURNISH.** ARAB. A humble form of salutation.

**KURNOOL**, a walled town on a tongue of land between the right bank of the Tumbudra river and left bank of the Hindri, in lat. 15° 48' N., and long. 78° E., 900 feet above the sea, the junction of the Hindri and Tumbudra occurring to its south-east. Kurnool was held by a Pathan chief. Lying between the Ceded Districts and the Hyderabad territory, it was surrendered to the East Indian Company on 15th December 1815, but on the 18th October 1839 was again taken possession of, and on the same day a battle was fought at Zorapore, three miles off, the nawab of Kurnool captured, and the territory annexed. The chiefs were a violent and illiterate race. Khizr Khan, to whom, in 1651, Aurangzeb granted the jaghir, was assassinated by his son Daoud Khan. Hummut Bahadur Khan, in December 1750, during the battle of Ginji, treacherously slew his leader, Nasir Jang. In 1823, while Muzaffar Khan was being conveyed to Kurnool by Mr. A. D. Campbell, and while yet in British territory, he murdered his young wife with shocking cruelty. In 1839, his brother, Ahf Khan, bought and made large quantities of warlike stores, and, refusing to obey the British authorities, an army advanced on Kurnool, in the battle at Zorapore took prisoner the nawab, who was afterwards assassinated at Trichinopoly by a follower. Kurnool province is now a small collectorate of the Madras Presidency to the north of Cuddapah.

**KURRAH.** HIND. A circular enclosure in which Brahmans were accustomed to place a woman, whom they threatened to burn if the servants of Government preferred a charge. See Kur.

**KURRAL**, a Muhammadan tribe of the Hazara,

who claim descent from Alexander. Kurral, Dhund, Tanaoli, Alpial, Awan, and Gukkar, tribes north of the Salt Range, are described by Mr. (Sir George) Campbell as the finest and handsomest men in India, perhaps in the world. They profess Muhammadanism, and have fanciful Muhammadan genealogies, but are wholly Indian in their language, manners, habits, and constitutions. Their language is Panjabi. They have no connection with the Pathan races, and they claim none with the Jat and Rajput, the Dilzak alone claiming to be of Hindustan origin. Their features would seem to show that they have kindred with the Kashmiri, or with the pre-Hindu congeners of the earlier Indians found in the hills far west; but their language and character, their dress and the architecture of their houses, would indicate that they are nearly allied to the Panjabi. The Dhund are a very handsome race; and the Tanaoli dwell to the north in the outer range of the Himalaya, and about the Indus near Torbela, but they are not considered to be brave or trustworthy. The Awan, of the lower lands, and the Dhund, etc., of the higher lands, have democratic village institutions.—*Campbell*, p. 97.

**KURREA** of the Southern Mahratta country, armed retainers who convoy treasure, like the Angria of Bombay.

**KURRIMIA ZEYLANICA.** Arn.

Palang, . . . . SINGH. | Alareya-gass, . . SINGH.  
Hur-kandu, . . . . .

A large tree of Ceylon; one variety grows in the warm, moister parts of the island, another variety in the central province, up to an elevation of 5000 feet.—*Ther.* i. p. 72.

**KURSAN.** In Central India, cultivators are termed Kursan, a name which distinguishes them as a specific class from ryots, which is a more general term, including all ranks.—*Malcolm's Central India*, ii. p. 25.

**KURSEONG**, not far from Darjiling, of which it is a subdivision. Its climate is equable, and the mists which are of such frequent occurrence at Darjiling and the higher altitudes are rare. It is 4500 feet above the sea, and is within two hours' march of the plains by the old road, and the new cart-road from Siliguri to Darjiling passes through the heart of the station. Kurseong is in many respects a more suitable locality for troops than Senechal. Senechal is 9100 feet high, and the change from such an elevation to the plains has been found in more than one instance hurtful to the health of the men.

**KURU**, father of Santanu, great-grandfather of the heroes who are famed in the Mahabharata. He became an ascetic on the banks of the holy lake S. of Thaneswar. He was the ancestor both of the blind Dhritarashtra and Pandu, who were thus both designated Kaurava as their patronymic, though this term is usually applied to the sons of Dhritarashtra.

**KURUBA.** KAN. A shepherd race in the south of the Peninsula of India, who also weave woollen kamli or blankets. The shepherds of the Canarese-speaking districts arrange themselves into three classes, viz.—

Hala Kuruba, who do not weave blankets.

Hande Kuruba, a shepherd of a higher rank.

Mesa Kuruba, one of an inferior condition.

In the S. of Mysore their towns take the appellation of Hande.—*W.*

**KURU BISTAN**, a custom amongst the Jaguri Hazara of lending their wives to strangers for a night or a week.

**KURUK** or **Kourk**, a coarse brown cloth, half woven and half felted, forming the ordinary winter dress of the Afghan. The best are made at Denzi, but those of Karabagh are very good. During the British occupation it was a favourite article of dress both with officers and men. The manufacture of the barik is from an exceedingly fine and silky wool which grows on the belly of the camel. Nothing can be softer or warmer than the barik, and, if better made, they would be preferable to every other kind of cloth. As the nomades never dye the raw material, the barik is of the same colour as the camel. The price varies from 10s. to £4 a piece.—*Ferrier's Journ.* pp. 192-240. See **Kulk**.

**KURUK. HIND.** The practice of secluding and guarding the Muhammadan women.

**KURU-KSHETRA**, a holy tract and place of Hindu pilgrimage in the Amballa district of the Panjab, embracing the country lying around the town of Thanesar as a centre. The name derives its origin from Kuru, father of Santanu, great-grandfather of the heroes who figure in the Mahabharata. Kuru became an ascetic upon the banks of the holy lake south of Thanesar. The Imperial Gazetteer says that in popular belief the Kuru-kshetra embraces 360 places of pilgrimage, and extends as far as the town of Jind, 64 miles from Thanesar. Whatever be the precise extent of the sacred tract, it is certain that the strip of country between the Saraswati (Sarsuti) and the Ghaggar (the Saraswati and Drishadvati of the Sanskrit epics) formed the earliest settlement of the Aryan colonists in India, and the Kuru-kshetra and the river Saraswati still attract numerous worshippers. The towns of Thanesar and Pihioia are the chief centres of pilgrimage, but minor shrines line the bank of the river for many miles. At Thanesar, as many as 100,000 persons still assemble on the occasion of an eclipse, and treble that number bathe annually in a tank filled from the Saraswati. The great conflict between the Pandava and the Kaurava is described in the Mahabharata as having been fought out in the surrounding country; and the Mahabharata keeps alive the memory of all the most famous scenes in the minds of Hindu votaries, who regard the Kuru-kshetra as the Holy Land of their religion.

The great lake of Kuru-kshetra is an oblong sheet of water 3546 feet in length from east to west, and 1900 feet in breadth. It is mentioned by Abu Rihan, who records, on the authority of Varaha Mihira, that during eclipses of the moon the waters of all other tanks visit the tank at Thanesar, so that the bathier in this tank at the moment of eclipse obtains the additional merit of bathing in all the other tanks at the same time.

The battle of Kuru-kshetra was a memorable event in the history of the Lunar race. It was fought about B.C. 1367, between the Pandu and the Kuru of Hastinapura, two branches of the race; and, after a series of single combats through a space of eighteen days, the Kuru were completely defeated, their leader Duryodhana had been slain, and Yudishtira then retired to Dwaraka with Krishna, his principal adviser. Bunsen estimates B.C. 1606 or 1486 as the first year of

the Kaurava, and B.C. 1107 or 987 as the last year, as the close of the great war, after the battle of Kuru-kshetra. They were all blood relations, some of them nearly allied to each other, and connected by intermarriages.

The commanders-in-chief whom the Kuru lost were Bhishma, slain on the 10th day, Drona on the 5th, Karna on the 2d, and Salva on the first, respective days of their commands. It is this war of succession which is described in the great Sanskrit poem the Mahabharata. One of the last incidents of this battle occurred on the night of the 18th day, when Aswatthaman entered the Pandava camp, and killed the sons of the Pandava, whose heads he brought to Duryodhana. A series of single combats had chiefly marked this war; each chief or warrior had challenged opponents, in the daytime, in the presence of the armies, and the act of Aswatthaman was so contrary to the usage of the war, that Kripa remonstrated with Aswatthaman against his doing it, but, along with Kritavarman, accompanied Aswatthaman to the gate of the Pandava camp, and held the gate during the midnight butchery. The ultimate fate of Aswatthaman is uncertain, but he seems to have been pursued and killed by Bhima. This battlefield of the Kuru is near Thanesar, between Kurnal and Sirhind, is generally identified with the field of Paniput to the north-west of Delhi, and the locality is deemed holy. It was a war to the knife between near kinsmen to gain possession of lands of which the Kuru had long held possession to the exclusion of the Pandu.

Yudishtira, Baldeva, and Krishna afterwards retired with the wreck of this ill-fated struggle to Dwaraka, but the two former had soon to lament the death of Krishna, who was slain by one of the aboriginal tribes of Bhils, against whom, from their shattered condition, they were unable to contend. After this event, Yudishtira, with Baldeva and a few followers, entirely withdrew from India, and, emigrating northwards by Sind to the Himalayan mountains, are there abandoned by Hindu traditional history, and are supposed to have perished in the snows. Herodotus describes the ruinous passion for play amongst the Scythic hordes, and which may have been carried west by Odin into Scandinavia and Germany. Tacitus tells us that the Germans, like the Pandu, staked even personal liberty, and were sold as slaves by the winner.

The life of Krishna forms a second memorable part of the history of the Lunar race, as he has been deified throughout Hindu India, and is regarded as an incarnation of Vishnu.—*Tod's Rajasthan*, i. p. 59; *Bunsen*, iii.; *Wheeler's Mahabharata*, p. 567; *Hardy's Eastern Monachism*, p. 438; *Imp. Gaz.* v.; *Cunningham, Ancient Geog. of India*, p. 334.

**KURUMBAR** or **Kurubar**. **CAN.** A shepherd, from Kuru, a sheep; a shepherd race who occupy the elevated plateau in the centre of the Peninsula of India. They are an ancient people, the earliest known occupants of Dravida Desam, the modern Carnatic, and Coromandel. They seem to have established numerous petty principalities over the whole Peninsula, which were ultimately absorbed in the Chola empire. Numerous sites attributed to this race, and still called Kurumbar Kot, are to be met with. Small communities of the Kurumbar tribe to this day wander with their flocks, and

occupy the less accessible hills and forests of many parts of the Peninsula.

Arcot town, about 65 miles W. from Madras, takes its name from two Tamil words, Arakada, the jungle on the river Palar. It is the Arkatou Basileon of the Greeks, and the capital of the nomade Sorai (Σοραι), and once formed the centre of the Chola kingdom, the whole of the neighbouring territory for several centuries after the Christian era having been occupied by wandering Kurumbar.

On the Neilgherry Hills, above the Irular, at heights varying from 1000 to 2000 feet, in the clefts of the mountains and little openings in the woods, with which at this elevation they are girt, live a race calling themselves Kurumbar. They occupy the highest range bordering on the Neilgherries. The Toda do not consider the Irular as forming a part of the inhabitants of the hills, but they allow this designation to the Kurumbar, whom they call Curb, and from them they receive certain services.

The Kurumbar of the Wynad forests have two sections,—the Jani and the Mulli; and Gurchea, Panniar, and Puliar races live along with them. The Jani Kurumbar live entirely in the forest; they are the only axe-men, and without them it would be difficult to work a forest, and the wood-contractor and planter alike employ them. They are very docile, quick of imitation, and slavishly submissive to their Mudali or headman. This individual, like a patriarch of old, exercises undisputed power over his own family, numerically containing about twenty or thirty beings. Those employed by the coffee planters are a little civilised, appreciating the comforts of life in a slight degree higher than their more savage brethren. They erect rude huts for the habitation of themselves and family.

Mr. Campbell (p. 31) described the Kurumbar, Irular, Puliar, and Veder as in the lowest stage of life, mere men of the woods, of very diminutive stature, with thickly-matted locks and supple limbs, living under trees, in caverns, or in the rudest wigwams, keeping sheep or collecting forest produce, very stupid, but also very mild and inoffensive, though reputed as sorcerers and believers in demons. But such a character is only applicable to the secluded families who have been forced into the forests and mountains. The Kurumbar who herd their vast flocks from the Gojavery to Cape Comorin, are tall, slender, graceful men, with skins blackened by their food and the great heat; and, travelling over all the swelling lands of the interior, these self-reliant men are to be seen engaged in their lonely avocation. They wear only a coarse blanket or kamli. They appear to be a wholly different race from the Idayan or pastoral branch of the Tamil-speaking people, who take the honorific appellation of Pillay or son, to distinguish them from the Vallalar, who are styled Mudali or first man. The nomade shepherd is called Kurumbar-Idaan.—*Wilson's Gloss.*; *Capt. Harkness, Neilgherry Hills*; *Mr. G. Campbell*; *Rennell's Memoir*, part xxi. pp. 265-328.

KURUMBAR, a forest race on the skirts of the Neilgherry Hills, on their western flanks. They are very much dreaded by all the tribes of the Neilgherries, excepting the Todas, and are supposed to be necromancers, and each Badaga village has

its own Kurumbar to keep off the evil eye of other Kurumbars. It is further believed that deaths are only caused by Kurumbar influence, and under this superstitious belief Kurumbars have several times been sacrificed. At the close of the year 1874, Kurumbars were massacred at Kotagiri, and on the 30th April 1882 there was another massacre, about 15 miles east of Kotagiri. The son of the Badaga headman of Elмнаад village (northern boundary of Todanaad) had fallen sick and died. The village priest being consulted, the cause of the death was attributed to the evil eye and magic of the unfortunate Kurumbar, who was straightway seized and put to death, and his body burnt on the same funeral pyre, and with the ashes of the headman's son, as a sacrifice. One life not being considered sufficient to appease the wrath of the gods, a party was sent to fetch his wife and three children, who were hunted down to a village at the foot of the hills near Segur, there secured, and brought to the burning place, where they also were brutally murdered and cast into the flames.

The chief of the Irular stated that on the evening of the 30th April 1882, two Todas and a Badaga were seen going towards the missing Kurumbar's house, which was about twenty-five yards from his, and that on the same night he was roused from sleep by cries of murder proceeding from the Kurumbar's hut, which caused such a panic among the villagers, that they all deserted their homes, and sought refuge in a neighbouring jungle, where they hid themselves for two days. Returning to the village on the third day, they found the Kurumbar's house empty, and all his cattle missing.

KURUMINGA. SINGH. The *Butocera rubus*, a beetle of the south of India, which penetrates the trunk of the coconut tree near the ground, and there deposits its eggs. Its grubs, when hatched, eat their way upwards through the centre of the tree to the top, where they pierce the young leaf-buds, and do incredible damage.—*Tremont's Ceylon*.

KURUMNASSA, a river of Bengal. An ancient raja having had the misfortune to slay a Brahman, the murderer was purified by a saint, who collected water from countless streams, and united them in the spring from which the river now issues. The river, so polluted, has to be crossed or forded in the dry season by every Hindu from Bengal, Behar, or Cuttack on his pilgrimage to Benares, and a stone bridge, to prevent pilgrims from dipping their feet in the accursed stream, was built by the liberality of a pious Hindu in the early days of the grand trunk road to Benares. The significance of the name is that the river absolutely blotted out all good deeds acquired by a pilgrimage to the holy city. Karma is deed in Sanskrit, and Nāsha is annihilation or destruction.

KURUN. MAHR. Land reserved for hay or grass.

KURUT. When well m— though unknown in Europe. In Persia it is called Kesht or Kaishk, and is thus prepared. Some butter milk is boiled in a very large sauc-pan, by which means the watery particles escape in the form of steam, and the solid ones are deposited at the bottom of the vessel. When sufficiently thickened, the mass is divided and

made into little balls about the size of a pigeon's egg, which are dried in the sun, and will keep for years. When required, these balls of concentrated butter are continuously stirred in hot water, and in a metal dish, till completely dissolved; the epicures add a quarter of a pound of fresh butter, which gives the sauce an exquisite flavour. It is poured over the bread, maize, or meat which it is intended to season. Elphinstone says it is made of dried curds pressed into hard lumps. It is scraped down and mixed with milk, and in this state Afghans of all ranks are very fond of it, but it is sour, and to Europeans very unpalatable. — *Ferrier's Journeys*, p. 279; *Elphinstone, Cabul*, p. 261.

KURU VARNAKA, people of the forests in the upper part of the Panjab.

KUS, the ancient Cos or Apollinopolis Parva, between Kench and Luxor, described by Ibn Batuta (i. p. 106) as in his day a large and flourishing town, with fine bazars, mosques, and colleges, the residence of the viceroys of the Thebaid. — *Yule, Cathay*, ii. p. 400.

KUSA, one of the twin sons of Rama and Sita, the other twin being Lava. After the death of Rama, his sons ruled over the Southern and Northern Kosala, and Kusa built Kusa-sthali or Kusa-vati in the Vindhya. — *D.*

#### KUSA. SANSK.

Kush, Kusha, . . . BENG. [Darbha, . . . SANSK. Kusa grass is the *Poa cynosuroides*, deemed sacred by the Hindus. It is used in their religious ceremonies, being strewn upon the altar, or held by the Brahmans in their hands whilst repeating the ritual; it is placed on the ground with its tips to the east, as a seat for the idols when offerings are made to them. In the Avenejana ceremony in the Srad'ha, the funeral cake is placed on kusa grass, and before offering it, water in which white flowers and sandal paste are immersed, is poured on the cake. Care must be taken not to confound Darbha with Durbha, which is *Cynodon dactylon*. A dying Hindu, when no hopes of his surviving remain, should be laid on a bed of kusa grass (*Poa cynosuroides*) in the open air, his head sprinkled with water drawn from the Ganges, and smeared with clay brought from the same river. A salagrama stone should be placed near him, holy strains from the Veda should be chanted aloud, and leaves of holy basil scattered over his head. — *Wils. Gloss*.

KUSAGARAPURA, the old capital of Magadha, also called Girivraja and Rajagriha, now Purana Rajgir.

KUSAILOO, also Kusaili. HIND. The bark of a small tree, wild about Ajmir; is tasteless; given to lying-in women to clear the blood and increase milk.

KUSBUL. HIND. *Aplotaxis fastuosa*, the shepherd's tinder, is found in the Sutlej valley between Rampur and Sungnam at an elevation of 7000 to 9000 feet. The tomentum on the under surface of the leaves is employed by the hill people as tinder. — *Cleghorn's Report*, p. 67.

KUSH or Cush, a term familiar to readers of Scripture (Genesis ii. 13, also x. 6-8, and 1 Chronicles i. 10) as the name of the eldest son of Ham (Charma); and before the flood, of a country encompassed by the Gihon, the second river of Paradise. The name seems to have descended to Noah's progeny, who took it for

themselves, and gave it to countries. There was an African Kush, and the Cushan of Habakkuk iii. 7 is another. The Hamitic Kushites appear to have spread along tracts from the Upper Nile to the Euphrates and Tigris. In the history of India, Kush or Cush, the second son of Rama, gave his name to the Kushwaha or Cutchwaha princes of Nirwar and Amber, though the tortoise is supposed to be a source of this name. The country of which Ayodhya (now Oudh) was the capital, and Rama monarch, is termed Koshula in the geographical writings of the Hindus, supposed by Colonel Tod to be from Koshulya, the mother of Rama; and in the archives of the rana of Mewar, the first emigrant from the north, is styled Koshulaputra, son of Koshula.

KUSH, or Koh-i-Kush, or Hindu Kush is the term applied to a lofty peak in the range of mountains continuous with the Himalaya, west of the Indus, and also to the range itself. The only part of the range covered with perpetual snow is the Koh-i-Baba between Kābul and Bamian. The Hindu Kush peak is visible from Kābul, and is entirely covered with snow, and also from Kunduz, distant 150 miles. In its perpetual snow is a creature called the snow-worm, which perishes if removed below the snow line. The highest pass does not exceed 12,400 feet. Many parts are devoid of wood and even of verdure. There grows merely a stunted furze, used as firewood, called Kullah-i-Hazara or Hazara cap.

The countries north of the Hindu Kush, which lie in the valley of the Oxus and its tributary rivers, from Balkh upwards, have no general designation. Eastwards of that city lies Kunduz, and it has Badakhshan farther eastward. To the north of this territory are the hill states of Wakkan, Shughnan, Darwaz, Kulab, and Hiissar, whose people claim a descent from Alexander the Great. To the eastwards of Badakhshan lies the plain of Pamir, inhabited by the Kirghiz; and beyond the Belut Tagh mountains are Chitral, Gilgit, and Iskardo, that extend towards Kashmir. South of Badakhshan is the country of the Siah-Posh Kafir, who occupy a great part of the range of Hindu Kush and a portion of Belut Tagh. On the west it has Indarab and Khost, also in Balkh, and the Kohistan of Kābul, and on the east it extends for a great distance towards the north of Kashmir.

KUSHIDA. HIND. Embroidered muslin.

KUSHKAH. HIND. Boiled rice, properly Khushkah. Grains of ground rice in curds is the material for the primitive tika, which is applied on the foreheads of Hindus.

KUSHTA. PERS. Metallic compounds used as medicines, the principal being Kushta sikka, Kushta jast, Kushta tamba or mis, and Kushta loha. These preparations are made by native hakims; they are compound bodies (murakkabat), though called by the name of a simple constituent, taking their name from the metal which forms their basis. To prepare the Kushta sikka, or carbonate of lead, one tola of lead is placed in an iron pan, with the juice of the Euphorbia, or the kesu or dhak flowers (*Butea frondosa*). The Kushta jast is oxide of zinc; the Kushta tamba is arsenite of copper. The Kushta loha, an oxide of iron, is also called Khubs-ul-hadid, or Zafran-ul-hadid. — *Powell's Handbook*. See Medicine.

KUSHTIGAR, or Phailwan. PERS. Wrestlers,



athletes, throughout Southern Asia, who whirl overhead ponderous wooden clubs called *nail*, also *magdar*, instruments of a favourite but very laborious exercise, regularly taught by an *ustad*—teacher, who instructs in 360 hand or forms.—*Ouseley's Travels*, i. pp. 234, 236.

**KUSI** or **Koosy**, a river of Northern Bengal, rising among the Nepal Himalayas, in lat. 28° 25' N., and long. 86° 11' E. It first takes a course south-west for about 60 miles, then south and south-east for 160 more, during which it receives on its left bank its two great tributaries, the *Aran* and *Tambar*. It joins the Ganges after a course of 325 miles. The Kusi is remarkable for the rapidity of its stream, the dangerous and uncertain nature of its bed, but chiefly for its constant westerly attrition. According to a Hindu legend, *Kausiki* is the daughter of *Kusik*, raja of *Gadhi*, a *Kshatriya*, but was married to a Brahman. She bore a son, who became a soldier, and *Kausika* was changed to a river.

**KUSIMA** and **Usima**, small volcanic islands in the Archipelago of Japan, situated in the neighbourhood of Cape Sangir.

**KUSINAGARA** or **Kusinara**. Near this town was the scene of Buddha's death, at the age of 80, in a grove of sal trees. It is the modern *Khassya*. At the time of Hiwen Thsang's visit, the walls were in ruins, and the place was almost deserted, but the brick foundations of the old capital occupied a circuit of about 12 li, or 2 miles. The only name now associated with the ruins near *Khassya* is that of *Matha Kuar*, or the Dead Prince.—*Cunningham*.

**KUS KUSA**. ARAB. One of the numerous kinds of what the Italians generally call *Pasta*. The material is wheat or barley flour rolled into small round grains. In Barbary it is cooked by steaming, and served up with hard-boiled eggs and mutton, sprinkled with red pepper. The *Bedouin Maghrabi* Arabs merely boil it.

**KUSSOWLEE** is in lat. 30° 53' 13" N., long. 77° E., 45 miles distant from *Amballa*, and 32 from *Simla*; its height is 6322 feet; there is no table-land, and the peaks are rather steep. It is on the crest of a ridge which overlooks the *Kalka* valley; the inner slope is covered from the summit to perhaps 1000 feet below it, with an open forest of the *Pinus longifolia*. The climate temperate and agreeable, unless during the rainy season, when dense fogs make it gloomy and depressing.

**KUSSUB**. ARAB. Penance; a term used in the science of exorcism.

**KUSSUR-KA-GHAR**. HIND. Literally fractional house, a term used in forming magic squares.

**KUSTI**, the zonar worn by the Parsees.

**KUSUMBA**, a term used by the Rajputs to designate opium. *Kusumba*, in *Sind*, is the name given in good society to a solution of opium, which the natives extensively use. In *Cutch* it means a Rajput practice of drinking a solution of opium from each other's hands, to staunch feuds. In times of peace and ease, the Rajput leads an indolent and monotonous life. After a midday siesta, the chief rises, washes his hands and face, and prepares for the great business of the day, the distribution of the red cup, *Kusumba* or opium. He calls together his friends into the public hall, or perhaps retires with them to a garden-house. Opium is produced, which is pounded in a brass vessel and mixed with water.

It is then strained into a dish with a spout, from which it is poured into the chief's hand. One after the other the guests now come up, each protesting that *kusumba* is wholly repugnant to his taste, and very injurious to his health, but, after a little pressing, first one and then another touches the chief's hand in two or three places, muttering the names of *Dev*, friends, or others, and drains the draught. Each, after drinking, washes the chief's hand in a dish of water which a servant offers, and wipes it dry with his own scarf; he then makes way for his neighbour.—*Rasamala*, *Hindu Annals*, ii. p. 261; *Burton's Scinde*, ii. 143.

**KUSUNDA**, *Chepang*, *Chetang*, and *Haiyu* are four small uncivilised *Bhot* tribes who reside amid the dense forests of the central region of Nepal, to the westward of the great valley. They have no apparent affinity with the civilised races of the country, but live in huts made of the branches of trees, on wild fruits and the produce of the chase. The *Chepang* are slight, with large bellies. Mr. Hodgson says they are of *Moghul* descent. Their language is akin to the *Lhopa*. The *Chepang*, *Haiyu*, and *Kusunda* seem to belong to the *Kawut* group of frontier populations. They are named by Mr. Hodgson the *Durre*, *Denwar*, and *Bralmo*, which Mr. Latham believes to be the same as *Tharu*, *Dhungur*, and possibly *Kawi*. They occupy the districts where the soil is moist, the air hot, and the effluvia miasmatic.—*Latham*. See *India*.

**KUSUSTHULLI DWARAKA**, the capital of *Krishna*. The *Bagavat Gita* states its founder was *Anrit*, brother of *Ikshwaku*.

**KUSWUR**. HIND. The flower from which is made the yellow *kuswur* dye used in Hindu marriages. To use it on the day of battle, is among the Hindus deemed a sacred pledge to conquer or die. Volunteers are often invited to assume the yellow dress, which implies desperation in any undertaking. Amongst *Rajputs*, it was a not unfrequent usage to imitate the Hindu saints and warriors, and dye their garments with yellow, the hymeneal colour, which indicated that they went to battle as to a bridal feast, and were determined to die or to live exulting conquerors.—*Malcolm's Central India*, i. p. 358.

**KUT**, also *Uplate* and *Putchuck*. HIND. The root of the *Aucklandia costus*. A bitter aromatic tonic, used in fever; the roots have a pleasant smell, and are used as perfumes. It is chiefly exported to China, where it is used as an incense. In India it is used medicinally.—*Powell's Handbook*, i. p. 356.

**KUTAIBA**, conqueror of *Bokhara* in the first century of the *Hijira*. The descendants of the Arab conquerors now number about 60,000 souls, chiefly in *Samarcand*, *Vafkend*, and *Vardanzai*. They are shepherds, and sell postins.—*C. As*.

**KUTCH**, the breeches of the *Sikhs*, the adoption of which is of as much importance to a *Sikh* boy as was the investiture with the *toga virilis* to a Roman youth.

**KUTCHERRY**. HIND. An office, a court or place of public business.

**KUTCH GANDAVA**, a campaign district of *Baluchistan*, a depressed level plain. See *Kach Gandava*; *Kalat*.

**KUTCHURA**. HIND. Large quantities of arrowroot are prepared from different species of *Curcuma*,—*C. angustifolia*, *C. leucorrhiza*, and *C. montana*, from *Travancore*. It is a regular article of export.

**KUTH-LAH. HIND.** A great black chubby fish of Northern India, with large scales, and a very big mouth without teeth. It has been known to attain a size weighing two Bengal maunds, which are equal to 164 lbs. This fish does not take a hook. The Ro-hoo and the Mir-gah resemble each other in size and habits; they are very much like the salmon, but have tiny little mouths with no teeth. The Ro-hoo in season has very pretty red fins, and both have ash-coloured backs, with silvery bellies; they attain to the weight of 20 lbs., and afford the angler excellent sport at bottom-fishing, sometimes engaging him for an hour before he can attempt to land his fish. The Kheel-bause is a pretty little dark ash-coloured fish, with a small toothless mouth, and has a whisker on either side of it. This fish also affords the angler good sport, and is found of 5 or 6 lbs. in weight. These are all plentiful in Calcutta and Lower Bengal, and, while young, could be easily exported.

**KUTHUMI**, a Hindu sage, born at Badarika-shrama, and who lived at Gandhara. His father, Narayana, was a philosopher, and his son Kutsana wrote a tract on the Rules of Poetry. Kuthumi taught the immortality of the soul, and that happiness and misery are the inseparable companions of works of merit and demerit.—*Ward*, iv. p. 41.

**KUTIRA** or **Katira**, a gum greatly resembling gum-tragacanth, yielded by the trunk of the *Cochlospermum gossypium*. It is used by native practitioners as a demulcent and emollient; but, under the same name and of very similar properties, is often sold the gum of several species of *Sterculia*, *Butea*, and of *Bombax pentandrum*, *Huttian ka gond*, etc.—*O'Sh.*

**KUTPUR**, a town on the southern coast of Kattyawar, the ancient Kunu-kavati, said to have been built by Kunuk Sen, the great progenitor of the Choura race. Kunu-kavati was overwhelmed by an encroachment of the sea or storm-wave, the same occurrence, doubtless, that separated Perim, Shial Bate, etc., from the mainland. At Shial Bate the ruins are remarkably good. Wulleh seems to have been destroyed in the same manner.

**KUTTINI.** HIND. A silk fabric used by the Muhammadans of S. India, both men and women, for trousers.

**KUTTIRIPPA.** MALEAL. Living with a Nair princess or queen as her husband.

**KUTUA**, HIND., also called *Bungka Kutua*. An aquatic beetle which eats rice plants. It is said to make a leaf-boat, which it paddles from plant to plant.—*Ell.*

**KUTUB MINAR** at old Dehli was erected from the pillars and other parts of Jaina temples, and many of them retain the sculptured figures. In 1794, though its capital was then ruined, it was 250 feet 11 inches in height. Its present height is 238 feet 1 inch, deducting the modern pavilion. It has four ornamental balconies, respectively at 97, 148, 188, and 214 feet from the ground, between which are richly-sculptured raised belts containing inscriptions. It is lower by 30 feet than the Campanile at Florence. It is a tower of victory, a *Jaya Sthamba*. The dates of the ruins in old Dehli are from 1196 to 1235. The inner court was enclosed by Shahab-ud-Din. The central range of arches was built by Kutub-ud-Din; the wings by Altamsh, whose tomb is beyond the northern range. The base of this minar is a

polygon of twenty-four sides, altogether measuring 417 feet. The shaft is of a circular form, and tapers regularly from the base to the summit. It is divided into five storeys, round each of which runs a bold projecting balcony, supported upon large and richly-carved stone brackets, having balustrades that give to the pillar a most ornamental effect. The exterior of the basement storey is fluted alternately into twenty-seven angular and semicircular faces. Up to the third storey the minar is built of fine red sandstone. From the third balcony to the fifth, the building is composed chiefly of white Jeypore marble. The Hindu architect has not failed to record his undertaking without the usual Hindu invocation, *Sri Viswakarma prasado rachita*, 'built under the auspices of Viswakarma,' the celestial architect of the Hindus. The object is at once apparent to the spectator, that of a *Mazinah* for the Muazzan to call the faithful to prayers. About A.D. 1830, it suffered a little from an earthquake, but under the directions of the British Government it was repaired. Ibn Batuta was certainly misinformed as to the date and builder of the Kutub. He ascribes it to Sultan Muiz-ud-Din, otherwise called Kaikobad, grandson of Balban (A.D. 1286-1290). But the real date is nearly a century older. It was begun by Kutub-ud-Din Aibek, when governing for Shahab-ud-Din of Ghazni (otherwise Muhammad bin Sam, A.D. 1193-1206), and completed by Altamsh (1207-1236). Ibn Batuta ascribes the rival structure to Kutub-ud-Din Khilji (Mubarik Shah, 1316-1320), and in this also Colonel Yule thinks he is wrong. The iron pillar at the Kutub, in the centre of its courtyard, stands 22 feet above ground, and extends 20 inches under ground; total, 23 feet 8 inches. Its diameter at the base is 16 feet 4 inches, and at the capital it is 12'05 inches. There is no date on it, but Mr. Fergusson says (p. 506) that Mr. Prinsep supposed an inscription on it to be of the 3d or 4th century; Dr. Bhau Daji supposed the 6th century. It is forged iron. An inscription on it says it was dedicated to Vishnu; but its real purpose was a pillar of victory to record the defeat of the Balhikas near the seven mouths of the Sindhu or Indus. Behind the N.W. corner of the mosque is the tomb of Altamsh.—*Tod's Travels*, pp. 108-327; *Col. R. MacLagan, R.E., in Yule, Cathay*, ii. p. 434; *French Tour; Elphinstone*. See Architecture; Dehli.

**KUTUB SHAHI**, a dynasty of kings of the 16th and 17th centuries, ruling in Golconda and Hyderabad in the Dekhan.

Sultan Kuli, . . . . .	A.D. 1512	Muhammad, . . . . .	A.D. 1580
Jamshid, . . . . .	1543	Muhammad, . . . . .	1611
Subhan Kuli, . . . . .	1550	Abdullah, . . . . .	1626
Ibrahim, . . . . .	1550	Abdul Hussain, . . . . .	1673

Sultan Kuli was descended from the chiefs of the Karakonilu tribe of Kurds, and appears to have been born near Diarbikr. The tribe to which he belonged having been subdued by Mir Hussain, and subjected to the Akunelu tribe of which that chief was head, Sultan Kuli, to save his life, fled from Diarbikr in company with his uncle, and, after many difficulties and dangers, found his way to Beder, at which place Sultan Muhammad Lashkari Bahmani of Beder and Gulburga then held his court. Ferishta, in his history of the Bahmani dynasty, states that Sultan Kuli in the first instance obtained employment at the

Bahmani court as one of the Turki ghulam in personal attendance upon the king; but this appears to be denied by the author of the *Towarik-i-Kutub Shahi*, who asserts that Sultan Kuli was from the first employed in a situation befitting his rank and family, and from his talents and courage early rose to the command of the Beder armies and the government of the province of Telingana. On the decadence of the Bahmani dynasty, during the latter part of the reign of Muhammad II., when the government had been virtually usurped by the minister Kasim Burid, Sultan Kuli seized the province of Telingana, and some years afterwards took the title of Kutub Shah; this latter event occurred in A.D. 1520 or thereabouts, and the Kutub Shahi dynasty existed in Telingana under this name for a period of nearly 200 years. The last ruler is commonly known by the name of Thamah Shah. Another account describes the founder of this dynasty, Sultan Kuli, as the son of Amir Kuli, a Turkoman chief, who claimed to be a lineal descendant of the prophet Noah, through his son Japheth. He was born in the town of Hamadan, and when a youth accompanied his paternal uncle to Beder, then the seat of government of the Bahmani kings, about the close of the reign of Sultan Muhammad Shah Lashkari Bahmani, and there got the title of Kutub-ul-Mulk, i.e. the Polar Star of the State; to it was attached as a jaghir the town of Golconda and the surrounding villages. He was afterwards promoted to the command of all the troops in that vicinity. On the decadence of the Bahmani power, Kutub-ul-Mulk threw off its control in 1512, though, according to some historians, he did not assume the title of an independent sovereign for some years subsequently, probably about 1520. The limits of the territory contained within his dominions are described by the author of the *Hadikat-ul-Alam*, as extending from Chanda in the north to the Carnatic, and from the seashore of Orissa, Vizagapatam, and Masulipatam, to Beder and the Bijapur territories on the west. After a reign of 31 years, Sultan Kuli was murdered by a Turki slave at Golconda, at the instigation of his son Jamshid, A.D. 1543, A.H. 950. He was murdered in the mosque situated inside the town, and was in the act of directing the masons to break open a door to escape assassination, when the man employed by his son stabbed him. He died at the age of 90 years, and was succeeded by his son Yar Kuli Jamshid Khan, who had murdered his elder brother Malik Kutub-ud-Din during their father's lifetime. Jamshid died of cancer, having been guilty of the assassination of his father and brother and the death of many individuals, ordered for execution in moments of passion and pain. He is said to have lost the tip of his nose and a great part of his cheek by a sabre cut in battle. He was succeeded by his son Subhan Kuli, a boy of ten years of age, who reigned for a period of seven months. The weakness of the government, and the contentions existing between the reigning sovereign and his uncle, Daulat Kuli, whose cause had been espoused by Jagdeo Rao, raja of Warangal, induced Ibrahim to leave the Bijanagar court for Golconda, which he reached and succeeded in establishing himself in 1557, and, after a reign of 23 years, he died in the year A.D. 1580, A.H. 988, and lies buried in one of the tombs of Golconda. The two last figures of the above date only are

visible. He was succeeded by his son, Sultan Muhammad Kuli Kutub Shah.

KUTUB-ud-DIN AIBEK, a slave of Shahab-ud-Din, who gave him the government of Delhi. In A.D. 1206, on the death of his master, Muhammad Gori, Kutub-ud-Din, retained possession of Hindustan till his death, A.D. 1210. He was the first of the Turki slaves who attained sovereignty, and furnished a succession of rulers to Hindustan. Kutub-ud-Din in 1210, after a reign of four years, was succeeded by his son Aram, who was within a year displaced, in 1211, by Altamsh, a slave and son-in-law of Kutub-ud-Din. Bakhtiar, general of Kutub-ud-Din Aibek, in A.D. 1201, had conquered Behar, and in 1203 conquered Bengal, but was defeated and driven back from Bhutan and Assam. Altamsh ruled Hindustan 25 years, and in that time subdued the fortress of Rintambore in Rajputana, captured Gwalior and Mandu, and conquered Ujjain. It was in his reign that Chengiz Khan ruled in Western Asia. He destroyed the temple of Mohakal, which a Vikramaditya had erected at the beginning of the Christian era. Altamsh died in 1236. His son Rukn-ud-Din reigned six months and was deposed, and then his daughter Sultana Razia, who ruled ably for three and a half years, and in 1259 was defeated and put to death. She was followed by Moiz-ud-Din Bahram, 1239; Ala-ud-Din Masaud, 1241; Nasir-ud-Din, 1246; Ghias-ud-Din, 1266; Kai Kobad, 1286, and the slave dynasty ended with his murder, A.D. 1288.

Kutub-ud-Din's name is preserved at his capital by the Kutub mosque, with its graceful colonnade of richly-sculptured Hindu pillars, and by the Kutub Minar, which raises its tapering shaft, encrusted with chapters from the Koran, high above the ruins of old Delhi. Kutub-ud-Din had started life as a Turki slave, and several of his successors rose by valour or intrigue from the same low condition to the throne. His dynasty is accordingly known as that of the Slave Kings. Under them India became for the first time the seat of resident Muhammadan sovereigns.

The Moghuls are said to have burst through Tibet into N.E. Bengal in 1245; and during the next 44 years repeatedly swept down the Afghan passes into the Panjab (1244-88).—*Imp. Gaz.*

KUTUNG. HIND. A seedling of the bamboo. A man who has seen two kutung is a very old man.

KUTWAR, a class of cultivators found in small numbers in various districts, especially to the north of the Jumna. They are also employed as watchmen.—*Sherring's Hindu Tribes*, p. 327.

KUVĒRA, the Hindu god of wealth, and the regent of the north. This deity was a son of Viswasrava, and a brother of Ravan, who was overcome by Rama. He is also called Paulastya. He is represented as a magnificent personage residing in the splendid palace of Alaka, or borne through the sky on the heads of four figures, in a radiant car, called pushpaca, which was given to him by Brahma. In each of two of his hands he holds a closed flower of the lotus, and has on his head a richly-ornamented crown. His sakti is Kuberi. The Gubhya are servants of KuvĒra, and into such beings the dark souls of men, addicted in this world to selfish gratification, transmigrate. According to Hindu mythology, Indra is the regent of showers and of the east wind; Varuna,

regent of the west; Vahni, of the south-east; Kuvera, of the north; Yama, of the south; Isa or Isail, of the north-east; Nairit, of the south-west. Vayu, in Hindu poetry, is the north-west wind.—*Cole. Myth. Hind.* p. 111; *Moor*, p. 108.

KUVERA or Kabir, in the middle of the 19th century, a Koli? of Sarsa or Sarasa, near the Aftand station of the Bombay and Baroda Railway, who claimed to have received a portion of the Supreme Being. His followers called themselves Hari Jana, but were known as the Kabir Bhakta.

KUVIR or Kabir is the salt desert lands which predominate in Khorasan; and salt abounds in many districts, to which the desert does not reach. This salt desert penetrates through the inhabited isthmus extending between Herat and Mashed, into the mountainous districts of Kohistan and Hazara, where we are informed there is much salt and brackish water. There is a great deal of kuvir or salt desert all through the steppes of Kharezin and the desert lying between the Oxus and Caspian Sea.—*Fraser's Khorasan*, p. 253.

KUVIRAJU. SANSK. From Kuvir, a poet, and Raja, a king. The kuviraj of Bengal are physicians.

KWANG-TUNG, the Chinese province known in Europe as Canton. It has an area of 97,000 square miles, and a population of about 19,000,000. It is traversed by the river Lung. Its chief towns are Canton and Hong-Kong.

Kwang-Tung-Chi, a general account of Kwang-tung, is a Chinese work usually stitched in 140 Chinese volumes. Its officers are:—Tsung-tu, the governor-general; Fu-tai, the governor; Fan-tai, the superintendent of finance; Nie-tai, the provincial judge; Chi-fu, Chi-le-chou, and Chi-le-tung-chi, prefects; Tung-chi, sub, and Tung-pan, deputy sub-prefects; Chi-chou and Chi-hsien, district magistrates; Ching-le and Chau-mo, secretaries. Ghai-kwan, superintendent of customs in China, is the superintendent of the maritime customs of Yue. There is also a superintendent of customs for Kwang-tung. The prefect of Kwang-chou is the chief local authority of a territory equalling in extent the kingdom of Holland, and containing a much larger population. His Yaman is the first court of appeal from fourteen others, each resembling in their power British courts of assize.—*Meadow's Desultory Notes*, p. 8.

KWAN-SE, a province of China, bounded on the north by Ho-nan and an irregular chain of lofty mountains, on the south and east by Kwang-tung, on the west by Yunnan. Its surface is estimated at 87,000 square miles, and its population is between 7 and 8 millions. Kwy-ling-fu is its capital. This province contains 11 cities of the first class, 25 of the second class, and 170 of the third class.

KWAN-TE, a distinguished Chinese general who lived in the third year of the Christian era. He was canonized 800 years after his death, and has now a state temple in every considerable city, and in almost every house morning and evening adoration is paid to him. He is regarded as the protector of the peace of the empire and its multitudinous families. He is represented with a red horse, and the horse is at the state temple of Kwai-tang.—*Gray*, p. 143.

KWAN-WA-SHII. CHIN. A fabulous stone, described as large enough to be made into a knife, very brilliant, and able to cut precious stones with ease.

KWAN-YIN. CHIN. The Quan-won of the Japanese, is the Chinese goddess of mercy. The principal seat of her worship is at the island of Pootó. There are in the island many small caves dedicated to the use of hermits; several of them have figures of Buddha.

Dr. Edkins relates that he paid a visit to a mandarin, who showed him, 'In the innermost of his apartments up-stairs, what seems to have been the most sacred thing to him that the house contained. It was the shrine and image of Kwan-yin, (the Buddhist) goddess of mercy. On the table beside it was a copy of the book of prayers used in the worship of this divinity. . . . Before the image sticks of incense were burning, which had been fresh lighted that morning.' On one occasion also, Yeh, the celebrated governor of Canton, and a stern Confucianist, in a report to the emperor describing a victory gained by his troops over a body of rebels, stated that, at a critical juncture of the battle, a large figure of Kwan-yin had been seen beckoning to the soldiers from the sky,—a sight which so inspired them that they gained an easy victory over their enemies. It is the Hindu Avalokiteswara.

KWEI. CHIN. Rubruquis, speaking of certain envoys of a Korean nation whom he saw at the court of Kara-korum, says, 'The principal envoy had in his hand a tablet of polished ivory, about a cubit long by a palm broad, and whenever he addressed the Khan or any other great personage, he kept his eyes fixed on this tablet, looking neither right nor left, as if he read there what he had to say.' The use of this tablet, called Kwei, was a very ancient Chinese etiquette. It is mentioned in Demallia's version of the Chinese annals in connection with Yu, one of the most notable worthies of ancient China, who is said to have flourished B.C. 2286.—*Rubruquis*, p. 290, quoted in *Yule's Cathay*, i. p. 142.

KWOH-TSZE-KIEN, the Chinese Imperial Academy of Learning. Like the Han Lin, it is composed of titled literary dignitaries. It is in the N.E. angle of Peking, near the temple of Confucius. The Pi-yung, or Imperial College of Antiquity, is in the centre of the quadrangle.—*Mayer, Chinese Govt.*

KWONG-FUN, or cosmetic powder of China, used by ladies to whiten their faces. It is finely powdered marble, levigated, and is also used to give a whitish gloss to rice.

KYABOCA WOOD, or Amboyna wood, appears to be the excrescence or burr of some large tree, sawn off in slabs from 2 to 4 feet long, 4 to 24 inches wide, and 2 to 8 inches thick. It resembles the burr of the yew tree, is tolerably hard, and full of small curls and knots; the colour is from orange to chestnut-brown, and sometimes red-brown. It is a very ornamental wood, and is made into small boxes and writing-desks, and other ornamental works. Prof. Reinwardt, of Leyden, says it is the burr of the *Pterospermum Indicum*; but others, that of *Pterocarpus draco*. It is from the Moluccas, the island of Borneo, Amboyna, etc. The wood itself is of the same colour as the burr, or rather lighter, and in grain resembles plain mahogany. The root of the cocoanut tree, says Colonel Lloyd, is so similar when dry and seasoned to the 'bird's-eye' part of the wood here termed kyaboca, that no difference can be perceived; the cocoa has a

tortuous and silky fracture, almost like indurated asbestos. The kyaboca and lingoa wood of commerce are supposed to be the produce of the same tree. Of late years its estimation seems to have decreased in Europe, but it is still much valued by the Chinese. It is brought from Ceram, New Guinea, and the Aru Islands of the Moluccas. In Singapore it is sold by weight. Very large slabs are obtainable from the lower part of the tree by taking advantage of the burrs or lateral growths. They are thus sometimes as large as 9 feet in diameter. It is very durable, takes a considerable polish, is very abundant, and may be had in any quantity.—*M. E. Juries' Reports of 1851; Col. G. A. Lloyd; Holtz.*

KYAIK-HITI-YO, in British Burma, a peak 3650 feet high, on the crest of the main dividing range between the rivers Tsit-toung and Salwin. On a huge egg-shaped boulder a pagoda has been built, actually overhanging by nearly one-half. A hair of Buddha or Gautama is ensnared in it. See Monastery.

KYAN, a tribe in Borneo of about 100,000 souls, who occupy the country from the south of the kingdom of Brunei, away into the interior. They strongly resemble the Dyak. Mr. Dalton states that the Kyan amongst whom he lived amounted to 270,000 souls, and that they were greatly addicted to head-hunting. This people, differing, however, in various customs, are found on the great rivers Banjar, Pasir, and Coti, and probably on all the rivers of the eastern coast. On the north and northern parts of the island, they are found in the interior on the Bintulu, Barran, Kejang, and other great rivers, as far west as the country of the Sarebas Dyak, but they only occupy the inland parts at a great distance from the coast, always having between it and them other tribes, and frequently Malayan states. The Kyan of the rivers Banjar, Coti, and Pasir appear to have been always subject to the European or Malayan power, which held the mouths of their respective streams. But the Kyan of the north-west have been feared by the inhabitants of the Malayan towns of the coast; and the chiefs of Hoya, Mocha, Egan, and Serekei eagerly sought alliances with their barbarous neighbours. Their country is divided into little states, each of which contains many villages. In some parts of it, gold and diamonds are found. On the Banjar river the people wash for these commodities, as do the Dyak of Suintang, in the interior of the western branch of the Batang Lupar river.

The houses of the Kyans are built, like those of the Sea Dyaks, in one long terrace, with the verandah fronting its whole length, the posts being always of the very hardest wood, and the roof of planks of the same material. They are allowed by all their enemies, and others who have known them, to possess personal courage in a much higher degree than any of the other tribes inhabiting the island. Their bodies are tattooed of a blue colour in various patterns; but images of the sun, moon, and stars are amongst the most frequent.

It is reported that some of the tribes on the Barran and Bintulu rivers do not tattoo the persons of the males, and that the practice is there confined to the women, who thus discolour their arms and legs only. The Kenawit Dyaks,

whose country borders that of the Kyans, also practise tattooing, as do the Orang Tatow, who live near the Bintulu river, and more towards the coast than the Kyans. In dress and person the Kyans much resemble the Dyaks, the women wearing the small bedang, and the men the chawat. The dress of the Kyan women of the Bintulu river is reported to consist of two cloths, a little longer than the bedang, which are tied on opposite sides of the person, the one covering lapping over the other; but their dresses from the Kejang are made like the bedang. The jacket of the Kyan women is not loose, like that of the Dyaks, but fits closely to the person, and is longer than the cotton ones of the hill tribes; it is also frequently made of the pine-apple fibre. In war, the dress of the men differs much from the Dyaks of other denominations. The jackets they wear on these occasions are made of the skins of beasts; those of the panther and the bear are the most esteemed, but those of goats and dogs are sometimes substituted in a scarcity of the others. The broad part of the skin forms the back part of the jacket, the edges of which are bound with wide strips of red cloth. Bunches of feathers of the rhinoceros hornbill, which seems to be the war bird of all their tribes, depend from little strings of beads fastened to the skin, and dangle in the breeze as they move about. Their head-dresses in war are also peculiar to these people, and unknown to the other inhabitants of the island. They are of various descriptions, but the favourite ones are caps made in the fashion of a man's face encased in those which represent the faces of animals. The weapons of the men are the sum-pitan or blow-pipe. Mr. Dalton informs us that head-hunting was practised to a frightful extent, and that desolating wars were constantly carried on for the purpose of obtaining these ghastly trophies. On the death of a person, it is said that a head had to be procured previous to his burial. The manners of the young females resemble those of the Sea Dyak; but adultery after marriage is punished by death to the man, who, under whatever circumstances the criminal action takes place, is always considered the guilty and responsible party concerned.—*Journ. Indian Archip.*

KYANAN. BURM. On the low lands near the sea-coast of Tenasserim there grows this large tree, of which canoes are occasionally made, and is much used for sandals, house-posts, musket-stocks, and spear-handles. The wood is red, but turns black on being prepared with petroleum. The tree has pinnate leaves, with two pairs of oval leathery leaflets, and is a leguminous tree.—*Dr. Mason; Captain Dance; Cal. Cat. Ex., 1862.*

KYANG, the *Equus hemionus*, *Pallas*. Mr. Drew mentions (p. 310) having seen in the Rukshu district of Ladakh, 100 kyang at one view, and 300 during one day's journey.—*Drew. The Northern Barrier.*

KYAN-PHO. BURM. A tree of Moulmein; a strong wood, good for building purposes.—*Cal. Cat. Ex., 1862.*

KYBARTHA. Amongst the Hindus of Bengal, the Gaoli are the most numerous; after them, the Brahman and Kaist races, are the Bagdi, an aboriginal people, and the cultivators called Kybartha. The last named at the census of 1881 numbered 2,137,540.

KYD, GENERAL, an officer of the Bengal

Engineers, esteemed by the subahdar of Bengal, to whom the subahdar presented a garden on the right bank of the Hoogly river, about four miles down the river from the city of Calcutta. He was a man of refined taste and scientific acquirements, and especially delighted in horticultural and agricultural amusements. He laid out the ground, and in 1793 he recommended the Bengal Government to occupy it as a public Botanical Garden, which he tendered as a free gift. It was accepted, and Dr. Roxburgh of Madras was appointed its first superintendent. He died soon after, and a monument of marble, by Bacon, was erected to his memory opposite the principal river entrance to the garden.

KYDIA, a genus of plants occurring in Southern Asia. Several of the family it belongs to abound in mucilage; and as a Guazuma is employed in South America in clarifying sugar, so a Kydia is in India. Dr. Wight, in *Icones*, gives *K. calycina*, *fraterna*, *pulverulenta*, and *Roxburghiana*. The genus occurs especially in the Pegu and Tounghoo districts. *K. axillaris*, *Thw.*, a middle-sized tree near Badulla, in Ceylon, growing at an elevation of about 2000 feet.—*Roxb.*; *McClelland*; *Voigt*.

KYDIA CALYCINA. *Roxb.* *K. fraterna*, *R.* Bo-ke-mai-za, . . . BURM. | Pola, Puli, . . . PANJ.  
Putta-pulow, . . . KAMAON. | Pandiki, . . . TEL.  
Pula, Pulli, . . . PANJ. | Potari, . . . "

This is a middle-sized tree, about 20 feet high and 2 feet in girth, pretty common along the Western Ghats, in the valleys of the Circar mountains, in Mysore, and on the slopes of the Neilgherries, and plentiful throughout the Pegu forests, more especially in the Pegu and Tounghoo districts, in Kamaon and Garhwal, and in many parts of the Siwalik tract up to 3000 feet. The bark is mucilaginous, and is employed in Northern India to clarify sugar. The small saplings are used, from their great strength and elasticity, by the natives for making bhanghi sticks, but it is large enough to afford timber of 3 or 4 feet girth. Its wood is white-coloured, and adapted for house-building, charcoal, and fuel, and, being light and elastic, is made into oars, and used on the rafts floated down the Ganges. This tree grows rapidly in the outer valleys, but is not common west of the Sutlej.—*Roxb.* iii. p. 188; *Useful Plants*.

KYEE-ZEE. BURM. A large one-headed metal drum. It is the standard of wealth among the Karen.—*Forbes*.

KYLAS, also written Kailas and Kailasa, a rock-cut Brahmanical temple at Ellora, in the province of Dowlatabad. The finest Brahmanical caves, properly so called, are at Ellora and Elephanta, though some good ones exist also on the island of Salsette and at Mahabalipur. In form, many of them are copies of, and a good deal resemble, the Buddhist vihara. But the arrangement of the pillars and position of the sanctuary are different from the Buddhist. They are never surrounded by cells as all vihara are, and their walls are invariably covered or meant to be covered with sculpture, while the vihara are almost as invariably decorated by paintings, except the sanctuary. The subjects of the sculpture of course always set the question at rest. Another class of caves consists of rock-cut models of structural Brahmanical temples. To this class belong the far-famed Kylas at Ellora, the Saivite

temple at Doornar, and the Ruth at Mahabalipur. This last is cut out of isolated blocks of granite.

The Kylas temple is surmised by Mr. Fergusson to have been excavated by the southern Dravidians, either the Chera or Chola, during the eclipse of the Chalukya dynasty. The Indra Subha group at Ellora should perhaps form another class, but whether they are Brahmanical or Jaina is undecided.—*Fergusson*. See Architecture; Kailas.

KYLASA, a mountain in the Himalaya, north of the Manasa lake, called also Gana-parvata and Raja-tadri. It is the heaven of Siva. He is usually represented with his bride, the mysterious Durga, by his side. It is also Kuvera's abode. See Kailas.

KYLASA, a hill in the Vizagapatam district in Madras, in lat. 17° 47' N., and long. 83° 22' E., rising to 1758 feet above the sea. It was resorted to as a sanatorium.

KYLLINGIA MONOCEPHALA, *Linn.*, of Sind, Dekhan, the Konkans, and common at Ajmir in low grounds. The root is sweet-scented, used and named as zedoary, nirbishee.—*Gen. Med.* *Top.* p. 174.

KYMORE, a mountain range in Shahabad, of limestone which always shows itself in the valley of the river Sone, as far at least as Mungeysur peak in Mirzapur, and it crops up at Rhotas, forming a sloping base to the precipitous sandstone rock. Below the mountain limestone is one of a bluish-grey colour mixed with occasional crystals of calc-spar; this is admirably suited for lithography. Below the latter, in Kymore, is a limestone of a hard, tenacious composition, admirably suited for building. The sandstones of the Kymore range at Chunar and Mirzapur are used as flagstones, and for ornamental purposes.

KYOOK-PHYU contains numerous mud volcanoes, from which gas is frequently discharged. The largest is in Cheduba Island. Earth-oil wells exist in several places; the deepest well is 48 feet. The oil is sold at 5 rupees the bottle. Population about 150,000 souls, Arakanese, Burmese, and Khyeng. The district, 4309 square miles, is in lat. 18° 55' and 19° 22' N., and between long. 93° 25' and 94° E.

KYOUNG. BURM. A Buddhist monastery. All Burmese boys enter the monasteries as novices for the purpose of learning to read and write; they must at least be eight years of age. See Monastery.

## L

L is the twelfth letter in the English alphabet, and by grammarians is usually denominated a semi-vowel or a liquid. In the English language it has only one sound, as in like, canal, but in other languages is found interchangeable with r, n, m, d, i, u, and z. Letters with the sound of l are in use in all the written tongues of the East Indies; but in the Vedas and in the Mahrati and other languages of the south of British India, l has a rather harsher sound, and in some parts of the Tamil country, medial l has the sound of cerebral r, and that of a cerebral l when final. In other parts of the Tamil region, l has the sound of lr, and in others again of zh. L and zh are



therefore frequently confounded. The languages of Southern India have a sound correctly expressed by zh, but taken by the untutored ear to be l, and written l even by scholars; thus Tamil is properly Tamizh, Tuluva is Tuz-huva; Pillām, fruit, is also pronounced Pāzhām. In non-Aryan speech l sometimes takes the place of zh, sy, s, and j or other sibilant. L is used in China in the place of the letter r. L does not exist in Zend. In Japan d, and in New Zealand r, are substituted for l. Of all letters, l and r are the most subject to metathesis, and after them the nasals.—*Farrar's Families of Speech*; *Dr. W. W. Hunter; Wilson's Glossary*.

LA, also Ka-La, of the Karens, a soul or spirit; in Karen belief, every animal, plant, everything, spears, knives, arrows, stones, have their individual spirits. When the Ka-La departs, the thing dies or is destroyed. Besides his Ka-La, every man has a 'so' spirit attendant on him.

LAB. HIND. Nursery beds for raising poppy, tobacco, or rice.

LABADA. HIND. A dressing-gown.

LABAN, of Java, a yellowish, hard wood, employed for the handles of axes and various utensils.

LABANAKHYA, a salt spring of great sanctity in Chittagong district, Bengal, situated three miles north of the sacred site of Sitakund. Visited by large numbers of pilgrims.—*Imp. Gaz.*

LABANNA, a not very numerous Hindu tribe in the central division of the Panjab, are farmers, traders and carriers; never soldiers. They wear beards.

LAI:BAT-TUARIKH, a history of Asia by Kazviri.

LABBAY, a Muhammadan race in large numbers on the eastern coast, chiefly between Pulicat on the north and Negapatam on the south, their headquarters being at Nagor, near Negapatam, the burial-place of their patron saint, Nagor Miran Sahib, to whose shrine numerous pilgrimages are made by the tribe. The prevailing belief is that, like the Moplah of the western coast, they are descendants of Arab merchants and the women of the south of India. They are Muhammadans, and practise circumcision. Physically, they are good-looking, tall, well made, and robust, are sometimes inclined to obesity, of light complexion and well-developed limbs, not unlike the Moplah of the western coast in their general configuration. The cranium is singularly and strikingly small; the eyes are slightly oblique, and not wanting in expression; cheek-bones prominent; lower jaw large and heavy; beard in some instances full and long, but in most cases decidedly sparse. They generally wear the loongi, a cloth loosely wrapped round the waist and extending below the knees; they also wear bright-coloured jackets, occasionally turbans; the most frequent head-gear being a skull-cap, fitting closely to a shaved head. They live freely on animals and vegetables, making use of all kinds of flesh meats, saving pork, for which Muhammadans have a religious abhorrence. Their language is Tamil, though some talk a little Hindustani. They are exceedingly industrious and enterprising in their habits and pursuits, there being hardly a trade or calling in which they do not try to succeed. They make persevering fishermen and good boatmen. They are lapidaries, weavers, dyers, mat-makers, jewellers, gardeners,

bazarmen, grocers, boat-makers, boat and ship owners, and merchants, and as regards the leather and horn trade, they excel as merchants. There are few classes of natives in Southern India who, in energy, industry, and perseverance, can compete with the Labbay. The Labbay of Tinnevely are said to be descendants of Arab traders, who settled in the sea-coast towns some three or four centuries ago, and formed connections with the lower caste Tamil women.

The Labbay have obtained this tribal designation from their use, in conversation, of the Arabic word Labek, meaning I beg your pardon, or the plait-il of the French. They speak Tamil, into which they have translated the Koran. In Travancore they are called Methan and Jonagar. The former word means a convert, and the latter seems to mean a foreigner, but is also said to be Jonakan, a dialectal variation of the Grecian Yavana. The title is prefixed to their names. In Madras, in 1870, only four or five of their women could read the Koran, but they are all good sempstresses and mat-weavers.—*Drs. Bilderbeck and Wilson in Mad. Govt. Pro.* See Labek.

LABDANUM or Ladanum.

Ciste ladenifere, . . . FR. | Ladanum, . . . LAT. This gum-resin was considered by old writers cephalic, pectoral, and nervine, but is now only used in the preparation of certain plasters. It is known to the Muhammadan medical practitioners of India, and has a place in the *Materia Medica* of the Arabs amongst their Munzigat (Suppurantia). It is the *Λδανον* of the Greeks and the Ladun of the Arabs. It is first mentioned by Herodotus (iii. p. 112) as procured in Arabia, and used by the Arabs for fumigation. The word is Arabic with a greek termination, and the Greeks used *Λδον* to indicate the shrub which produced the ladanum. Labdanum resin is exuded by the leaves and branches of *Cistus creticus*, L., and other species of the Levant. During the prevalence of plague, it is largely collected as a medicine, etc., by whipping the plants with long thongs attached to a rake-like frame, the resin adhering to the leathern straps.—*Ains. Mat. Med.*

LA BEHMEN, in Bombay, the dried roots of two varieties of a composite plant, chiefly obtained from Kabul. Used by the natives of India as a tonic in debility, in doses of 4 drachms; also in impotence as a deobstruent. Price 8 annas per lb. Not at present used in European medicine, but was formerly employed as an aromatic stimulant.—*Cat. Ez.*, 1862.

LABEK or Lebek. ARAB. A conversational expression equivalent to I beg your pardon, or the French plait-il? In Arabia and with the Labbay Muhammadans of Southern India, when any one is called, he replies Lebek! or Allah! which answers to the English sir! Originally it was the name of the deity worshipped at Baal-Lebek (Balbec). There is a prayer attributed to Ali, son of Abu Taleb,—O Lebek! O Lebek! thou art his lord; be merciful, therefore, unto the most humble servant, whose refuge thou art!

LABEO, a genus of fishes in the south of Asia, largely used as food. Amongst them *L. calbasu*, *L. gonius*; *L. angra*, Morala, HIND., of the Ganges, Irawadi, Sitang; *L. calbasu*, *kalbasu*, rivers of India; *L. rohita* or *rohi* of Burma. They furnish sport to the angler. Fish-baits used in Bengal are cinnamon bark, fenugreek seed, oil.



cake, cotton, gingelly, mustard, *Nigella sativa*, and *Melilotus parviflora* seeds, the stems of *Kaempferia galanga* and of *Acorus calamus*, boiled rice, chaff, pupæ of large silk-worm moth, earth-worms, prawns, cockroaches. See *Mahsir*.

**LABIATÆ**, a name given by Jussieu to an order of plants, called by Lindley *Lamiaceæ*.

**LABILLARDIERE**. Naturalist on board the French ship which, with her companion ship *L'Esperance*, went in search of La Perouse in 1791.

**LABLAB CULTRATUM**. *D.C.*

<i>L. lignosus</i> , <i>Grah.</i> , <i>Wall.</i>	<i>D. lignosus</i> , <i>Roxb.</i>
<i>Dolichos cultratus</i> , <i>Thun.</i>	
<i>Shim</i> , . . . . . <i>BENG.</i>	<i>Tambatankai</i> , . . . <i>TAM.</i>
<i>Bara maraca</i> , <i>HORT. MAL.</i>	<i>Tammakaia</i> , . . . <i>TEL.</i>
<i>Kosopulla</i> , . . . <i>SANSK.</i>	<i>Tella chikur-kaia</i> , . . .

Six varieties of this very useful plant are cultivated in the cold season all over India, in gardens and about native houses, forming cool arbours, and furnishing an excellent pulse for curries; the pods of the plant used as vegetable, entire when young; when full-grown, only the seeds are used. The varieties are,—*Falcatum majus*, *F. minus*, *Gladiatum flore albo*, *G. flore purpureo*, *macrocarpum*, and *rectum*. *L. vulgaris* and *L. cultratus* are cultivated in the rainy season in gardens, and may be considered the analogues of the French and kidney beans of European gardens. The legumes are large, scimitar-shaped, flat, and compressed, tubercularly mucicated along the sutures, and having the seeds separated from one another by transverse partitions.—*Roxb.*

**LABLAB VULGARE**. *Savi.*, *D.C.*

<i>Lablab nankinicus</i> , <i>Savi.</i>	<i>D. Bengalensis</i> , <i>Jacq.</i>
<i>L. lignosus</i> , <i>Wall.</i>	<i>D. purpureus</i> , <i>Jacq.</i>
<i>L. leucocarpus</i> , <i>Savi.</i>	<i>D. tetraspermum</i> , <i>Willde.</i>
<i>Dolichos lablab</i> , <i>Linn.</i>	<i>D. cuspidatus</i> , <i>Graham</i> , <i>Wall.</i>
<i>D. apicatus</i> , <i>Kan.</i>	
<i>D. albus</i> , <i>Lour.</i>	
<i>Bun-shim</i> , . . . . . <i>BENG.</i>	<i>Lobi</i> , . . . . . <i>PERS.</i>
<i>Bullar</i> (black seeded), <i>BOM.</i>	<i>Wall.</i> , . . . . . <i>SIND.</i>
<i>Wal-papri</i> , . . . . .	<i>Segapu muche</i> , . . . <i>TAM.</i>
<i>Pai</i> , . . . . . <i>BURM.</i>	<i>Tatta pyre</i> , . . . .
<i>Pien-tau</i> , . . . . . <i>CHIN.</i>	<i>Segapu averai kai</i> , . .
<i>Sem ke phallò</i> , . . . <i>DUKH.</i>	<i>Anumulu</i> , . . . . . <i>TEL.</i>
<i>Liblab</i> , . . . . . <i>EGYPT.</i>	<i>Anapa chikkudu kaya</i> , . .
	Wild variety— <i>Adavi chikkudu kaya</i> , <i>TEL.</i>
	Red variety— <i>Yerra chikkudu kaya</i> , . .

This is sown in the fields in rows, and is eaten both boiled or put into curries; when young, the legume is eaten pod and all; when full-grown, the seeds only are boiled and used. It is about five inches long; prefers a rich black soil that cannot be flooded by rains. It is a coarse but wholesome pulse, much eaten by the poorer classes in India. It is grown along with ragi, and is used in food along with ragi. It does not keep well, unless great care is taken in packing it in parcels, or in fact, as some of the ryots do in placing away in the heart of the ragi in caves, when it will keep good for some years. Cattle are generally fed on the grain when dry. It has seven varieties,—*albiflorum*, *annapa*, *dumetorum*, *purpurascens*, *purpureum*, *rubriflorum*, and *sepiarium*; all but *dumetorum* cultivated for food. When the testa are removed, the cotyledons are preserved for curries. Its composition in 100 parts is as under:

Moisture, . . . . . 10·81	Moisture, . . . . . 12·02
Nitrogenous matter, 24·55	Nitrogenous matter, 22·45
Starchy matter, . . . 60·81	Starchy matter, . . . 60·52
Fatty or oily matter, 0·81	Fatty or oily matter, 0·15
Mineral constituents, .	Mineral constituents, .
ash, . . . . . 3·02	ash, . . . . . 2·86

—*Roxb.*; *Voigt*; *Riddell*; *Ains.*; *Mason*; *Jaffrey*.

**LABOURDONNAIS**, in the middle of the 18th century, governor of the French possessions in the Indian Ocean. He conducted an expedition to the shores of India, and took Madras.

**LABUAN**, an island about 10 miles long and from 2 to 5 broad, ceded to the British in 1846. It has the harbour of Victoria on its south. The island is 6 miles off the N.W. coast of Borneo. The dependent islets all lie to the south. The measures of which the whole island is composed are alternating clays and sandstones. Coal occurs in several places, and is of very good quality, and has dispersed through its substance masses of imperfect amber, sometimes light-yellow and very transparent, sometimes approaching to black, and in a semi-carbonized state, but always extremely friable and brittle; when burnt, it diffuses the fragrant smell of recent resin, and is in a sufficiently perfect state to be collected by the workmen and used with fresh dammer in making torches. In some seams of coal on the river Bintulu, to the south of Brune, Mr. Burns mentioned that almost half the seam consists of this substance, which is there commonly dug and used by the inhabitants as dammer. Specimens of coal from Riteh, on the east coast of Sumatra, near the Indrageri, contain much of this substance. Hard nodular masses of brown iron ore occur in Labuan. The whole surface soil of the island and the beds of most of the streams are more or less covered with scattered masses of this substance. It is also found on the mainland, and is the ore from which the Kadyan and Murat, native tribes in the neighbourhood of Brune, manufacture their iron. Labuan is one of the smallest of all British colonies.

**LAC**, Gum-lac.

<i>Laak</i> , . . . . . <i>ARAB.</i>	<i>Balo</i> , . . . . . <i>JAV.</i>
<i>Khejijk</i> , . . . . . <i>BURM.</i>	<i>Ambalu</i> , <i>Ampalu</i> , <i>MALAY.</i>
<i>Taze-kang</i> , . . . . . <i>CHIN.</i>	<i>Malau</i> , <i>Malu</i> , . . . .
<i>Taze-kwang</i> , . . . . .	<i>Laksha</i> , . . . . . <i>SANSK.</i>
<i>Taze-ts'au-jung</i> , . . .	<i>Lakada</i> , . . . . . <i>SINGH.</i>
<i>Chih-kiau</i> , . . . . .	<i>Lack</i> , . . . . . <i>SW.</i>
<i>Lak</i> , <i>Da</i> , <i>Guj.</i> , <i>Hi.</i> , <i>MAL.</i>	<i>Komburruki</i> , . . . <i>TAM.</i>
<i>Lak'h</i> , . . . . . <i>HIND.</i>	<i>Commulakka</i> , . . . <i>TEL.</i>

Lac is obtained from incrustations made by an insect (*Coccus lacca*), similar to the cochineal (*Coccus cacti*), on the branches and twigs of the *Acacia Arabica*, *A. concinna*, *Aleurites laccifera*, *Anona squamosa*, *Butea frondosa*, *Carissa spinarum*, *Celtis*, *sp.*, *Croton draco*, *C. lacciferum*, *C. sanguiferum*, *Dicrostachys cinerea*, *Erythrina Indica*, *E. monosperma*, *Feronia elephantum*, *Ficus Indica*, *F. infectoria*, *Gyrocarpus Asiaticus*, *Inga dulcis*, *Mimosa cinerea*, *Rhamnus jujuba*, *Schleichera trijuga*, *Terminalia tomentosa*, *Urostigma religiosum*, *U. elastica*, *Vatica laccifera*, *Vismia laccifera*? *V. micrantha*? *Zizyphus jujuba*.

The *Coccus* genus of insects belongs to the order Hemiptera. The species known in the south and east of Asia are the *C. cacti* or cochineal insect; the *C. lacca* that yields the lac of commerce; *C. maniparus* of Arabia, which punctures the *Tamarix gallica*, and causes the exudation of the Arabian manna; and *C. Sincensis* of China, that secretes a wax from which candles are made. When the females of the *C. lacca* have fixed themselves to a part of the branch of the trees on which they feed, a pellucid and glutinous substance begins to exude from the margins of the body, and in the end covers the whole insect as with a cell of this substance, which, when hardened by exposure to

the air, becomes lac. So numerous are these insects, and so closely crowded together, that they often entirely cover a branch; and the groups take different shapes, as squares, hexagons, etc., according to the space left round the insect which first began to form its cell. Under these cells the females deposit their eggs, which after a certain period are hatched, and the young ones eat their way out. The accumulation of insects is so great that the trees on which they live are exhausted and injured by them. The parent lac insect, after laying her eggs, becomes a mere lifeless bag, of an oval shape, containing a small quantity of a beautiful red liquid. The young insects feed on this liquid, and their bodies assume the same hue, so that the branch which bears them appears to be covered with red powder. The cells of gum-lac which shelter them are more or less deeply tinged with the same colour.

The best time for gathering stick-lac so as to secure the colouring matter, is before the insects have made their escape. In some places the insect is sedulously cultivated, the *modus operandi* being the very simple one of cutting off old branches inhabited by it, and tying them to fresh branches; in other places nature is left to accomplish the work unaided. That a great deal may be done to extend the industry, is evident from the success which has attended its introduction into the territory of Kapurthala, where three maunds of seed were transported safely from so distant a locality as Oudh. The forests of Burma alone are capable of producing an almost unlimited quantity, if plantations are only formed.

The cells made by the insect for its eggs adhere to the branches in grains, completely encrusting them, and, in commerce, are either imported in that form, and called 'stick-lac,' or the grains are gathered from the branches, their colouring matter extracted, and formed into flat cakes, still preserving the granular appearance, and called 'seed-lac,' or the seed-lac is melted up into masses, and called 'lump-lac.' 'Shell-lac' is seed-lac further purified by being put in bags of fine linen, and melted over a charcoal fire until it passes through them. The bags are squeezed, and passed over a smooth surface of wood, on which the lac is deposited in thin layers. If pure, this kind of lac will take fire on a hot iron, and burn with a powerful smell. The heat of a ship's hold will sometimes run it into a solid mass, and thus diminish its value. By pouring warm water on stick-lac, a crimson colouring matter is obtained, which is made into square cakes for sale, and called lac dye, lac lake, or cake lake. These cakes, when broken, are dark-coloured, shining, and compact, but when scraped they yield a bright red powder approaching carmine.

The best quality of stick-lac is obtained from Siam, the twigs being frequently encrusted all round to the depth of a quarter of an inch, while sometimes a great accumulation takes place on one spot; that of Assam ranks next; the stick-lac of Bengal is inferior to these, being scanty and irregular in its coating of resinous matter.

The largest export is from the Central Provinces, but it is also produced in considerable quantity in Assam, and in the Gaya and Hazaribagh districts, in Oudh, the North-Western Provinces, the Panjab, and a limited portion of Sind, in Maisur,

and in British Burma. The lac which is so largely exported from Burma is obtained chiefly in the Shan districts, and is perhaps the finest in the world, preferable even to that of Bengal. The jungle at Taldungah consists chiefly of thorny bushes, jujube of two species, an *Acacia* and *Butea frondosa*, the twigs of the latter often covered with lurid red tears of lac, which is there collected in abundance.

The supply of lac from among the mountains of India could support a consumption ten times greater than at present. In Cuttack, Travancore, Mysore, and most of the Madras districts, it is found in considerable abundance.

Previous to the discovery of the true cochineal, the colouring matter of the lac insect was universally employed for dyeing red. The crimsons of Greece and Rome, and the imperishable reds of the Brussels and Flemish schools, were obtained from this source.

A mixture of lac, alum, and tamarind-water is the native dye for silk or cotton cloth of a crimson colour.

After the dye is extracted, the gum-lac still requires much purification before it can be used for the more delicate varnishes. A premium of 30 guineas and a gold medal were offered by the Society of Arts for a varnish made from shell or seed lac, equally hard, and as fit for use in the arts, as that prepared from any other substance. These were claimed by two persons, Mr. Field and Mr. Luning, and as both their processes were found to answer the desired end, a premium of 20 guineas was awarded to each.

The chief consumption of lac in Europe is for the manufacture of sealing-wax and varnishes. In India the inferior kind is made into bangles or armlets for women of the lower classes, the superior is fashioned into rings, beads, and other trinkets. To fit it for such purposes, the natives purify it by melting in bags. When the lac begins to exude, it is scraped off, and the bags are twisted or wrung by means of cross sticks at their ends, to force out the melted contents.

The natives of India make a good varnish of lac, coloured with cinabar or some other pigment, with which they varnish boxes, cabinets, and other articles. Coloured varnishes of this description are much used in the adornment of their religious houses.

Lac and sandarach form the basis of spirit varnishes; these resins are more soluble than amber, anime, and copal. They are dissolved in spirits of wine, or pyroligneous spirit, which is cheaper. Lac is harder than sandarach, and is the basis of most lacquers, and also of French polish. Sandarach is used for making a pale varnish for light-coloured woods. It may be hardened by the addition of shell-lac or of mastic if required to be kept pale; and when required to be polished, Venice turpentine is added to give it body.

The Indian lapidaries make use of lac as a vehicle for retaining the hard corundum powders used in cutting and polishing gems, and as laps.

Lac enters into the composition of the best Chinese lacquer,—gamboge or dragon's blood, with copal, being added to increase the colour.

The exports of lac, of kinds, from India have been as under:—

1880-81, . . . . .	88,392 cwt.	Rs. 57,83,202
1881-82, . . . . .	117,601 "	71,95,283
1882-83, . . . . .	138,814 "	60,90,166

The name lac or laksha is derived from the word signifying a hundred thousand, from the great number of the insects which swarm over the tree.

It is the female insect of the *Coccus lacca* that produces the resin and the dye. This is a small, round, red-coloured, flat insect, having 12 abdominal rings, and a bifurcated tail. The male is much larger than the female, and is furnished with wings. It is stated that no more than about one male to 5000 females is to be met with. The female insect is said to be destroyed in the process of producing her young ones, for the eggs become hatched beneath the mother insect within the concrete resin globule, and escape by boring through the mother's back. At first, the young brood, having made its escape, clusters on the twigs of the trees, and very shortly afterwards the incrustation of lac begins to be formed over and round them, covering the twigs. The bubble-like exudations are all close together, and hollow and cellular inside. About the end of March the lac-resin exudation is complete, and the female insects within are glued down by it to the tree. The oval body of the insect becomes of a deep-red colour. If at this stage a little piece of the lac incrustation on a twig be broken off, the insect is perceived as a little bag of red liquid (which yields the dye), and the place where the wood of the twig has been punctured bears a snow-white mark, as if the place had been touched with a point of chalk. On removing an entire piece of lac incrustation from the twig, the bark underneath is observed to be covered with these little white dots, one in every cell and one under every insect; under the microscope they clearly appear to be specks of a semi-crystalline saline efflorescence at the place punctured by the insect.

The proper stage to collect the lac (if intended to produce dye) is when the insect is in the stage of being like a soft red sac. At a later stage it lays its eggs under its body, which is glued down by the resin; when, therefore, the eggs are hatched, they have no means of egress save by eating through the body of the mother, which they do, feeding the while on the red colouring matter contained in her body, which is thus consumed.

When the lac is first gathered, it is picked off the twigs with the insects and all on it. In this state it is called 'kacha' or 'kham lakh.' This lac is treated with water, and thus the colouring matter is extracted. The clarified kind of lac is called 'chakra-lakh,' or shell-lac, *chakra*, a shell.

LACCADIVA or Laccadives, an archipelago off the coast of Malabar, extending from lat. 8° 30' N. to the parallel of lat. 13° 52' N., and from long. 71° to 73° 40' E. Most of the islands are low, and surrounded by steep coral reefs. The inhabitants call them the Lakshera-deevh. Ptolemy mentions them as the *Dimurce Insule*, but Ammianus Marcellus, in the 4th century, styles them merely *Divi*; the Arabs and Persians call them *Debajat*. They were re-discovered in 1499 by Vasco da Gama, and afterwards plundered by the Portuguese. They were then subject to the Muhammadan chiefs of Cannanore, some of them afterwards were under the Beder queens of Bednore, and latterly under the Beebees of Cannanore and the British, and between the last two they are now apportioned. They were visited in

1844-45 by Mr. (Sir) W. Robinson, and in 1867 by Mr. Sewell; 8 or 10 islands are more or less inhabited, and each with 2 to 3 miles of superficial area. They are all about 15 to 20 miles apart, separated by great channels, but none of the islands are more than 10 to 15 feet above the sea-level. The people in 1871 were 13,495 in number. They are of Maleala origin, but are Muhammadans, and adhere to the *Alya Santana*, or decensus ab utero, though some of the islands are adopting the filial law of inheritance. They are poor, quiet, and inoffensive, make good pilots. They produce the cocoanut palm and coir, jagari and a few pulses; a few cattle, sweet potato, and betel-nut. The castor-oil and arnotto plants are grown; tortoise-shell, holothuria or sea-slug, shells, and shark fins are collected.

The islanders subsist mostly on cocoanuts and fish, and their chief trade is in cocoanuts, coir, cocoanut oil, jagari, mats, and coral. Their boats vary from 1 to 15 tons burden, and they visit the western coast of India from Goa to Cochin. They are taught Arabic and Baltito (a dialect of the Maleali) in the mosques by the priests. The largest island is about 7 miles long and 2½ broad, and there are many navigable channels between the islands, the largest of which is the Mamaic or the Nine-degree channel. They pay tribute to the British Government. The islands are very difficult to find in thick, squally weather, as scarcely any of them rise more than 6 feet from the surface of the water. When first coming in sight, the cocoanut trees, with which they are thickly covered, have the appearance of growing out of the sea, and, as a rule, no bottom is found at 100 fathoms close up to the beach.

The language of the Laccadive group is *Malcalam*, which is, however, written in the Arabic character; that of *Minikoi* is *Mahl*, with a mixture of corrupt *Malcalam*. The headmen and pilots of most of the islands know a little Arabic; and the male inhabitants can generally both read and write. The inhabitants are bold seamen and expert boat-builders.

Each of the islands is situated on an extensive coral shoal, with an area of from 2 to 3 square miles. Beneath this crust is loose wet sand; and by breaking the crust and removing a few spadefuls of sand, to allow the water to accumulate, a pool of fresh water may be obtained in any part. The water in these wells is quite fresh, and always abundant; but it is affected by the tide,—rises and falls several inches,—and is said to be not very wholesome.

The islands under S. Canara are *Amin-Divi*, *Chetlat*, *Kadamat*, *Kiltan*, and *Bitra* (uninhabited); and the Cannanore islands under the Beebees of Cannanore are *Agathi*, *Kavarathi*, *Antrot*, *Kalpini*, *Minikoi*, and *Sukeli* (uninhabited).

More than one-sixth of the adult male population of *Minikoi* perished in a cyclone in 1867.—*Johnston's Gazetteer*; *Imp. Gaz.*; *Mr. William Robertson's Report*; *Mr. Sewell's Report*.

LAC DYE or Lac Lake consists of the colouring matter extracted from the stick-lac, by treating the crushed lac with water to dissolve the colouring matter, evaporating the coloured fluid to dryness, when the residue is formed into little cakes, two inches square and half an inch thick; these are of various qualities, and are marked with different letters, by which the quality is recognised.

## LACE.

They are used as red dyes for some purposes, instead of cochineal. Lac dye was formerly largely manufactured in Bengal, and exported to England, but the aniline dyes have nearly superseded the lac dye. Dr. Flynn prepared it by boiling coarsely powdered Rangoon stick-lac in several portions of water, until it ceased to yield any colouring matter; a small quantity of alum was then added to the filtered solution; after a few minutes, a small quantity of Liq. potassæ was used to throw down the alumina with the colouring matter, the fluid at the same time being constantly agitated. The precipitate was allowed to settle for a day, the fluid then drawn off, and the sediment pressed into cakes, and dried in the shade. Dr. McLeod, of Madras, prepared a superior lac dye by digesting stick-lac in a slightly alkaline cold decoction of the leaves of *Memecylon tinctorium*, and the solution being applied to woollen cloth, after preparation with a mordant formed of a saturated solution of tin in muriatic acid, produced a brilliant scarlet dye.—*M. E. J. R.; Powell.*

### LACE.

Kanten, . . . . .	DUT.	Renda (gold or silver),	
Dentelle, . . . . .	FR.		MALAY.
Spitzen, . . . . .	GER.	Krushewo, . . . . .	RUS.
Merletti, Pizzi, . . . . .	IT.	Encajes, . . . . .	SP.

Lace is a term applied to two very distinct products, one consisting of gold and silver wire, or even silk thread, woven into ribands for embroiderying hats and uniforms; the other is a transparent network, in which the threads of the weft are twisted round those of the warp. It may be made of silk, flax, or cotton, or even of gold and silver thread, and has usually a pattern worked upon it, either during the process of making the lace, or with a needle, after this has been completed. Much lace is made by machinery, but the highly esteemed genuine articles are made by hand. Lace-knitting is considered to be a German invention; but lace worked by the needle is of far older date, and was probably an eastern invention, though it does not appear to have been known or practised in India. Lace is, however, made in the territories of the raja of Travancore; and the Madras Central Committee, in their final report, stated that the lace of Nagercoil, though knit by natives of the country, was equal to the best French lace. This lace, when seen at the Great Exhibition, was much admired, and some said that it must have been made in France. Samples of six different kinds were sent. The broad black lace on wire ground, and the broad white and fine lace on Brussels ground, and of the nature of Bedfordshire lace, were highly approved of; the broad being thought worth 4s. and the narrow worth 2s. a yard.—*McCulloch's Dictionary; M. E. J. R.; Royle's Arts, etc., of India, p. 503.*

LACE BARK TREE, the *Lagetta lintearia* of the West Indies, so called from the lace-like layer of the inner bark, which may be readily separated from considerable lengths of the stem by beating and macerating. The lace is worked up into fancy articles. This might be introduced into India. See *Daphne*.

LACERTIDÆ, a family of reptiles known as land lizards. The following genera and species occur in India:—

*Tachydromus sex-lineatus*, *Daud*, Rangoon, Archipelago.  
*T. moritonalis*, *Gunth.*, Cochin-China, China.

## LACQUER WARE.

*T. septentrionalis*, *Gunth.*, Ningpo.  
*Cabrila Leschenaultii*, *Milne-Edwards*, Coromandel, Panjab.  
*Ophiops Jerdoni*, *Blyth*, Mhow.  
*Acanthodactylus cantoria*, *Gunth.*, Ramnuggur.

Under the family name *Lacertians*, Cuvier arranged — 1st. The monitors and their subdivisions, namely, the monitors properly so called, including the Ouarans of the Arabs (*Varanus*), etc., the dragons (*Crocodilurus* of Spix, *Ada* of Gray), and the *Sauvegardes* (monitor of Fitzinger and Ameiva); 2d. The lizards properly so called. The second group comprises, according to Cuvier, the genera *Lacerta*, *Algyra*, and *Tachydromus*; but these are now arranged under other families.

*Lacerta scincus*, *Linn.*, is still used by the eastern doctors in leprosy.—*Dr. Honig*, p. 342.

LACQUER, a varnish either for wood or for brass, made with shell-lac and spirits of wine. Hard wood lacquer may be in the proportion of 2 lbs. of lac to the gallon. Another recipe is 1 lb. of seed-lac and 1 lb. of white rosin to a gallon of spirits of wine. For brass, the proportions are  $\frac{1}{2}$  lb. of pale shell-lac to 1 gallon of spirit. It should be made without heat, but simply by agitation for five or six hours. It should then be left until the thicker portions have subsided, when the clear lacquer must be poured off, or if not sufficiently clear it must be filtered through paper. It darkens by exposure to light, so that paper should be pasted round the bottle to exclude it. A pale-yellow lacquer may be prepared from 1 oz. of gamboge and 2 oz. of Cape aloes, powdered and mixed with 1 lb. of shell-lac. For a full yellow,  $\frac{1}{2}$  lb. of turmeric and 2 oz. of gamboge; for a red lacquer,  $\frac{1}{2}$  lb. of dragon's blood and 1 lb. of annatto. The colour, however, is modified by that of the lac employed. Lacquers may also be coloured by dissolving the colouring matters in spirits of wine, and adding the proper proportions of these to the pale lacquer, according to the tint required. Mr. A. Ross prepared lacquer with 4 oz. of shell-lac and  $\frac{1}{2}$  oz. of gamboge, dissolved by agitation in 24 ounces of pyro-acetic ether. The clear liquor is decanted, and when required for use is mixed with eight times its volume of spirits of wine. Hard wood lacquer is applied nearly in the same manner as French polish. In lacquering brass, the work must be cleansed from grease and oil, and, if convenient, heated to the temperature of boiling water, when the spirit evaporates, and the varnish attaches itself more firmly to the metal, producing a brilliant effect. If heat cannot be applied, the air should be dry and warm. The lacquering should follow immediately after the work is polished, otherwise it will become tarnished, and prevent the lacquer from adhering.

LACQUER WARE. Three different processes are usually confounded under this term. The one prevailing in Burma is with the balsamic juices of trees, and was well known to Dampier in 1638, as he says, 'The lac of Tonquin is a sort of gummy juice which drains out of the bodies or limbs of trees, and the articles lacquered are cabinets, desks, etc.' Some chemical change no doubt takes place on exposure of these juices to the air. This kind of lacquered ware was much appreciated in the 18th century. Another kind of lacquer work is rather of the nature of papier-mache, covered with one or more layers of lac

varnish. This is the case with the lacquered boxes from Kashmir and Lahore, so remarkable for the beauty and elegance of their patterns. ✓

The lacquered ware of China owes its lustrous colouring to a composition of lamp-black and the clarified juice obtained from a species of sumach, called *Rhus vernix* or *R. vernicia*. Wood oils are obtained from other plants of the same family, and the different qualities of lacquered ware are owing to the use of these various ingredients. The body of the ware is wood partially smoothed, or pasteboard, upon which two or three coats of a composition of lime, paper, and gum are first laid, and thoroughly dried and rubbed. The surface of the wood is also hardened by rubbing coarse clay upon it, and afterwards scraping it off when dry. Two coatings of lamp-black and wood oil, or, in the finer articles, of lamp-black and varnish, are laid upon the prepared wood, and, after drying, the clear varnish is brushed on, one coating after another, with the utmost care, in close and darkened rooms, allowing it to dry well between the several coats. The articles are then laid by to be painted and gilded according to the fancy of customers; after which a last coating is given them. The varnish is brought to market in brownish cakes, and reduced to its proper fluidity by boiling; it is applied to many purposes of both a varnish and paint, when it is commonly mixed with a red or brown colour. A beautiful fabric of lacquered ware is made by inlaying the nares of fresh and salt water shells in a rough mosaic of flowers, animals, etc., into the composition, and then varnishing it. Another kind, highly prized by the Chinese, is made by covering the wood with a coating of red varnish three or four lines in thickness, and then carving figures upon it in relief. The great labour necessary to produce this ware renders it expensive. A common substitute for the *Rhus* varnish is the oils of the *Dryandra*, *Jatropha*, *Croton*, and other members of the Euphorbiaceous family, expressed from their seeds by cylinders and pestles. The oil, after pressing, according to De Guignes, is boiled with Spanish white in the proportion of one ounce to half a pound of oil; as it begins to thicken, it is taken off and poured into close vessels. It dissolves in turpentine, and is used as a varnish, either clear or mixed with different colours; it defends wood-work from injury for a long time, and forms a good painter's oil. Boiled with iron rust, it forms a reddish-brown varnish. In order to prevent its penetrating into the wood when used clear, and to increase the lustre, a priming of lime and hog's blood simmered together into a paste is previously laid on.

The beautiful lacquer ware made near Nankin is considered far superior to that which is made in Kwang-tung and the other provinces. The process of the manufacture of a table, which has a landscape with figures delineated on the top in gold, may be thus described. The timber being first put together, and rendered perfectly smooth, is covered with transparent paper, besmeared with pork fat. As soon as this paper is quite dry, it is covered with a paste made from a peculiar clay. When this substance has become completely dry and hard, it is rubbed down with a whetstone, to remove all inequalities of surface; as soon as this process is complete, the lacquer is laid on, then allowed to dry and harden, when the process

is again repeated three or four times, the lacquer being allowed to become completely dry and hard between each several coating. The intended landscape is traced on the top of the table by throwing a fine white powder over paper on which the landscape has been traced by means of small perforations, thus forming the outline of the picture; a minute instrument, somewhat resembling a style, is drawn carefully over the perforations, by this means tracing the landscape on the surface of the table. The picture is then besmeared with a compound of size and red paint; the gold, first reduced to a powder, is then applied; the raised appearance of the figures being produced by means of a preparation of gum combined with other ingredients. The picture is allowed to become perfectly dry, when, if requisite, another coat of the lacquer or varnish is then added. To prepare this lacquer ware in perfection requires a lengthened period; and a Chinese manufacturer mentioned that to produce a fine specimen, elaborately painted, six months ought to elapse between the commencement and the termination of the work, thus affording time for each coat of lacquer to become thoroughly hardened before another is applied.

Of all the works of art in which the Japanese excel the Chinese, the lacquer is the most striking. Some of that now made is very fine, but not to be compared with the real old lacquer, which is very rare, and is hardly ever brought into the market, except when some old family is in much distress for want of money; they then bring pieces of antique lacquer (which is as highly esteemed by them as family plate with Europeans) to be sold at Yedo or Yokohama. There are on some of the noblemen's estates, manufactories of lacquer, celebrated for their excellence, and from which their owners derive great wealth. Articles made there are always marked with the crest or crests of the owner of the estate, so that ware which is much sought after, such as Prince Satsuma's lacquer, may at once be recognised by seeing his crest upon each piece. Old Japanese lacquer is, like good lace, inimitable; but an experienced connoisseur can at a glance pronounce upon its merits and reality. It is very difficult now to meet with a good old specimen; the market is stocked full of modern work, made expressly for Europe; now and then, however, a Daimio very hard up, or a courtesan in temporary embarrassment, sends secretly from Yedo a choice piece for sale, and it is astonishing to find the enormous price it will realize. Twenty, forty, sixty sovereigns or more are given for an old box not a foot square; but the sale is tacitly interdicted; indeed, it is almost as disgraceful for a Japanese to part with old lacquer ware, as it is for an English gentleman to dispose of his family plate. Very great prices were marked on several small articles in the Health Exhibition of 1884. Sir Rutherford Alcock mentions £100 as a sum asked of him in Japan for a box 6 inches square; and Lady Parkes told him that in Tokio fine specimens were bringing their weight in gold. The lacquer ware of the period A.D. 910 to 1650, known as Jiddi mono, are very highly esteemed (pp. 32, 33).

There are many kinds of varnish known to the Japanese. The best lac is supposed to be the sap or juice of the *Rhus vernicifera*. The bark of this tree, on being cut, yields a white milk,

which becomes black on exposure to the air; the leaves, petals, and nearly every part of the tree yield also the same liquid. As one of the ingredients in its preparation, the oil of the *Bignonia tomentosa* is employed. If secret there was, it seems lost to us and themselves, for the modern lac is such a wretched imitation of the ancient, that it is very difficult to admit that the same composition could have produced the two qualities. Ordinary lac has the consistency of treacle, and much the same colour; the first coating is thin and yellowish, the second of a brownish tinge, and the last a bright mahogany. ✓

In Japan, the woods on which lacquer is applied, are *Abies tsuga*, *Buna*, *Chamaecyparis obtusa*, *Ch. pisifera*, *Cyptomeria Japonica*, *Cercidiphyllum Japonicum*, *Hi-me-ko-ma-tsu*, *Ginko biloba*, *I'go*, *Ka-rin*, *Magnolia hypoleuca*, *Morus*, *sp.*, *Pinus densiflora*, *Planeria Japonica*, *Powlownia imperialis*, *Prunus pseudo-cerasus*, *Shi-tan*, *Shoji*, *Ta-ga-ya-san*, *Thujopsis delubrata*.

The lacquer ware of Benares is good. Two kinds of resin are used; one called *ral* or *rala* is sold at eight annas the seer, and is said to be brought from Mirzapur to Benares. The fine lacquer is made of a resin called *gaharba*, for a seer of which one rupee and two annas are paid.

Colour-sticks for lacquer ware are used in the Panjab by the Kharati, or wood-turner, to colour his ware when the turning process is complete. The stick consists of shell-lac, melted down with a certain proportion of wax and sulphur, and coloured by various simple or compound colours. They are applied by the hand. The operator holds the colour-stick against the turned wood object while revolving rapidly; the heat produced by the friction melts the lac and the colour is deposited on the surface of the wood. The skill and fancy of the operator directs him either in laying on a uniform layer of colour, or else putting it on in little spots or touches, by allowing the colour-stick only very lightly to touch the revolving wood, thus producing either a smooth uniform colour, or the pretty mottled appearance so often observed in lacquered ware. Two or three different colour-sticks are often applied, giving the whole a marbled appearance of great beauty. The colour thus applied is spread, fined, and polished, by pressing the edge against the turned object while revolving. The final polish is given by a rag with a little oil. The principal colours are of lac, crimson, orpiment, red lead, green, made of orpiment and Prussian blue, dark blue, indigo or Prussian black, white, brown, or gold colour, light blue or ultramarine.—*Hodgson's Nagasaki*; *Sirr's China*; *Powell's Handbook*; *Sir R. Alcock; Tomlinson; Royle's Arts of India*; *M. E. J. R.; Williams' Middle Kingdom*; *Morrison's Comp. Descrip.*; *Consul John J. Quin in Par. Pap.*, 1882.

LAOTUCA SATIVA. *Linn.* Garden lettuce. Choff, . . . . . Egypt. | Kahu, . . . . . Hind.

The lettuce is a garden vegetable, inodorous, of scarcely sensible taste, or slightly bitter. At the flowering time it contains a milky juice, which has acquired some celebrity under the name of Lactucarium or Thiridace. Its seed, called *Khas-ka-bij*, is in Hindu medicine regarded as a very cold remedy. It is used by natives of India as a demulcent only.

*L. scariola*, *Linn.*, is the wild plant; *L. virosa*,

*Linn.*, is a biennial. All yield lactucarium or lettuce opium. The *Ku-chih-kau* of the Chinese is obtained by cutting off the tips of the full-grown lettuce, collecting the milky juice which exudes, and inspissating it by a moderate heat. It is said to produce sleep without determining narcotism, to prove seductive without any previous stimulation, and to afford an excellent substitute for opium in many cases in which the latter drug is inadmissible.—*O'Sh.*; *Powell's Handbook*; *Dr. Stewart*.

LADAKH is called *La tag* in the Tibetan, *Ka-chan-pa* or *Snowland*, *Mar-yul*, *Redland* or *Lowland*. Ladakh anciently was called *Kie-chha* by the Chinese, and is still called by them *Kha-pa-chan* or *Kha-chan*, Abounding in Snow or Snowland; the people as *Kha-pa-chan-pa* or *Kha-chan-pa*, men of the Snowy Land; and *Kha-chan-yul* is Snowland. Ladakh is part of one of the three outlying governorships under the maharaja of Kashmir (Cashmere), the other two being *Baltistan* and *Gilgit*. It may be described as comprising the valley of the Indus, and also of most of its tributaries, from lat. 32° to 35° N., and from long. 75° 29' to 79° 29' E. The different districts of Central Ladakh, *Rupshu*, and *Nubra*, besides the bleak and almost uninhabited plateaux of the *Kouen Lun* and *Linzithang* plains, together make up the province. The area of Ladakh, including *Zanskar* and some other districts which do not belong to the maharaja of Kashmir, is about 80,000 square miles. Mr. F. Drew ascertained the maharaja's population at the census of 1873 as 20,621; the 168,000 given by Cunningham, the 165,000 of Moorcroft (1822), and the estimate of 200,000 furnished by Dr. Bellew in 1873, apply to the more extended area. Ladakh lies at the back of the great central range of the Himalayas, and is one of the loftiest of the inhabited regions of the globe. The valleys and plateaux vary between 9000 and 17,000 feet, while many of the peaks attain altitudes of 25,000 feet. The chief rivers of Ladakh are the *Indus*, and its tributaries, the *Shayok*, *Nubra*, *Chan-chengmo*, and *Zanskar*. There are several salt lakes, the more important of which are the *Pang Kong* and *Cho-moriri*. The climate is characterized by remarkable extremes, burning heat during the day being succeeded by piercing cold at night.

The earliest mention of Ladakh is probably to be found in the description of *Kie-chha* by the Chinese Pilgrim *Fa Hian* (A.D. 300). It appears to be referred to again in the *Akhassa Regio* of *Pliny*, and in the *Mo-lo-pho* or *Sun-pho-lo* of *Hiwen Thsang* (middle of the 7th century).

In the valley of the Upper Indus, that is in Ladakh and Little Tibet, the prevailing race is the *Bhot* subdivision of the great Tartar variety of the human race. Lower down that classical stream, in *Gilgit* and *Chulas*, the remains of the old and secluded *Dardu* and *Dungher* races are still to be found; but both in *Iskardo* and in *Gilgit* itself there is some mixture of *Turkoman* tribes from the wilds of *Pamir* and *Kashgar*. The Ladakh people are of a cheerful disposition, and often may be heard humming simple tunes. At *Leh* itself, and among the wandering Tartar tribes, the women dress with woollen or variegated petticoats, and tanned sheep or goat skins as mantles. Their principal ornament is a head-band hanging like a long



tail, and studded all down with large turquoises; this is called *berak*, and often, even with common people, worth Rs. 20 or 30. Nearly all Ladakh is of the Buddhist faith. The valley of Leh or Ladakh proper, Zanskar, Hembaks or Dras, Suru and Purik, Spiti, Nubra, Janski, Rong, Rupshu, and Hanle are all Buddhist, and is Bhot along the banks of the Chandra and Bhaga, but Hindu after their junction. In Ladakh, the nuns and monks bear a large proportion to the population. To the north of the Ladakh country, the people of Yarkand and Khotan speak Turki. To the west, beyond Balti, the people of Astor, Gilgit, and Hunza Nager speak different dialects of Dardu, while the Kashmiri have their own peculiar language. To the south, the people of Chamba, Kulu, and Bishahar speak a dialect of Hindi, and to the east and south-east, the people of Rudok, Chang Thang, and Gnari speak Tibetan only.

The *Dard* race, lying along the Indus to the westward of Ladakh, speak three distinct dialects. They use the Persian character in writing Dardu, the three dialects of which are called *Shina*, *Khajuna*, and *Arniya*. The *Shina* dialect is spoken by the peoples of Astor, Gilgit, and lower down in Chulas, Darel, Kobli, and Palas on both banks of the Indus; the *Khajuna*, by the people of Hunza and Nager, and the *Arniya* in Yasan and Chitral. Astor has an area of 1600 square miles, on the left bank of the Indus. Gilgit, in Tibetan Gylgyid, has an area of 2500 square miles on the right bank of the Indus. Dard or Durd are supposed by Vigne to be the *Dadicae* (*Δαδίκαι*) of Herodotus, and the people who now occupy the country called Dardu.

The richer people of Ladakh have more than one wife, but the prevailing custom is polyandry, and is usually in the form of a community of brothers with their one wife.

Ladakh is agricultural, but enjoys a transit trade, and much labour has been expended in constructing roads through Kashmir, Jummoo, Kulu, Lahoul,—leading to the Panjab, Kabul, Lhasa, Chinese Tartary, Khotan, Yarkand, Little Tibet, and Balti. All these follow the lines of rivers, cross passes 18,000 feet high, and over rivers by ferries, by inflated skins and suspension bridges. Three varieties of the sheep and three of the goat are domesticated in Ladakh, and sheep and the domesticated yak are used for carrying loads. The *Dso*, hybrid between the yak and cow, is a beast of burden. The great article of trade in Ladakh is the shawl-wool from the further provinces. The route to Amritsar via Ladakh is that which brings the trade of Yarkand and Eastern Turkestan. There is also a route from Amritsar, Jalandhar, or Ludhiana, via Nurpur, Mandi, and Kulu, to the same places. At stated times caravans from Yarkand arrive with brick-tea, shawl-wool, China silks, ponies, etc., which are exchanged for grain, English calicoes, and the like; so that Leh is but a market-place for Kashmir and Yarkand merchants.—*Latham's Ethnology; Cunningham's Ladakh; Adams; Cleg-horn's Reports; Mrs. Hervey's Tartary; Powell; Hooker and Thomson; Imp. Gaz.*

**LADDU.** HIND. A sweetmeat made of sugar, milk, and flour, rolled into the form of balls. Laddu is of two kinds, one called *Bundi ka*; the other is *Sada*, plain or *Maida ka-laddu*.

**LADRONES.** PORT. A term applied by the Portuguese to the Chinese pirates, who commenced to gain power by the close of the 18th century. The Ladrões of the Archipelago consisted wholly of the inhabitants of the free Muhammadan states in Sumatra, Lingin, Borneo, Magindano, and Sulu, the natives who remained uncontaminated by the doctrines of the Arabs never being known to engage in the like pursuits. Europeans who were unfortunate enough to fall into their hands were generally murdered, while the natives who composed the crews of the captured vessels were sold for slaves.—*Mr. G. W. Earl*, p. 42.

**LADRONES**, a group of islands in the Canton river, also islands in the eastern verge of the Archipelago. Of the former, the Grand Ladrone is the outermost island of the Canton river, in lat. 21° 55' N., and long. 113° 43' 45" E. It is called by the Chinese *Ty-man-shan*. It is a steep, bold island. The Little Ladrone, or *Po-ching Han* of the Chinese, is separated from the west side of the Grand Ladrone by a narrow passage.

Ladrões, in the Pacific Ocean, eleven in number. The bread-fruit tree is cultivated here in abundance; and the natives are of a pleasing aspect, and well made. Lat. 11° 22' N., long. 14° 6' E. The Ladrões were the first islands seen by Magellan. Entering the utmost eastern confines of the Archipelago, Magellan discovered the Ladrões, or Isles of Thieves. They have since been named the Mariannes, but still deserve their original appellation, as the people of the surrounding groups stand in dread of their predatory inhabitants. On one of the *Meiaco-shinnah* isles walls have been raised and pierced with loopholes, as a defence against these roving banditti of the sea. From these Magellan sailed to the Philippines, where, in the island of Mactan near Zebu, he was killed, as also was Barbosa. Magellan's companions then visited Timor in 1522, and returned to Lisbon, making the first circumnavigation of the globe. The Ladrões lie about four hundred leagues east of the Philippines.—*Bikmore; St. John's Ind. Arch.; Sir E. Belcher*, i. p. 84; *Horsburgh*.

**LADY-BIRD** of N. India, a species of *Coccinella*, very injurious to plants. See *Insects*.

**LAF**, a fish of the Seychelles; the spines on its back are said to be hollow, and to contain a poisonous fluid.

**LAG**, HIND., means to, or near to, connection, continuity. *Lagun*, a place where a boat is fastened. *Lāgun*, MARR., a marriage. *Lagna*, the rising of a sign in the zodiac. *Lagga* is the habet of the Roman populace, signifying that something, man or animal, has been struck.

#### LAGENARIA VULGARIS. *Serr.*

Cucurbita lagenaria, <i>Linn.</i> , Bottle gourd.	
Charrah, . . . . .	ARAB. White pumpkin, . . . . .
Kodu, Lau, . . . . .	BENG. Kaddu, . . . . .
Hu-lu, . . . . .	CHIN. Tomra kaddu, . . . . .
Quara tauvil, . . . . .	EGYPT. Labo ambon, . . . . .
Quara m'davar, . . . . .	Bella shora, . . . . .
Dubha dibhe, . . . . .	Sorai-kai, . . . . .
Calabash, . . . . .	ENG. Sorakaia, . . . . .

The bottle gourd, from *Lagena*, a bottle, is commonly cultivated by the natives, to whom it is of some importance as food; but is seldom eaten by Europeans, being very coarse. In Tenasserim, the bottle gourd grows luxuriantly, and several varieties may be seen. In China, its soft downy herbage is sometimes eaten. Its long fruit bulges



## LAGERSTRÆMIA.

at the further end, and into very odd shapes. It is there made into calabashes, floats, dishes, beggars' platters, musical instruments, and receptacles for drugs. The long white gourds are hollowed out, and made into buoys for rafts for crossing rivers. The large round kind are used for making a kind of stringed instrument like a sitar, called in Tamil Kinnayri, and are hence termed Kinnayri sori-ai-kai. A longer and narrower sort are employed in making the wind instruments, called in Tamil Maghadi, with which the snake-men (Pamu pudarer, TAM.) entice snakes from their holes. In China the dried bottle gourds are tied to the backs of children on board the boats to assist them in floating if they should unluckily fall overboard. The dried outer rind of the fruit is hard, and is used as a bottle, called the fakir's bottle. In its wild state, this plant, or a variety of it, produces a poisonous fruit; and Dr. Royle states that a very intelligent native doctor informed him that cases of poisoning have occurred from eating the bitter pulp. Some sailors also are said to have died from drinking beer that had been standing in a flask made from one of those gourds. Don says that the poor people among the Arabians eat the edible kind boiled with vinegar, or fill the shells with rice and meat, and so make a kind of pudding of it. The pulp of the fruit is often employed in poultices; it is bitter and purgative, and may be used instead of colocynth. The seeds, Doodee seed, yield a bland oil, and they are given in headaches.—*Jaffrey; Mason; O'Sh.; Powell; Eng. Cyc.; Dr. J. Stewart; Roxb.; Voigt; Useful Plants; Smith, M.M.C.*

LAGERSTRÆMIA, a genus of plants of the natural family of Lythracæ, growing in the Peninsula of India, along the foot of the Himalaya, in the northern parts of India, and from the Malaya Archipelago into China and Japan. The species are highly ornamental, and in China by far the most beautiful plants met with on the low ground are different species of this genus: *L. hypoleuca*, Kurz, is a timber tree of the Andamans; *L. villosa*, Wall., a timber tree of Tounghoo. The whole of the species may be propagated by seed or cuttings in any garden soil.—*Roxb.; Eng. Cyc.; Fortune's Wanderings; Williams' Middle Kingdom; Riddell; Mason.*

LAGERSTRÆMIA GRANDIFLORA. *Roxb.* Dua-banga, HIND. In the Terai, east of Siligori, Bombax, Erythrina, and the Lagerstræmia grandiflora were found by Dr. Hooker in full flower, and, with the profusion of Bauhinia, rendered the tree jungle gay; the two former are leafless when flowering. The Dua-banga is the pride of these forests. Its trunk, from 8 to 15 feet in girth, is generally forked from the base, and the long pendulous branches which clothe the trunk for 100 feet are thickly leafy, and terminated by racemes of immense white flowers, which, especially when in bud, smell most disagreeably of asafetida.—*Roxb. ii. p. 503; Hooker, H. Jour. i. p. 401.*

LAGERSTRÆMIA INDICA. *Linn.*

Velaga globosa, *Gertn.* | Lagerstræmia alba.  
Pyen-ma, . . . BURM. | Telanga cheena, . . . TAM.  
China henna, . . . HIND.

There are three varieties—(a) rosea, (b) lilacina, and (c) alba—of this small, pretty shrub, which is common in gardens in Moulmein, and of easy cultivation. It has one of the most beautiful flowers in Indian gardens, grows to the height of

## LAGERSTRÆMIA PUBESCENS.

seven or eight feet; the flowers hang in bunches at the extremity of the branches, and are of a beautiful lilac colour. The white flowering variety grows easily from cuttings at the commencement and during the rains.—*Drs. Roxb., Mason, Ains., Riddell, Voigt.*

LAGERSTRÆMIA LANCEOLATA. *Wall.*  
Sokutia, . . . GUJ. | Bondara, . . . MAHR.  
Boda, Bondaga, . . . HIND.

An erect tree with oblong lanceolate leaves; flowers small, white, appearing in April and May; common in the Bombay Presidency, found in Mysore and at Courtallum, and cultivated in the Lal Bagh gardens at Bangalore.—*Riddell; Beddome.*

LAGERSTRÆMIA MACROCARPA. *Roxb.* Pyen-ma, BURM. In Amherst, its timber used for house posts, carts, boats, paddles, oars, etc. It is a capital wood, and would answer for all the purposes of common sail; specific gravity, 0.920.—*Cat. Ex., 1851.*

LAGERSTRÆMIA MICROCARPA. *W. Jc.* Bolandur, Billinandi, CAN. | Ventek, Veveya, . . . TAM.

This has often been confounded with *L. parviflora*, *Roxb.* It is a very handsome tree, abundant in all the western forests of the Madras Presidency. It flowers in the hot weather, and its seed ripens in the rains. The wood is light-coloured, straight fibred, and elastic; it is very much used for building purposes, flooring, rafters, etc., and also in dockyards. If left in the forests exposed it very soon rots, and is rapidly attacked by white ants. It makes capital coffee cases.—*Beddome, Fl. Sylv.*

LAGERSTRÆMIA PARVIFLORA. *Roxb.*  
Ben-teak, ANGLO-HIND. | Wundi-mana, . . . MAHR.  
Bakli, Dhan, Dhaura, . . . | Belli-nundi, Nanah, . . .  
Tsam-be-lay, . . . BURM. | Bellinger, . . . MALAK.  
Ven-taku, . . . CAN. | Cutcha-catta maram, TAM.  
Bondara, . . . MAHR. | Chinna nagi, . . . TEL.

A handsome tree, very common in the Northern Circars and on the Nullamallays of the Kurnool district, but also, though rarely, in the Seegoor forests; found in Bombay, Bengal, and Burma. The wood is whitish or light-brown, close-grained, straight fibred, and elastic; it is much used for building purposes, beams, and rafters, and for boat timber, ploughs, axe-handles, etc. In Meerut it is in great request for buggy shafts. It grows to 90 and 100 feet long, and from 12 inches to 3 feet in diameter; it is perfectly straight and without branches, excepting at its top; the leaves are small and very thick. The wood is not so durable as the poon; it is very much lighter in colour, and in this respect much resembles the American red oak. It is tough, and valued for its qualities in withstanding water. In the Nullamallay it has a light-brown, compact, hard, serviceable wood, and used generally. As a wood of British Burma, it is not much used. A cubic foot weighs 40 lbs. It sells there at 8 annas per cubic foot, is yellowish, elastic, and tough, and is valued for agricultural implements, etc. In the N.W. Provinces it is reckoned one of the best woods for buggy shafts, etc.—*Roxb.; Voigt; M'Ivor; Drs. Gibson, Wight, Brandis, Mason, and J. L. Stewart; Captain Beddome, Fl. Sylv.; Mr. Latham.*

LAGERSTRÆMIA PUBESCENS. *Wall.* Lazah, BURM. A very large tree of British Burma, stem not always perfectly round, and inclined to form buttresses; timber valued for bows and spear-

handles, also used for canoes and cart-wheels. A cubic foot weighs 53 lbs. In a full-grown tree on good soil the average length of the trunk to the first branch is 100 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 8 annas per cubic foot.—*Dr. Brandis; Cal. Cat. Ex.*, 1862.

LAGERSTRÆMIA REGINÆ. *Roxb.*

L. flos reginæ, <i>Retz.</i>		Adambea glabra, <i>Lam.</i>	
Arjuno, . . . . .	BENG.	Taman, . . . . .	MAHR.
Pymma, . . . . .	BURM.	Adamboe, . . . .	MALAY.
Challu, Hali dasul, .	CAN.	Mooroota, . . . .	SINGH.
Jarool, . . . . .	HIND.	Kadali, . . . . .	TAM.

This is a large tree of Ceylon, the Peninsula of India, Coimbatore, Canara, Sunda, in the mountains north-east of Bengal, in the Jalutia Hills, in Pegu and Tenasserim, Amherst, Tavoy, and the Mergul Archipelago, and when in flower is most conspicuous. In full blossom in the morning, a tree looks as if mantled with roses, but the flowers change through the day to a beautiful purple, making it appear at evening, if seen from a short distance, like a bower of English lilacs. It is not uncommon in the warm, moister parts of the western and southern parts of Ceylon, up to an elevation of 1500 feet. In Canara and Sunda, it grows near the banks of rivers, and reaches a large size. It is common in the jungles below the ghats, south of the Savitree river, but is hardly found north of that, and never in the inland Bombay jungles. In Ceylon its wood is used for water casks and buildings; in Coimbatore and in Hyderabad this tree is more celebrated for its large handsome flowers than for its timber, which last, however, is used for common purposes. Its timber from the Bombay forests is reckoned rather good, and is used, being generally crooked, for the knees, etc., of native boats. In the Madras Gun Carriage Manufactory it is used for light field cheeks, felloes, cart naves, framing and boards of waggons, limbers, platform carts, ammunition box boards, and heavy field cheeks.—*Roxb. ii. p. 505; Voigt; Thw.; M'Cl.; Riddell; Wight; Brandis; Mason; Gibson; Mendis; Captain Dance; Major Benson; Col. Maitland; Hooker's Him. Jour.*

LAGHAR, or Hobby, and her mate the Jaghar, Falco jugger, *Gray*, is the only long-winged hawk generally used in Sind. She is large and black-eyed, with yellow legs, black claws, and a tail of a cinereous white colour. She is a native of Sind, moults during the hot months from April to October, and builds in ruined walls and old mimosa trees. The laghar is flown at quail, partridge, curlew, bastard-bustard, and hares; the best sport is undoubtedly afforded by crows, only she is addicted to carrying the quarry, and is very likely to be killed by her angry enemies. Carrying is the technical word for walking off with the wounded bird.—*Burton's Falconry*, p. 13.

LAGHARI, a subordinate branch of the Talpur family. The Laghari of the Dehra Ghazi Khan plain dwell south of the Khosa, extending from Vidvore to Gungehur, between Choti Bala and Harrand. They joined Lieutenant Edwardes' camp in his advance against the dewan Mulraj. The Laghari claim to be able to trace their pedigree up to their departure from Arabia. They have 55 sub-sections, of whom a large number reside in the hills.

LAGHU KAUMUDI, an edition of Panini's

Grammar, edited by Varada Raja. It was also edited and translated by Dr. Ballantyne in 1849, as a Sanskrit and English Grammar.

LAGOMYS BADIUS. On entering Tibet, Dr. Hooker found the ground burrowed by innumerable marmots, foxes, and the Goomchen, or tailless rat, *Lagomys badius*. Other tailless rats, as *L. Hodgsonii*, are plentiful, and *L. Roylei*, common on the Kashmir ranges. One or both may be the Pharaoh's mouse mentioned by Marco Polo. The *lagomys* is said to be eaten by certain tribes in Tartary. *L. Curzoniæ*, *Hodgson*, is of Sikkim, Tibet, Ladakh, and countries beyond the Snowy Range.—*Hooker, Him. Jour. ii. p. 156; Adams.*

LAGOMYS ROYLEI. *Ogilby.*

*L. Nepalensis, Hodgson.* | *L. Hodgsonii, Blyth.*

It is the Rang-duni and Rang-runt of Kanawar. The Himalayan mouse hare occurs in the Himalaya up to 14,000 feet. They are said to hibernates.

LAGOMYS RUFESCENS. *Gray.* A little quadruped found on the mountains of Afghanistan, and perhaps onward to the Hindu Kush, but which is very unlikely to inhabit the Indian side of the passes.—*Cal. Rev.*

LAGOON. Shallow salt-water lagoons, known as backwaters, run around the shores of the Bay of Bengal and of the Arabian Sea, some of them from twenty to fifty miles long; they afford great facilities for a safe inland traffic along the coast-line, the violence of the monsoons, and the few sheltered harbours on the eastern coast of the Peninsula, rendering navigation perilous at all times and often impossible. On the E. coast of the Peninsula the Ennore or Pulicat and Kolar lakes are the largest, and a large lagoon runs along the coast-line of the Travancore state. The lagoons of the coast of India are quite dissimilar from those of the coral islands. In the latter, the surf, beating loud and heavy along the margin of the reef, presents a strange contrast to the prospect beyond,—the white coral beach, the massy foliage, and the embosomed lake, with its tiny islets. The colour of the coral lagoon water is often as blue as the ocean; although about fifteen or twenty fathoms deep, yet shades of green and yellow are intermingled where patches of sand or coral knolls are near the surface, and the green is a delicate apple shade, quite unlike the usual muddy tint of shallow waters. 'These garlands of verdure seem to stand on the brims of cups, Seven miles east of Clermont Tonnere, the lead ran out to eleven hundred and forty-five fathoms (six thousand eight hundred and seventy feet) without reaching bottom. Within three-quarters of a mile of the southern point of this island, the lead had another throw, and, after running out for a while, brought up for an instant at three hundred and fifty fathoms, and then dropped off again, and descended to six hundred fathoms without reaching bottom. The atoll lagoons are generally shallow, though in the larger islands sounding gave twenty to thirty-five, and even fifty and sixty fathoms.'

The lake of Kolar, in the Kistna and Godavery districts of Madras, is a marine lagoon. In the rains it is a fine lake; in the dry season a large part of the area is half mud. In the intervals of the dry and wet seasons it is a swamp. Naturally it abounds in fish and water-fowl, and in a very dry year the remains of old villages are to be seen, with large quantities of charcoal and charred beams. A succession of lagoons or backwaters,

connected by navigable canals, extends along the Malabar coast. The extreme length is nearly 200 miles from Changhai to Trivandrum; but between the latter place and Quilon there rises a high promontory of land about 6 miles in breadth, which is being cut through to make the line of water communication complete. The total area of these lakes is 227½ square miles in Travancore, Cochin, and British territory. A strip of land from seven to about half a mile wide separates these backwaters from the sea; but at Chotwai, Kodangalur, Cochin, Kaginkulam, Iveka, and Paravur are outlets by which the rivers enter the sea. The whole commerce of the country is carried on these waters. Most of the boats are formed of a single teak, angely, or cotton tree, the trunk of which is hollowed out. The ordinary size is about 20 feet by 2½ feet. The boats for carrying rice to a distance are larger, and have a deck or roof.—*Gosse's Nat. Hist.* p. 94; *Cheever's Sandwich Islands*. See Coral; Polype.

**LAGUNARIA PATERSONII**, *B.M.* (*Hibiscus Patersonii*, *D.C.*), grows in Norfolk Island. It is the white oak or white wood tree, and grows to 16 or 20 feet high. It has a pretty appearance in a garden or shrubbery. Its wood is spongy, but is used for knees of boats.—*G. Bennett*, p. 343.

**LAHAD**. ARAB. In Muhammadan sepulture the grave is dug as usual, and at the bottom, at one side, a niche called Lahad is made, into which the body is placed. Lahad-churna, lit. filling the grave, is a Muhammadan ceremony.—*Wils.*

**LAHANGA**. HIND. A Muhammadan women's petticoat of silk or cotton.

**LAHANZA**. HIND. A green and blue dyed cloth of Lucknow.

**LAHARI**, also known as Lahori or Larry Bandar, stands on the Pitti branch of the Indus river. The delta of the Indus has varied in breadth from 60 to 90 miles from east to west, and the Pitti is only one of twenty or more channels leading to the ocean; the old or recent mouths of the river appear and disappear with the continuous changes of the main channel.

**LAHARIYA**, agricultural Brahmans in the North-Western Provinces of India.

**LAHAURA-HA-NOCHE**, a dialect spoken by the Kakar.

**LAHEJ**, a sovereignty on a large sandy plain north of Aden. It is watered by a hill torrent. Al-Howta is the only place meriting the name of a town. The population is chiefly agricultural, and consists of true Arabs,—Khadami, Hijri, and Muwalladi. The Khadami and Hijri are of African descent. The Muwalladi are a mixed race, the offspring of an Arab and a Sowahilee slave. Sorghum vulgare is the principal food plant, and of it they obtain two or three crops a year.—*Captain Prideaux, The Arab Tribes*.

**LAHERA**, about Benares, a tribe of earthenware varnishers. They also have donkeys, with which they carry house-building materials.

**LAHM**. ARAB. The dried flesh of sharks, used by all the races in the S.E. coast of Arabia.

**LAHN**. HIND. Lees of wine added to the molasses to promote fermentation in distilling.

**LAHNA**. HIND. Species of *Sueda* used for camel fodder, also for soda burning.

**LAHORE**, a large city in the Panjab, in lat. 31° 34' 5" N., and long. 74° 21' E., gives its name to a revenue district of that province. Its popula-

tion in 1881 numbered 149,369, chiefly Muhammadans and Hindus, with a small number of Sikhs. Situated on the high road from Afghanistan, Lahore has been visited by every invader of India, from Alexander downwards. It long formed the centre of a democratic confederation, which successfully opposed the Muhammadan invasions. It next became the capital of the Ghazni rulers; later, it was the capital of the Moghuls, followed by Ranjit Singh, until the Panjab territory was annexed to the British Government on the 16th December 1845. Lahore was occupied by the British 22d February 1846, and the treaty of Lahore was dated 9th March 1846.

Lahore has been the capital of the Panjab for nearly 900 years. It is said to have been founded by Lava or Lo, son of Rama, after whom it was named Lohawar. Both Jai Pal and his son Anand Pal, the successive antagonists of Mahmud, are called rajas of Lahore by Ferishta. This Hindu dynasty was subverted in A.D. 1031, when Lahore became the residence of a Muhammadan governor under the king of Ghazni. Upwards of a century later, in A.D. 1152, when Bahram was driven from Ghazni by the Afghans of Ghor, his son Khusru established himself at Lahore. But this new kingdom lasted for only two generations, until A.D. 1186, when the sovereignty of the Ghaznavi was finally extinguished by the capture and imprisonment of Khusru Malik, the last of his race. Milton notices Lahore as one of the towns in the far east, when indicating the various nationalities, thus—

From Samarcand by Oxus, Temir's throne,  
To Agra and Lahore of Great Mogul,  
Down to the Golden Chersonese,  
And utmost Indian Isle Taprobane.'

Lahore is surrounded by a wall which was 25 feet high, but it has been lowered to 16 feet. It has several gates.

The Jat form the leading agricultural community. Half of them follow Hinduism, and the other half are Muhammadans. Besides the usual numbers of bakers, barbers, blacksmiths, goldsmiths, carpenters, and washermen, etc., are to be seen the Akali, Arain, Arore, Bhabra, Bhat, Brahman, Changar, Dogur, Gil, Gilgo or Kumhar, Hujra or Bava, Jat, Kahar, Kalal, Kakzai, Kharol, Khatu, Kumbo, Labana, Mullah, Phailwan, Rajput, Sansi, Sikh, Mazhabi Sikh, and Sudhi. The manufacture of armour—swords, guns, and the like—once had its grand centre at Lahore, but when the Sikh rule passed away, the demand ceased. The artisans went into the Gujerat and Gujranwalla districts, where they now, instead of Sikh armour, inlay caskets and studs, vases, paper-cutters, letter weights, and other fancy articles.

In the neighbourhood of Lahore are many large and delightful gardens; the fruit trees, flowering shrubs and plants, are, however, those common in Hindustan. About three miles north-east of Lahore is the once delightful garden of Shalimar. The marble tanks and fountains are still there. Jahangir erected the Khābgāh or sleeping palace, the Moti Masjid or pearl mosque, and the tomb of Anarkalli. The tomb of Anarkalli is a huge mausoleum. He was a favourite of Jahangir, but was seen to smile to one of the zanana, and was bricked up in a cell. Aurangzeb built the Jamma Masjid. It has white marble domes and simple

minarets. During Jahangir's reign, the Sikh guru, Arjun Mall, compiler of the *Adi Granth*, died in prison at Lahore, and his humble shrine stands between the Moghul palace and the mausoleum of Ranjit Singh. Jahangir's mausoleum at Shahdarra is one of the chief architectural structures in Lahore. It is of red sandstone and marble, is very extensive and beautiful, with mosaics of a quadrangular form, and with a minaret 70 feet high at each corner. The tombs of Jahangir's wife, Nur Jahan, and of her brother, Asaf Khan, have been stripped of their marble facings and coloured enamels by the Sikhs. The Saman Burj contains an exquisite pavilion, inlaid with flowers wrought in precious stones, which derives its name of the Naulakha from its original cost of 9 lakhs, together with the Shesh Mahal. Ranjit Singh's mausoleum is a mixed work of Hindu and Muhammadan architecture. The mosque of Aurangzeb, with its plain white marble domes and simple minarets, the mausoleum of Ranjit Singh, with its rounded roof and projecting balconies, and the desecrated façade of the Moghul palace, stand side by side in front of an open grassy plain, exhibiting one of the grandest coups-d'œil to be seen in India.—*Cunningham's India; Masson's Journeys; Cunningham's Panjab; Powell's Handbook; Adams; Imp. Gaz.*

LAHOUL or Lahul is a subdivision of Kangra district, Panjab, lying between lat. 32° 8' and 32° 59' N., and long. 76° 49' and 77° 46' 30" E., and comprising the valley between the Chamba mountains on the north-west and the Kanzam range on the south-east. Area, 2199 sq. miles. It is bounded on the north-west by Chamba, on the north-east by the Rupshu subdivision of Ladakh, on the south-west by Kangra and Kulu, and on the south-east by Spiti. At Tandi the sister streams Chandra and Bhaga unite to form the great river Chenab, which flows immediately into Chamba on its way to the Panjab plain. The Kanet, who form the mass of the population, have a mixed Indian and Mongolian origin. The thakurs form the gentry of the valley, which ruled until a recent period. They are pure Bhotiyas or Tibetans by blood, but affect a Rajput ancestry. The people are Buddhist, but have castes, and abstain from beef. Numerous monasteries stud the hills, the largest being that of 'Guru Gantal, at the point of confluence of the Chandra and Bhaga. Polyandry is customary. The Lahuli bear a good character as peaceable and honest mountaineers, but are much addicted to drunkenness and unchastity.

The Lahouli are a totally distinct race from the people of Kulu or the Chamba Guddi range. The Lahouli are a short, sturdy set of men, very ugly, and filthily dirty. The women are decidedly plain. The costume of both sexes consists of a pair of loose woollen drawers, with a frock of the same material, whilst a wrapper is also often wound around the body, being thrown over the shoulder, and fastened by a brass clasp in front. Their dress, generally of a black colour, is of a kind of plaid, and their caps are of the same. The women wear their hair either in long plaits fastened at the back of the head with a profusion of red wool and coloured threads, or comb it back off the forehead, tying it in a lump behind, and adorning it in a similar manner.

Around the flat circular caps are strung large white shells like cowries, glass beads, and pieces of amber. Around their neck both men and women wear amulets of mother-of-pearl, pieces of amber, turquoises, and other precious stones. Each man has hanging to his belt a tinder pouch and a brass instrument for striking fire, with many other nondescript implements. They spend six months of each year in Kulu on account of the severity of the winter season in Lahoul. The greater part of that time they pass in dancing and drinking. On their jubilees they set off fireworks, and make a tremendous noise, whilst the women dance. These exhibitions do not terminate until they are all too drunk to continue them. The tree which gives character to the district is *Juniperus excelsa* or pencil cedar, the *Shukpa* of Lahoul, and *Lewar* of Kanawar. It forms small forests, especially on the southern slope of the hills, at an elevation of 9000 to 12,000 feet.—*Mrs. Hervey's Tartary; Powell's Handbook; Hooker and Thomson's Fl. Ind.; Cleghorn, Panj. Rep.; Thomson's Travels; Jacquemont's Tr.; Imp. Gaz.*

LAHOUL i o la kouti illa ba illah il ali o il azeem, No repentance, virtue, or power except by God the high and the great,—a Muhammadan invocation.

LAHW-ul-MAHFUZ, in Muhammadan belief, is that tablet on which the Koran was written. Imam-ul-Mubin, the clear prototype, is the tablet on which the actions of men are written.

LAILAH. ARAB. A night.

Alif-Lailah-o-Lailah, the Thousand and One Nights, the Arabian Nights.

Lailat-ul-Juhni, the 23d night of the month Ramadan, esteemed fortunate for those who pray.

Lailat-ul-Kadr, the night of power or of the divine decrees. On this night the Koran is said to have been sent down to Mahomed. Moreover, the gate of heaven being then opened, prayer is held to be certain of success. The Lailat-ul-Kadr occurs on one of the last ten nights of Ramadan, generally supposed to be the 27th of the month, not, as supposed by Sale, between the 23d and 24th.

Ramazan, in Egypt, Arabia, and Turkey, pronounced Ramadan, is the 9th month of the Muhammadan year, during which Mahomed enjoined a rigid fast from sunrise till the appearance of the stars, and abstaining from all conjugal duty, the sick, the traveller, the soldier in the field, and others, being obliged to fast a complete month when their health and circumstances allow. Most Muhammadans regard the night of the 27th of this month as the Lailat-ul-Kadr or night of power; they believe that the Koran began to descend from heaven. They continue through the night fervently in prayer, believing that the petitions then made to the Omnipotent will be favourably received.

Lailat-ul-Miaraj, ARAB., the night of Mahomed's ascent to heaven, observed as an annual festival by devout Muhammadans on the 15th, 16th, or 27th of the month Rajab.

Lailat-ul-Mubarak, the blessed night.

Lail-wa-Nahar, night and day.

LAILAN-SHAH, supposed to be the same with Pururava or Aila, and with Ninus and Nilan.

LA ILLAHA IL LULLAHO Muhammad-ur-Rasul Ullahay, There is no deity except God, and Muhammad is the prophet (or messenger)

of God. This is the first part of the Muhammadan creed; but the same words occur in the Muhammadan *azan* or call to prayers, viz. Allah-ho-Akbar! Allah-ho-Akbar! Ush-ud-do-un, la-il-la-ho, il-ul-la-ho; Ush-ud-do-un, la-il-la-ho, il-ul-la-ho. O Ush-ud-do-un, Muhammad-ur-Rasul Ullahay, Hy-ul-us-sawat! Hy-ul-us-sawat. Hy-ul-ul-fullah! Hy-ul-ul-fallah. Us-sul-la to Khair-un-min-nun-nowm. Allah-ho-Akbar! Allah-ho-Akbar! La-illa-ha illu-la-ho! The translation of this *azan* by which the Muhammadan muazzan, five times daily, calls Muhammadans to prayers, is, God is great! God is great! I bear witness there is no other deity but God; I bear witness there is no other deity but God, and I bear witness that Muhammad is the prophet of God. Come, enliven your prayers; Come, enliven your prayers. Come for refuge to the asylum; Come for refuge to the asylum. Prayer is preferable to sleep; Prayer is preferable to sleep. God is great; God is great. There is no deity but God.

Prayer is better than sleep is only added to the morning call, and not repeated in the other four summons.

LAING, SAMUEL, a member of Parliament, succeeded, in 1861, on Mr. Wilson's death, to the office of Finance Minister in India, and Indian history should not utter his name without praise. Possessed of vast abilities, a home-bred fundamental knowledge of finance, cautious in manner, and ready in argument and writing, he gave great satisfaction in India, but Sir Charles Wood's letters induced him to resign. By submission, Mr. Laing might have served India longer; but by independence he really served it most.—*Thurlow*, p. 19.

LAIRI. HIND. An inferior ruby or garnet, or even pink topaz or amethyst.

LAJAR BASTRO. BENG. Literally a garment of modesty, a silk cloth spread over the heads of a betrothed couple.

LAKA, a dye of Sumatra, said to be from *Tanarius major*, *Rumph.*

LAKADONG, a village in the Jaintia Hills, on a small plateau, 2350 feet above the sea, around which coal was discovered in 1843, and has been profitably worked since then.

LAKALO, a silver ingot used in large payments by the Bhot.

LAKE, EDWARD, author of *Journals of the Sieges of the Madras Army in the years 1817, 1818, and 1819*, with a volume of plates.

LAKE. Lord Lake, a British officer, born 1772. He was commanding-in-chief in India. He commanded the grand army, 10,500 strong, in the Mahratta war of 1803. On the 20th August 1803 he defeated the troops of Sindia under General Perron, at Alighur, and on the 4th September he stormed and carried the fort. On the 11th September he fought the battle of Dehli, and released the emperor Shah Alam, whose eyes had been put out by Ghulam Kadar, and who had been, since 1771, a prisoner of the Mahrattas. He took Agra on the 18th October 1803; on the 31st October he fought the battle of Laswari, and he took Deeg on the morning of the 24th December 1804. He defeated Holkar at Farrakhabad, 17th November 1804. He failed before Bhurtpur in 1805. He was created a viscount 4th November 1807. His British and native troops put down the Mahratta

armies, showing themselves more perfect than the enemy in Parthian forms of warfare.

#### LAKES.

Tal, Cho, T'so, . . . BHOT. | Jhil, . . . . . HIND.  
Ing, . . . . . BURM. | Danau, Tasek, . . . MALAY.

Throughout British India there are few natural lakes, most of them only fit for purposes of irrigation; the largest natural waters in the country are equalled, and in many cases surpassed, by the magnificent tanks which have been formed in several places by throwing embankments across great valleys. Valuable marine lagoons or backwaters, however, occur along all the eastern and western coasts of the Peninsula of India, and there are large jhils near the river banks of the Ganges and Brahmaputra. For the most part they are not very deep, and their surface is very variable. Artificial lakes or tanks are numerous throughout the country, and testify the importance attached to them by the natives. In the Himalaya, also, there are but very few lakes. The Vullar lake in Kashmir (5126 feet), and the Chinar lake, near Srinuggur, at about the same height, suffice to exhaust the category of those deserving mention. Of those in Kamaon, Naini Tal is 6409 feet (6520?) above the sea, and has a circumference of 2½ miles. Bhim Tal is 4500 feet; Nankuchiya is 4000 feet; and Malwa Tal, 3400. In September 1880, a landslide at Naini Tal destroyed many Europeans and natives.

Glacier lakes, which are accumulations of water formed by one glacier obstructing the outlet of a higher one, are of frequent formation. At times the wall of ice breaks away before the pressure of the swollen waters, when the lower lands become suddenly inundated, and the torrent rushes on with uninterrupted violence for miles, exercising a marked influence even down to the lower parts of the rivers. Two of the most elevated glacier lakes known are the Deo Tal, in Garhwal (17,745 feet), and the Namtso or Yunam, in Lahul (15,570 feet). The following are lakes of Western Tibet and Turkestan:—

Aksae Chin, . . .	16,820 ft.	Tso Moriri, . . .	15,130 ft.
Tso Gyagar, . . .	15,693 "	Nima Kar, . . .	15,100 "
Tso Kar, or		Hanle, . . .	14,600 "
Khauri Talau, . .	15,684 "	Tso Gam, . . .	14,580 "
Mure Tso, . . .	15,517 "	Tso Rul, . . .	14,400 "
Kiuk Kiol, . . .	15,460 "	Tso Mitbal, . . .	14,167 "
Mansaur, or		Upper Tsomog-	
Tso Mapan, . . .	15,250 "	nalari, . . .	14,060 "
Rakus Tal, or		Lower Tsomog-	
Tso Lanag, . . .	15,250 "	nalari, . . .	14,010 "

Nearly all the trans-Himalaya lakes seem to contain salts of various description.

*Ab-Istada*, literally standing water, between Hamoon and the Kabul river, is a receptacle for the waters of Afghanistan. It varies greatly in size at different seasons.

*Aral Lake* is in the western part of Central Asia. Its surface is 117 feet higher than the Caspian.

*Ala-Kul* and *Balkhash Lakes* probably at no distant period formed one common water basin, and during spring inundations, Ala-Kul, according to the testimony of the Kirghiz, communicates indirectly with that of Balkhash by a marshy, saline belt of land. This belt forms, in Mr. Semenof's opinion, the natural boundary of the Kirghiz steppe, beyond which Central Asia commences, together with a new soil and new flora and fauna.

*Baikal Lake*, in Mongolia, is an expansion of the Angura river. Its length is nearly 400 miles (according to Bell, 300 miles), with 45 miles of average breadth from north to south. It has steamboats plying on it. Its seal and sturgeon fisheries are valuable, and also the oil of the fish called the golomyinka, the *Callionymus Baicalensis*. Mountains encompass the lake entirely. The river Selenge falls into it from the S.W., and here the lake is about 50 miles broad; the Paeruku-simo from the S.E., and the Gong-ko-la (Upper Angara) from the N.E. Towards the N.E. end of the lake is an island called Oleo-han (Olchon), about 50 li in breadth, and 200 or more in length. This island is frequented by families of the wandering tribes of the Mongols and the Pu-la-te (Buraty of Bell), and they bring hither with them their horses. Baikal lake is 1715 feet above the level of the sea; Selenghinsk, 1779 feet; and Kiakhta, 2400 feet. A fish called omully, in shape and taste resembling a herring, but broader and larger, comes in vast shoals from the Baikal, in autumn, up the river Selengue to spawn. These fish advance up the river about 10 miles a day, and the people catch as many as they need either for present use or winter provisions.

*Dobsoon-noor*, or the Salt Lake, is celebrated over all the west of Mongolia. It furnishes salt, not only to the neighbouring Tartars, but to several provinces of the Chinese empire. The Dobsoon-noor is less a lake than a vast reservoir of mineral salt mixed with nitrous efflorescence. The latter is of a faint white, and friable between the fingers; it is easily distinguishable from the salt, which is of a greyish tint, and with a shining and crystalline fracture. The lake is nearly 10 miles in circumference, and here and there are youtres inhabited by the Mongols, who are occupied with the salt trade; they have also Chinese partners, for Chinese take part in every kind of trade or industry. The manipulation to which the salt is subjected requires little labour or science. It consists of nothing more than picking up the pieces, laying them in heaps, and covering them with potter's clay, and the salt sufficiently purifies itself.

*Lake Fife*, an artificial lake formed by throwing a dam across the Mutha river, 10 miles from Poona.

*Mareotis Lake*, to the westward and southward of Alexandria, in N.E. Africa, is about 150 miles in circumference. According to Strabo, in B.C. 223, when Alexandria was founded, it was a lake filled by several canals from the Nile, and kept full for the purposes of navigation. In the time of Pliny it was a marsh; but at the close of the 18th century it was dry land with 300 villages, and was said to have been the most fertile portion of the Delta. From the necessities of war, the barrier was then cut through, and the sea admitted, since which time it has formed a lagoon, diluted by the Nile at the periods of flood.

*Munchur Lake*, in Sind, extends from the foot of the hills in the north, and is lost on the low lands to the eastward. When swollen by the inundation of the Indus, it is an enormous expanse of water, about 20 miles long and 10 miles broad, and covering an area probably of about 180 square miles. It has been described by Orlebar, Postans, and Knight.

*Pulicat Lake* is a marine lagoon, skirting the Bay of Bengal, north of Madras, in the Nellore collectorate.

*Kunkeraoli Lake*, also called the Rajsamund, is a great national work, 25 miles north of Udaipur, the capital of Mewar, and is situated on the declivity of the plain about 2 miles from the base of the Aravalli. A small perennial stream, called the Gumti or 'serpentine,' flowing from these mountains, was arrested in its course, and confined by an immense embankment, made to form the lake called after himself, Rajsamund, or 'royal sea.' The bund or dam forms an irregular segment of a circle, embracing an extent of nearly 3 miles, and encircling the waters on every side except the space between the north-west and north-east points. This barrier, which confines a sheet of water of great depth, about 12 miles in circumference, is entirely of white marble, with a flight of steps of the same material throughout this extent, from the summit to the water's edge; the whole buttressed by an enormous rampart of earth, which, had the projector lived, would have been planted with trees to form a promenade. On the south side are the town and fortress built by the rana, and bearing his name, Rajnuggur; and upon the embankment stands the temple of Kunkeraoli, the shrine of one of the seven forms (sarup) of Krishna. The whole is ornamented with sculpture of tolerable execution for the age, and a genealogical sketch of the founder's family is inscribed in conspicuous characters. £1,150,000 sterling, contributed by the rana, his chiefs and opulent subjects, was expended on this work, of which the material was from the adjacent quarries. But, magnificent, costly, and useful as it is, it derives its chief beauty from the benevolent motive to which it owes its birth,—to alleviate the miseries of a starving population, and make their employment conducive to national benefit during one of those awful visitations of providence. Kirit Sagar and Madan Sagar are ancient artificial lakes, near the town of Mahoba.

*Sambhar Salt Lake*, in lat. 26° 53' N., and long. 73° 57' E., is 20 miles long and 1½ broad.

*Taroba*, a lake of the Central Provinces, 14 miles E. of Segaon.

*Colair Lake* is a marine lagoon in the Northern Circars of Madras Presidency.

*Lake Debur* is in Udaipur.

*Lonar Lake*, about 2 miles in circumference, is a body of water low down in the crater of an extinct volcano. It is among the Shiel Hills in the Dekhan, in lat. 20° N., and long. 76° 30' E. It yields carbonate and muriate of soda.

*Oodi-Sagur Lake*. The Bairis river issues from the Oodi-Sagur lake of Rajputana, and passes within a mile of Chitore. Here are two grand reservoirs within 6 miles of each other, viz. the Peshola, or internal lake, having an elevation of 80 feet above the external one; and the Oodi-Sagur, whose outlet forms the Bairis. The Peshola may be called the parent of the other, although it is partly fed by the minor lake at the villa of Suhailea-ki-bari. Both are from 12 to 14 miles in circumference, in some places 35 feet deep, and, being fed by the perennial streams from the Aravalli, they contain a constant supply of water. From the external lake to Chitore, the fall is so slight that few locks would be required; and the soil being a yielding one



throughout, the expense of the undertaking would be moderate.

*Ooroomiah Lake* is 100 miles long by 30 broad. Several large towns are in the immediate vicinity of the lake, as *Tabreez*, with a population of 100,000, and *Ooroomiah*, with 40,000.

*Pangong Lakes* in Tibet are a series east of *Noh Lake*. *Tengrinor* or *Namchu* is 15,000 or 16,000 feet above the sea. *Dangra-Yum-Cho* is 45 miles long and 25 miles broad; and *Kyaring-cho*, 40 miles by 8 to 12 broad.

*Tso Gam*, in Eastern Ladakh, in Tibet, is a salt lake, 14,580 feet above the sea, and in lat. 33° 10' N., and long. 78° 34' E.

*Manasarowara*, or *Tso Mapan*, is a salt lake, lat. 30° 8' N., long. 81° 53' E., in *Gnari Khorsum*, about 15,250 feet above the sea.

*Tso Mitbal*, in *Pangkong*, in Tibet, is a salt lake, in lat. 33° 25' N., and long. 78° 40' E., and is 14,167 feet above the sea.

*Tso Mogulari*, in *Pangkong*, in Western Tibet, is a salt lake, in lat. 33° 39' 48" N., and long. 78° 38' 30" E., and 14,010 feet above the sea. It is about 120 miles long from E. to W.

*Tso Moriri*, in *Rupchu*, in Western Tibet, is in lat. 32° 45' 24" N., and long. 78° 16' 36" E., and 15,130 feet above the sea.

*Lake Van* is 4000 feet above the sea-level, and has an area of 1200 square miles.

*Chonto Dong Lake*, in Tibet, is 20 miles long and 16 broad, and is 14,700 feet above the sea.

*Issyk-Kul Lake* is amongst the mountains bordering between Central Asia and China.

*Kashmir Lake* is near the capital. Its shores have an unrivalled loveliness. The gardens on the northern aspect have been there from the time of *Jahangir*, and to the south is the *Takhti-Suliman*, with the fort of *Srinuggur* on its summit. The lake is everywhere shallow, its water of a brilliant blue colour and great purity, with numerous long water plants and grasses waving beneath the surface, and on its surface are numerous *rahd* or floating gardens, consisting of wood rafts fixed by poles and covered with earth, and cultivated with flowers.

*Yamdok-cho* is the famous ring lake of *Palti*, shown on *D'Anville's* map. *Paudit Nain Singh*, C.I.E., who visited it in 1866, reported the water to be perfectly fresh. He was told by a man who had made the circuit of the lake for 'neko' (that is, the making a journey for cleansing from sin and altho), that the circuit of the lake took 15 days. The lake may be put down as having a circumference of 100 miles. The great iron chain bridge over the *Sanpo* river, between the *Yamdok-cho* and *Lhassa*, is called *Chazumtuka*, the small monastery at the south entrance to the bridge is called *Chazumchori*. The bridge is formed of four iron chains, two on each side. From the chains are suspenders of rope carrying the footway, which only allows of one passenger crossing at a time. During the rains the bridge is not in use on account of its northern end being separated from the shore by a wide stretch of water; then the river is crossed in boats. The neighbouring villages support the monastery and maintain the bridge as payment of their revenue. The chains are stretched very tight, and are fastened off by wrapping round huge bollards of wood built into the masonry of the piers. The width between the piers is 300 paces. The chains are formed of loops

of iron a foot long, the diameter of the iron rod forming the loops is only one inch.

*Yunnan-fu Lake*, in China, is 6380 feet above the sea.—*Buist's Catalogue*; *Col. Dixon*; *Lond. As. Trans.* iii. 181; *As. Journ.* xvii. 372; *Tod's Rajasthan*, i. 389, ii. 627; *Russians in Central Asia*; *Capt. Valikhanof and M. Vemukof*; *Strachey*.

LAKH. HIND. A hundred thousand, a vaguely great number; a multitude, as expressed by our word millions, is expressed by the Hindi term *lakh-kror*. The Tibetans, to express a multitude, use 84,000; *khrag-khrig*, a hundred thousand millions; the Chinese, *wan*, or 10,000.

LAKH. HIND. Lac, adopted from the word *lakh*, a hundred thousand, from the multitude of insects that congregate together. It is sold in the form of *chapra-lakh*, *shell-lac*, *fused-lac*, *dana* or *seed-lac*, and *kham-lac* or *lac* gathered in a crude state. *Lakhi*, HIND., a leather dyed red with *lakh* at *Nurpur*, etc.

LAKHA, by assassination, mounted the throne of *Chivoie* in S. 1439 (A.D. 1373). His first success was the entire subjugation of the mountainous region of *Mairwara*, and the destruction of its chief stronghold, *Beratgarh*, where he erected *Bednore*. *Lakha rana* has the merit of having first worked the tin and silver mines of *Jawura*, in the tract wrested by *Khaitai* from the *Bhils* of *Chuppun*. It is said the 'seven metals (*haft-dhat*)' were formerly abundant; but this appears figurative. There is no evidence for the gold, though silver, tin, copper, lead, and antimony were yielded in abundance (the first two from the same matrix), but the tin that has been extracted for many years past yields but a small portion of silver. *Lakha rana* defeated the *Sankla Rajputs* of *Nagarchal*, at *Amber*.—*Rajasthan*, i. p. 274.

LAKHIMPUR, a British district of 11,500 square miles, occupying the extreme eastern portion of the province of *Assam*; situated on both banks of the *Brahmaputra*, and lying between lat. 26° 51' and 27° 54' N., and between long. 93° 49' and 96° 4' E. The district is bounded north by the *Daphla*, *Miri*, *Abor*, and *Mishmi Hills*; east by the *Mishmi* and *Singpho Hills*; south by the watershed of the *Patkai range* and the *Lohit branch* of the *Brahmaputra*; west by the districts of *Darrang* and *Sibsagar*, the latter district being separated by the *Maramornai* river. The *Brahmaputra* flows through the district for a distance of 400 miles. As far as *Dibrugarh* it is navigable.

The most numerous tribe is the *Ahom*, the former rulers of the country. Next come the kindred *Chutias*, the *Doms*, a tribe of peculiar exclusiveness in *Assam*, and the *Koc'chs*. There are tribes of *Shan* descent, who have forced their way across the hills from the south, represented by the *Khamti* and *Singpho*; a group of *Indo-Chinese* origin, comprising the *Mishmi*, *Abor*, *Miri*, *Daphla*, and *Aka*, who occupy the slopes and spurs of the *Himalayas* along the north of the district. The cultivation and manufacture of tea is conducted by *European* capital and under *European* supervision.—*Imp. Gaz.*

LA-KHIRAJ. ARAB. Rent-free land, free from rent or public taxes.

LAKHNOUTI is the city of *Gaur*, called by *Humayun*, *Jannatabad*, and supposed by some to be the *Gangia Regia* of *Ptolemy*. It stood on the left bank of the *Ganges*, about 25 miles below *Rajmahal*.—*Cal. Rev.*, 1871; *Rennell*, p. 55.



LAKSHMANA, son of king Dasaratha by his wife Su-Mita. He was twin-brother of Satrugna, and the half-brother and especial friend of Rama Chandra.

LAKSHMI, the Hindu goddess of prosperity, is called also Sri, Padma, Hira, Indira, Jaladhi-ja (ocean born), Chanchala or Lola (the fickle, as goddess of fortune), Loka-mata, mother of the world, and other names, which are mentioned below. There are several legends as to her origin. The Taittiriya Sanhita describes Lakshmi and Sri as two wives of Aditya. The Satapatha Brahmana describes Sri as issuing forth from Prajapati. The Ramayana legend makes her spring from the froth of the ocean, like Aphrodite, in full beauty, with a lotus in her hand, when it was churned by the Asuras and the gods, hence called Kshirabdhitanaya, daughter of the sea of milk. According to the Purana, she was the daughter of Bhrgu and Khyate, and she was the wife of Rama in all his incarnations. These legends are all comparatively modern, for though in the Rig Veda the word Lakshmi occurs, it is not as a goddess personifying good fortune, though in a kindred signification.

As the consort or sakti of Vishnu, she is painted yellow, sitting on the lotus or water-lily, and holding in her hand sometimes the kamala or lotus, at others the shell, or the club of Vishnu. At her birth she was so beautiful that all the gods became enamoured of her, but Vishnu at length obtained her. She is the Hindu Ceres, or goddess of abundance; Sri or Sris, goddess of prosperity. She is called Padma or Kamala, from the lotus or nymphaea being sacred to her; also Varahi (as the energy of Vishnu in the Varaha avatar); Ada Maya, the mother of the world; Narayani, Vidgnani, etc. She is described as the daughter of Bhrgu; but in consequence of the curse of Durvasa upon Indra, she abandoned the three worlds, and concealed herself in the sea of milk, so that the earth no longer enjoyed the blessing of abundance and prosperity. She is said to have been born from the churning of the ocean, rising from the waters radiant with beauty.

'Queen of the gods, she leapt to land,  
A lotus in her perfect hand;  
And fondly, of the lotus sprung,  
To lotus-bearing Vishnu clung,  
Her, gods above and men below,  
As beauty's queen and fortune know.'

One of her names by Amara Sinha is Kshirabdhitanaya, daughter of the milky sea. When as Rembha, the sea-born goddess of beauty, she sprang as one of the fourteen gems from the ocean, she then assumes the character of the Venus Aphrodites of the Greeks, who, as Hesiod and Homer sing, arose from the sea, ascended to Olympus, and captivated all the gods.

The followers of Vishnu esteem Lakshmi as the mother of the world, and then call her Ada Maya; and such Vaishnavas as are saktas, that is, adorers of the female energy or nature active, worship her exclusively as the symbol of the Eternal Being.

The name of this goddess is given to the last stalks of grain which the Hindus, as the Scotch, carry home from the field and preserve until next harvest; and with all who desire that prosperity attend their Lakshmi, of whom the Roman prototype is Ceres, it receives their adoration.

In the Belgaum province, until the early part of the 19th century, Maha Lakshmi was regarded as the goddess on whom the productiveness of the land depended, and every twelfth year a great Jatra was held in her honour, at which buffaloes, goats, and fowls were sacrificed, and their blood mixed with boiled rice, a portion of which was sprinkled over every field to secure its fertility. The Dher killed the buffalo, but the Patels sacrificed the smaller animals.

The Mahratta cultivators are still attentive to her worship, and when the rabi crops are well above the ground, they proceed to their fields, where they place five stones around a tree, on which they set spots of vermilion and some wheaten flour; they worship these as the Panch-Pandu. In the evening they take a few stalks of sorghum, with a lamp surrounded by a cloth, to their homes, which they regard as their Lakshmi. It is an interesting sight to see the wives of the cultivators each returning to her home with her lit-up basket of sorghum. The ceremonial is performed on the 28th day of the moon, Amas, which in 1867 fell on Christmas day. The Hindus have other things which they adopt as their Lakshmi, or luck-token. One that is greatly valued is rarely obtained. Snakes when in congress rise upright almost on the tips of their tails, and a Hindu will touch them with a handkerchief, which he carefully preserves at home.

In Rajputana, in one festival, Lakshmi is depicted by the type of riches, evidently the beneficent Ana Purna in another garb, and the agricultural community place a corn-measure, filled with grain and adorned with flowers, as her representative; or if they adorn her effigies, they are those of Padma, the water-nymph, with a lotus in one hand and the pashu (or fillet for the head) in the other. As Lakshmi was produced at 'the churning of the ocean,' and hence called one of the fourteen gems, she is confounded with Rembha, chief of the Apsara, the Venus of the Hindus. Though both were created from the froth (sara) of the waters (ap or up), they are as distinct as the representations of riches and beauty can be. Lakshmi became the wife of Vishnu or Kaniya, and is represented at the feet of his marine couch when he is floating on the chaotic waters.

In some parts of Northern India, Lakshmi is a personification of the luni-solar year, in the same manner as Durga is that of the solar one; but this allegory is rejected by the pandits of the Karnatic, who likewise deny that she lends occasionally her name to the moon, and even to Jupiter. Amongst the Rajputs, Gouri seems to be the analogue of Ceres, and the festival of the Ahaira or Muhurat ka Shikar—the slaying of the wild boar—is in honour of Gouri or Ceres.

Lakshmi has no temples, but, being goddess of abundance and good fortune, she is assiduously courted, and is not likely to fall into neglect. She is worshipped on the full moon of Aswin (September—October), by bankers and merchants especially. A ceremony in her honour is performed by a bride and bridegroom when the bride has been brought to her husband's house.

Gaja-Lakshmi, in the Kailasa temple at Ellora, is represented with a lotus in her hand, and four attendant elephants, who are pouring water over her. Like Aphrodite, she sprang from the froth of the ocean (when it was churned), in full

beauty, with a lotus in her hand.—*Fergusson and Burgess*, p. 458; *W.*

**LAKSHMI DEVI**, a learned woman, who wrote the *Vivada Chandra*, a law book of the Benares school.

**LAKSHMI-VRICSHA**, in Hindu mythology, a tree of gold, produced from the churning of the ocean.

**LA LA** or **Lalla**. **PERS.** A clerk, a writer, a copyist; also used as an address, equal to Mr., Sir, as *Lala-ji*. It is added to the names of the Kayasth race of clerks and accountants, and is allowed to the race generally as an honorary designation. It is also the form of address to Hindu schoolmasters.—*W.*

**LALA-KHU**, literally tulip disposition; in Baluchistan, an expression of endearment, synonymous with darling, pet, etc. *Lala-Rukh*, tulip checked, frequently used in Persian poetry. *Khakani* prettily says—

'Lala rūkhā, saman barā, sarv-i-rawān k.-estī?  
Sang diā, sitam-garā, afat-i-jān k.-estī?'

**LALAM** or **Lalmi**. **PUKHTO.** Land dependent on rain for its cultivation.

**LAL BAGH**. **HIND., PERS.** Ruby garden, a country house or pleasure garden. Many of the Muhammadan rulers of India had such gardens; there is one at Ahmadnaggur and another at Bangalore.

**LAL-BEG**, a designation of the Muhammadan sweepers.

**LAL DAS**, a Meo of Ulwar, who lived S. 1597, A.D. 1540. He founded the Lal Dasi sect of monotheists. He lived for many years at Dhaoli Dhub, and at Bandoli, and at Todi in Gurgaon. He had a son and a daughter; one infant son was buried at Bandoli. He died A.D. 1618?

**LAL-GURU**, the familiar name of the rakshasha Aronakarat, worshipped by the Bhanghi race of Northern India.

**LALI** or **Leli**, a tribe who inhabit the high glens on the north side of the Safed Koh range.

**LALITADITYA**, a celebrated king of Kashmir, who took the city of Kanauj, carried his conquests to the far south, and returned by Dwaraka or Gujerat and the Western Sea.

**LALITA - VISTARA**, a legendary life of Buddha, compiled 1400 years after he died. It is one of the most popular books of the Buddhists, and is part of the Buddhist canon. It describes the four drives of Buddha. His coachman was Chandaka (Sanan, BURM.). It was translated by Foucaud, and printed in the Bibliotheca Indica. See Joannes Damascenus.

**LALITPUR**, a British district in the Lieutenant-Governorship of the North-Western Provinces, lying between lat. 24° 9' 30" and 25° 14' N., and between long. 78° 12' 20" and 79° 2' 15" E. Area, 1947 square miles; pop. in 1872, 212,661 persons. Lalitpur is the southern district of the Jhansi division. The earliest inhabitants of Lalitpur whom tradition commemorates were the aboriginal tribe of Gonds. At present the more numerous tribes are Chamar, Lodha, Kach'hi, Ahir, and Gond; about 10,000 Sahariyas, scattered all over the district in the thickly-wooded tracts. The latter are a very degraded type of humanity, subsisting till lately on the produce of the jungle, and popularly described as more like monkeys than men.—*Imp. Gaz.*

**LALLEMANTIA IBERICA** is the *Gundeschit*

*Sivah* of Kerman. It is grown from Suria to N. Persia, and attains a height of 1½ to 2½ feet. A plant will give 2500 seeds, from which a pure oil is obtained, suitable for culinary purposes.

**LALLY**. Count Lally Tollendal, a French officer, arrived in India in 1758 as commander-in-chief in the French possessions. His father was Sir Gerard O'Lally, an Irishman, who, having defended Limerick, took service with the French. He formed the Irish Brigade, and his son Thomas Arthur, at the age of one (1702) was a private in the French army, and at the age of forty-three (1745), at Fontenoy, his charge and that of his brigade, the command of which he had inherited from a grand-uncle, Count Dillon, decided the day, which had been won by the stolid, immovable English advance. Lally served in Russia with credit, and under Marshal Saxe, who regarded him as a future Marechal de France, and on the 31st December 1756, when 54, he was appointed commander-in-chief of the French possessions in the east; he was in the vigour of his powers, and a perfect disciplinarian; but he at once reversed the policy of Duplex, whose whole policy had been a policy of conciliation. But with Lally, Brahmans were compelled to carry the loads their caste forbade them to touch, and were yoked with the Pariah and Sudra to draw carts. When de Leyrit and the Council remonstrated, they were treated as accomplices who had been bribed. When before Madras his officers shrank from an assault out of hate for him, and at last, deserted by his fleet, with a mutiny in his army, and an object of active hatred to every officer under his command, he was compelled to raise Bussy to the active command. After the battle of Wandiwash, in which Colonel, afterwards Sir, Eyre Coote, totally defeated him, he was compelled, with mutinous troops and hostile population, to defend Pondicherry. But all resources having been exhausted, and having but four ounces of rice left for distribution to each soldier, he was compelled to surrender at discretion (16th January 1761). The inhabitants had subsisted for a long time upon their elephants, horses, camels, etc.; a dog sold for 24 rupees. He returned to France, and, on an investigation, was condemned on two charges,—insolence to his majesty's other officers, which was true, treason to his majesty, which was false,—was taken in a dungcart to his execution, and died exclaiming, 'Tell my judges that God has given me grace to pardon them; if I were to see them again, I might no longer have the forbearance to do it.'—*The Career of Count Lally, a Lecture by Major G. B. Malletson, Calcutta.*

**LAL MITTEE**, **HIND.**, red earth, is a term applied to ordinary soil and to murum; murum being a term indiscriminately applied to decomposing trap, soft, sedimentary rock, or anything which is too hard for agricultural, and too soft for building purposes. Red earth is found lying immediately over greenstone, or some similar variety of friable trap.—*Carter's Geolog. Papers*, p. 185.

**LAL SHAHBAZ**, a Muhammadan saint, whose shrine at Sehwan is a place of pilgrimage. His tomb is enclosed in a quadrangular edifice, covered with a dome and lantern, said to have been built A.D. 1356. It has beautiful encaustic tiles, with Arabic inscriptions. Mirza Jani of the

Tarkhan dynasty, A.D. 1639, built a still larger tomb to this saint. A gate and balustrade of hammered silver was added to it by Mir Karam Ali Khan Talpur, who also crowned the domes with silver spires.

LAMA, correctly b'lama, is the Tibetan word for a superior, and applied to monks. The Dalai Lama, literally ocean superior, is the highest in rank of the Tibetan Lamas. He resides at Yulsung or Lhasa. He is viewed as an incarnation of the Dlyano Bodhi-satwa Chenresi, who is supposed to effect his re-embodiment by a beam of light which issues from his body and enters the individual whom he selects for his re-descent. The honorific title of Lama (b'lama) strictly belongs only to the superiors of convents, but is applied also to ordained priests. The Tibetan priests are ordained to celibacy; but as they live under the same roof with nuns, this prohibition is probably not followed out. The Khanpo is a head Lama, and these are the superiors of the larger monasteries. The Dalai Lamas are selected by the clergy, but, since 1792, the Chinese Government influences the election, to obtain the sons of families known for their loyalty. In Bhutan the Khanpo have made themselves almost independent of the Dalai Lamas, and the ruler of Bhutan, the Dharma Rinpoche or Dharma raja, yields but a loose obedience. Lamas are very numerous at Lhasa and its vicinity; Dr. Campbell gives a list of 12 principal monasteries, inhabited by a total of 18,500 Lamas. In Ladakh there are about 12,000 Lamas in a population of 158,000. There has been some misapprehension regarding the Buddha and Bodhi-satwa, the regeneration of the Grand Lama being considered by some as an exceptional case of a Buddha returning amongst mankind. Mr. Hodgson (pp. 137, 138) truly calls the divine Lamas of Tibet, Arhanta, but he believes that a very gross superstition has wrested the just notion of the character to its own use, and so created the immortal mortals, or present palpable divinities of Tibet. Fra Orazio says that 'Lama sempre sara coll' istessa anima del medesimo (any-c' iub) oppure in altri corpi.' Remusat was not aware of this fact when he stated, 'Les Lamas du Tibet se considerent eux-mêmes comme autant de divinités (Bouddhas) incarnées pour le salut des hommes.' But the explanation which Major Cunningham received in Ladakh, which is the same as that obtained by Fra Orazio in Lhasa, is simple and convincing. The Grand Lama is only a regenerated Bodhi-satwa, who refrains from accepting Buddhahood that he may continue to be born again and again for the benefit of mankind; for a Buddha cannot possibly be regenerated, and hence the famous epithets of Sathagata, thus gone, and Sugata, well gone, or gone for ever. The ordinary monk or priest in Tibet is the Gylong, above whom are the Lama or presidents, and below whom are the Tohba and Tuppa. The Tuppa is a probationer who is admitted into the establishment to which he would attach himself at the age of 8 or 10, and receives instruction accordingly. At 15, he becomes a Tohba, and at 24 a Gylong, provided his acquirements be satisfactory.

There are two sects, the Gyllupka, who dress in yellow, and the Shanmar in red, the Shanmar Gylong being allowed to marry.

Tepa is the Lama Yeungjing, the private guru or high priest of the Grand Lama. He is also appointed by order of the emperor, and is sometimes an avatari Lama, but not always. His office is to teach and train the Grand Lama in childhood and youth, and lead him, if he can, afterwards. He is indeed an important personage in the Buddhist world, being no less than the keeper of the Grand Lama's conscience. The nomination to this post being in the hands of the emperor, furnishes an interesting clue to the extent of the imperial power over the church of Tibet.

The Che Kap Kemu Lama is a churchman of great influence in the government. He appears to represent the Grand Lama in the council of state and in the deliberations of the Shapi. He may be called secretary or minister for the church; and the Shapi may, correctly enough, be called the financial, judicial, revenue, and home secretaries or ministers.

The Tibetan treasury is managed by two officers named Jhassa; both are Lamas, and act conjointly, although one of them is treasurer on behalf of the Grand Lama, and the other on behalf of the Noume-ben, or temporal estate. They are assisted by two sub-treasurers, styled Shangjotes. Four officers, designated Da-pun, are the commanders of the Tibetan troops, and act as civil and political commissioners on occasions of frontier or other disturbances; they are Tibetans, and not Lamas. The ordinary course of official promotion is from a Da-pun to a Shapi; of equal rank to the Da-pun is the Che-pun, who is, however, a civil officer, and acts in all departments as deputy to the Shapi. Shate Shapi was the energetic commander-in-chief of the Tibetan army which opposed the Nepalese under Jung Bahadur. The Shapi is often employed as commissioner on deputations in civil affairs, either judicial or fiscal, and all the cases sent up by the police for trial before the Shapi are forwarded through this officer. All appointments to the offices above noted require the confirmation of the emperor.

A religious exercise or penance, much practised by the Buddhist, is that of going round the convent, prostrating himself at every step. Sometimes an immense number of devotees will be going through their act of devotion at the same time, one after the other, and they will include all the neighbouring buildings in their prostrations. The feat must be performed all at once, without any interruption, even that of stopping for a few moments to take nourishment; and the prostrations must be perfect, that is to say, the body must be extended its whole length, and the forehead must touch the earth, while the arms are stretched out in front, and the hands joined. Before rising, also, the pilgrim must describe a circle with two rams' horns, which he holds in his hands. Some content themselves with taking a walk round the convent, rolling all the while between their fingers the beads of their long chaplet, or giving a rotatory movement to a kind of praying mill, which turns with incredible rapidity. This instrument is called a Chu-kor, that is, turning prayer; and it is common enough to see these fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special

benefit of the person who has placed them there. The Tartars also suspend these convenient implements over their domestic hearths, that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of the family. Another machine which the Buddhists make use of to simplify their devotional activity is that of a large barrel turning on an axis. It is made of thick pasteboard, fabricated of innumerable sheets of paper pasted one on another, and upon which are written in Tibetan character the prayers most in fashion. Those who have not sufficient zeal or sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in the mud, adopt this easier method, and the devout can then eat, drink, and sleep at their ease, while the complaisant machine does all their praying for them.

Kablai Khan was the first of the Mongol Khakans to adopt Buddhism as the state religion. The Mongols called the Buddhist priests Lama, and in January 1261 Kablai Khan promoted a young man called Mati Dhwadsha to the title Pakba Lama, or supreme holy Lama. He was born at Sazghia in Tibet, and belonged to one of its best families, that of the Tsukoan, who had for more than six centuries furnished ministers to the kings of Tibet and other western princes. By his wisdom, etc., he won the confidence of Kablai Khan, who not only made him Grand Lama, but also temporal sovereign of Tibet, with the title of 'King of the Great and Precious Law and Institutor of the Empire.' Such was the origin of the Grand Lama. Lamaism in China is a state religion.

The manes of the dead Lamas are revered in several ways, but only of the sovereign Lamas are the mortal remains preserved entire. So soon as life leaves the body, it is seated upright, with the legs folded in front, the instep resting on each thigh, and the sides of the feet turned upwards. The right hand is rested with its back on the thigh, with the thumb bent across the palm. The left arm is bent and held close to the body, the hand being open and the thumb touching the point of the shoulder; this is the attitude of abstracted meditation. They are deposited entire in shrines prepared for their remains, which are deposited in monuments, ever afterwards regarded as sacred, and visited with religious awe. The bodies of the inferior Lama are usually burnt, and their ashes preserved in little metallic idols, to which places are assigned in their sacred cabinets. Ordinary persons are treated with less ceremony,—some are carried to lofty eminences, where they are left to be devoured by ravens, kites, and other carnivorous animals. But they also have places surrounded by walls, where the dead are placed. The Mongols sometimes bury their dead; often they leave them exposed in their coffins, or cover them with stones, paying regard to the sign under which the deceased was born, his age, the day and hour of his death, which determine the mode in which he is to be interred. For this purpose they consult some books, which are explained to them by the Lama. Sometimes they burn the corpse, or leave it exposed to the birds and wild beasts. Children who die suddenly are left by their parents on the road. In Spiti, in the North-West Himalaya, when a person

dies, the body is sometimes buried, or burnt, or thrown into the river, or cut into small pieces and burnt; admonitions are made over the body to the departed spirit, such as, 'Do not trouble yourself, you cannot enter it (meaning the dead body); in summer it quickly becomes corrupt, in winter it freezes and is too cold for you.'—*Howorth's Hist. of the Mongols*, p. 220; *Fytche*, i. p. 328; *Fra Orazio in Nouv. Jour. Asiat.* xiv. p. 408; *Jour. des Savantes*, May 1831, p. 263; *Turner*; *Cunningham's Bhilsa Topes*; *Lubbock's Orig. of Civil*; *Huc's Journey*; *Timkowski's Journey*; *Moorecroft's Travels*.

LAMAU or Lammun, a trading race who formerly brought slaves to Bombay. Lamau was long a centre of the African slave trade, and the former importers of slaves into British India were called the Lamau.

LAMB. A vegetable curiosity known as the Tartarian Lamb was thus apostrophized by Dr. Darwin:—

'Cradled in snow, and fanned by Arctic air,  
Shines, gentle Karometz! thy golden hair;  
Rooted in earth each cloven hoof descends,  
And round and round her flexible neck she bends;  
Crops the grey coral-moss and hoary thyme,  
Or laps with rosy tongue the melting rime;  
Eyes with mute tenderness her distant dam,  
Or seems to bleat, a Vegetable Lamb.'

The plant about which these fables had gathered is referred to the fern genus *Cibotium*, formerly to *Aspidium*. The rhizoma of *Aspidium barometz* presents a rude resemblance to an animal. It is covered with a silky down, and when cut into has a soft inside, with a reddish, flesh-coloured appearance, sufficient to account for the origin of the fables with regard to its animal nature.—*Yule, Cathay*, i. p. 145.

LAMBADI, Lambani, Lambari, or Binjara, are chiefly migratory grain merchants, spread all over India, from the Panjab to Cape Comorin. The Binjara style themselves Gohur. The Lambari are carriers. In some districts they are addicted to thieving and robbery, and are believed to practise infanticide, human sacrifices, secret murders, witchcraft, sorcery. Their religion is a mixture of Hinduism and Muhammadanism, and their priests control the bands. Their dress, language, habits, and customs are peculiar. They are sworn to secrecy as to their habits, manners, doings, and ceremonies, and do not let strangers into their secrets. The Lambari grain carriers pursue all the avocations of the Binjara, with whom, however, they do not eat or intermarry. The Binjara of Berar is a notorious plunderer. In the rainy season they make gunny cloths, and engage in field labour. Their language is said to be intermediate between the Hindi of Marwar and the Mahrati. The Lambadi speak a dialect of the Hindi.

LAMBAR or Lambardar, in Northern India, the village headman, who collects the revenue from the proprietors of his village, and pays it into the tahsil; he is a sort of middleman between the officials of Government and the body of proprietors and rent-payers; he is called in *Hazara*, etc., *Mustajir*; and in other parts, as also generally before British rule in the Panjab, *Mukaddam*. It is an Anglo-Indian word from *number* and *dar*, and in Bengal is a farmer who settles with the Government. In the Mahratta country this task is taken by the *potail*.

**LAMB-DOR.** HIND. Cord from fibre of *Calotropis gigantea*.

**LAMBODURA**, a name of the Hindu god Ganesa, from SANSK., Lumba, long, and Udara, the belly.

#### LAMB-SKINS.

Peaux de agneaux, FR. | Anakbiri kulit, . MALAY.  
Lammfelle, . . . GER. | Pielles de corderos, . SP.  
Pilli agnelline, . . . IT.

Lamb-skins are very extensively used with the hair on in Afghanistan, Hazara, Kafiristan, N.W. Himalaya, Tartary, in Tibet, China, Persia, as articles of dress for the head and for mantles. Lamb-skins are used in Persia and Tibet dressed with the wool and made into caps. Lamb-skins sell at Leh for one rupee each; lamba are much cheaper if bought alive. Lamb-skins are imported into Britain from the north of Italy, Sicily, and Spain, and are dressed white or coloured for gloves. The skins of goats and kids form the best kinds of light leather. The chief supply of the best kid-skins is from Switzerland and Tuscany, whence they are shipped, chiefly at Leghorn.

**LAMBTON**, COLONEL, a British officer who commenced the Trigonometrical Survey of India, continued by Sir George Everest, Sir Andrew Waugh, and others. Colonel Lambton was Surveyor-General of India, and is buried near Hinganghat. He wrote on the Measurement of an Arc on the Meridian in As. Res. xiii. p. 1, *ibid.*, 1816, xii. p. 285; Method for extending a Geographical Survey across the Peninsula of India, *ibid.*, 1801, vii. p. 312; Measurement of an Arc on the Meridian on the Coromandel Coast, *ibid.*, 1805, viii. p. 137, *ibid.*, 1816, xii. p. 1; Account of Trigonometrical Operations across India, connecting Fort St. George and Mangalore, *ibid.*, 1808, x. p. 290.—*Dr. Buist's Cat.*

**LAMECH**, Laghman, Lamghan, or Lanpo district is noted by Hiwen Thsang as being 600 li, or just 100 miles, to the east of Kapisene. The modern name is only an abbreviation of Lampaka, formed by the elision of the labial. It is also called Laghman by the simple transposition of the middle consonants, which is a common practice in the east, and is a rule in the Celtic grammar. The credulous Muhammadans derive the name from the patriarch Lamech, whose tomb they affirm still exists in Lamghan. It is noticed by Baber and by Abul Fazl.—*Cunningham, Ancient India*, p. 42.

**LAMELLICORNIA**, the chafer group of beetles; antennæ short, terminating in a club formed of a number of moveable layers. They feed on plants or dung. See Insects.

**LAMINARIA**, or Tangles, a genus of the Fucaceæ. *L. bulbosa*, Ag., and *L. digitata*, Lam., are deep-sea plants, but their fronds are thrown up on the Sind beach. *Laminaria saccharina*, Lam., is the sweet tangle, the Gillur ka patta, HIND., and Hai-tai of the Chinese. It is used in scrofula and in syphilitic eruptions, is officinal at Lahore and in Kashmir. The fronds are procured from Tibet, where they are reported to grow in a salt lake, but some maintain that they are brought from the Caspian Sea. This plant, the edible sugar sea-beet, is one of the algæ, and probably grows in all the salt lakes of High Asia, also it is probably brought from the sea through China. It is imported from Yarkand and via Kashmir. It contains much iodine, and

acts as an alterative in scrofulous affections and enlargement of the thyroid gland or goitre (gillar or gal), a common disease in many parts of the Himalaya. If washed and hung up, a saccharine substance exudes. It consists of long ribbon-like pieces. Dr. Cayley states that 16 steers of this were imported from Yarkand to Leh in 1867. This and *L. digitata* furnish to the Chinese size, jelly, and many excellent dishes of food. *Laminaria* horn is prepared from *L. buccinaria*, Ag., of the Cape of Good Hope. *L. saccharina* is highly esteemed in Japan, where it is extensively used as an article of diet, being first washed in cold water and then boiled in milk or broth.

Several species of *Laminaria*, *Rhodomencia*, *Iridaea*, etc., are included under the Chinese names Hai-tai, Hai-wan, and Kwan-pu, the last being the tangle.—*Honigberger*; *Powell's Handbook*, i. p. 384; *Dr. J. L. Stewart*; *Simmonds' Comm. Product*, p. 379; *Smith, M. M. Ch.* See Seaweed.

**LAMMAY**. BURM. In Amherst, a timber used for house posts; it is a red, light, but useful timber, like sandal-wood, and is free from attacks of insects.—*Captain Dance*.

**LAMMERGEYER**, or Bearded Vulture, the *Gypætus barbatus*, is without doubt the Roc of Arabian Nights and the Nisser mentioned by Bruce in his Travels in Abyssinia.—*Adams*. See Birds.

#### LAMP.

Dipa, . . . . .	BENG.	Lampadu, . . . . .	RUS.
Lampe, . . . . .	FR., GER.	Dwipa, . . . . .	SANSK., TEL.
Charagh, . . . . .	HIND.	Lampara, . . . . .	SP.
Lucerna, . . . . .	IT.	Vallak, . . . . .	TAM.

Lamps are formed of various materials and shapes, arranged for burning materials readily fluid at ordinary temperatures, in order to produce light. Muhammadans, like the Jews, light a lamp in honour of persons, and Hindus follow this custom.

A feast of lamps was held by the Egyptians in honour of the goddess of war. They held these solemn festivals in honour of Minerva at Saïs. We may deduce the origin of this grand oriental festival from that common mother-country in Central Asia, whence the Dewali, or festival of lamps, radiated to remote China, the Nile, the Ganges, and the shores of the Tigris; and the lamps and fireworks of the Shab-i-Barat of the Muhammadans of Islam is but the feast of lamps of the Hindus. In all these there is a mixture of the attributes of Ceres and Proserpine, of Plutus and Pluto. Lakshmi partakes of the attributes of both the first, while Kuvera, who is conjoined with her, is Plutus, as Yama is Pluto, the infernal judge. The consecrated lamps and the libations of oil are all dedicated to him; and, in Rajputana, 'torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battle in a foreign land, and light them through the shades of death to the mansion of Yama.'

The Hindus have a feast of lamps, Dipawali, at the same period of the year as that of the Jews, in honour of Kartikeya or Skanda, the god of war; and the Rajputs, in honour of Lakshmi. The Parsee religionists have a feast of lamps. The Chinese have a feast of lanterns, on which occasion are many inscriptions on the lanterns;

a usual invocation is Tien-ti, San-shiai, Vaulin Chin-tsai; Oh! heaven, earth, the three limits, and thousand intelligences, hail!

The Dipdan is a lamp suspended from a tree for ten days after the death of a relative, to light the spirit on its way to Yamapuri, the city of Yama, the judge of the dead.

Every Hindu temple of any pretensions has a st'hamba, or pillar of stone or wood for lamps.—*Roberts*, p. 17; *Faulkner*; *Wilson's Gloss.*

## LAMP-BLACK.

Kohl,	ARAB.	Arang-para,	. . .	MALAY.
Noir de fumée,	. FR.	Kajal, Shahi,	. . .	PEBS.
Kienruss,	. . .	Negro de humo,	. . .	SP.
Kajal,	. . .	Mai,	. . . . .	TAM.
Nero di fumo,	. . .	Katike,	. . . . .	TEL.

In Europe, lamp-black is obtained by burning the impurities left in the precipitation of tar and pitch, and collecting the deposit in the form of soot. The finest kind is procured by collecting the smoke from an oil-lamp. It is used in the arts, particularly in the manufacture of printer's ink. The Muhammadan women of Arabia, Egypt, Persia, and India stain their eyelashes with it. Muhammadan men use antimony for this purpose.—*McCulloch*; *Herklots*.

LAMPEAN or Laban, a wood of Java, light but durable, and affords materials for the handles of the spears or pikes borne by the natives.

## LAMP-OIL.

Charagh ka tel, . HIND. | Vallak yennai, . TAM.

The kind of oil used in different parts of the world for burning in lamps, varies with the sources of supply, and these are numerous. In India, cocoanut, castor, poppy, sesamum, and ground-nut oils are in use; on the eastern and southern coasts of the Mediterranean and in China, oil of sesamum seed; and in tropical countries, cocoanut oil (which at the temperature of Britain is a white solid, like tallow) is burnt, often in lamps made of the shell of the cocoanut and of bamboo. Much of the lamp-oil used in China is expressed from the seeds of *Camellia oleifera*, cultivated for the purpose, as is also a shrub, *Croton sebiferum*, from the fruit of which a solid oil is obtained by expression. The cocoanut and poppy oils have double the illuminating power of castor, gingelly, and earth-nut. Petroleum and naphtha are used in localities which produce them.

LAMPONG, a district of Sumatra, of about 12,926 square English miles, bounded on the south by the Indian Sea and the Straits of Sunda, and on the east by Java; the rivers Masnji and Pisang bound it on the north and west. In the year 1882 the population comprised 77 Europeans, 125,401 natives, 246 Chinese, 18 Arabs, and 14 others.

LAMPYRIDES, a tribe of the Malacodermous Coleoptera, including the glow-worm and fire-fly. Fire-fly is the name given to species of *Elatér* and *Lampyrís*, of the order Coleoptera, and to the *Fulgora* of the tropics. *F. Internaria* is of S. America, *F. candelaria* of S.E. Asia. The latter resort to moist places. The *Lampyrís* fire-fly is the *Mouche lumineuse* of the French. The Romans styled the luminous insects by the common names *Noctiluca* and *Luciola*. Glow-worms are common in all parts of India. The glow-worm of Ceylon is the female of a *Lampyrís*, and attains a size of nearly 3 inches. Mr. Morren

reported that he found phosphorous in glow-worms, as well as a system of prisms in transparent lenses above the luminous matter. The fire-fly is a little luminous beetle, a species of *Lampyrís*. The lower part of its body has some apparatus for emitting a bright phosphorescent light. Usually it is emitted in flashes at intervals of a second, and it is interesting to guess where the creature in its flight will next show itself. But occasionally the light is continuous. A splendid species of *Lampyrís* was observed by Mr. Adams at Sarawak; when placed around the finger, it resembled a superb diamond ring. See *Insects*.

LAM-YIP, CHIN. (blue leaf), with alum and sulphate of copper, are used for dyeing green.—*Von Mueller*.

LANA, HIND., of the Panjab, salsolaceous plants used for camel feeding and burning for saji, barilla. The chief of these are—

Baggi lana, also Chhoti lana, *Salsola fruticosa*.  
Kuti lana, *Withania congulana*.  
Shori lana, *Anabasis multiflora*.  
Gora lana, *Anabasis multiflora*, also *Caroxylon foetidum*.  
Metra lana, *Anabasis multiflora*.  
Moti lana, *Caroxylon foetidum*.  
Peshak lana, *Salsola fruticosa*.  
Lanebar is *Orthanthera viminea*.

LANAULI, in lat. 18° 45' N., and long. 73° 26' E., in the Dekhan, east of the Bhor ghat. The mean height of the village is 2307 feet.

LANCA, in Hindu cosmogony, one of the four imaginary cities which are supposed to lie under the equator at 30° distance from each other, viz. 1st, Yavacoti; 2d, Lanca; 3d, Romaca; and 4th, Siddhapuri. Bornacoti is stated to be the third, but the pandita have rejected that spelling. Lanca is considered by all manner of Indian astronomers to lie under the first meridian, to which all computations should be referred; though several, and particularly the Telugu people, refer to that of Rameswara. Towards the north, and under the same meridian as Lanca, the Sastra states that there are two other cities and a great mountain, viz. Avanti (supposed to be the same as Ujani or Ogein), Rohitaca, the mountain; and Sannihita sarah, which in former, or rather fabulous times, were the seats of colleges and observatories. The meridian of Lanca lies in 75° 53' 15" (6h. 3m. 38s.) east of Greenwich; and 73° 33' (4h. 54m. 12s.) east of Paris.—*Warren, Kala Sanhita*.

LANCASTER, CAPTAIN SIR JAMES, sailed from Torbay on the 2d May 1601, with a fleet of four ships and a victualler, for India. He was general of the fleet in the first voyage made on account of the East India Company. The pilot was Captain John Davis. The commander of the next fleet was Captain (Sir Henry) Middleton, to Bentam and the Moluccas. They only visited the eastern islands, and brought home ladings of pepper. Captain Keeling commanded in the third voyage in 1606-1607. He went first to Surat, where he landed Mr. Finch to form a factory, and sent Captain Hawkins, his second in command, on an embassy to the Great Moghul. Then followed Sharpey's unlucky voyage and shipwreck on the shoals of Cambay, and Sares' remarkable voyage to Japan. Mr. John Davis of Limehouse, who made five voyages, condensed the observations of these navigators into Rules for the East India Navigations.

Captain Sir James Lancaster advocated the N.W. passage to India, which led to Hudson's

famous voyage. His name is preserved in Lancaster Sound, in Baffin's Bay. The voyage of Sir Henry Middleton to Bantam and the Molucca Islands was printed for Walter Burre in 1606.—*Harris' Voyages.*

**LANCAVA.** This group of islands, off the Malay coast, consists of three large and many smaller, extending nearly N.W. and S.E., from lat. 6° 8' N. They are high, bold islands, particularly Lancava, the centre one, which has on it a high peaked hill. The Laddas, which form the east and south parts of the group, are high barren islands.

**LANCE-WOOD**, a commercial name, in use in most countries to indicate a light elastic wood. The lance-wood of Tenasserim is from a tree which produces a timber possessing the properties of lance-wood. It is not uncommon in the Tenasserim provinces, but it belongs to the dogbane tribe, and is not at all related to *Guatteria virgata*, the lance-wood of commerce. The Meenaban or Pavetta Indica? one of the Cinchonaceæ, is called Moulmein lance-wood, but it is not equal to lance-wood in elasticity, and beyond being useful for handles of tools, and such purposes, Major Benson thinks its qualities have been generally overrated; besides, it is susceptible to the attacks of insects. The *Guatteria virgata* of Jamaica is much valued as a lance-wood on account of its exceeding even ash in lightness, strength, and elasticity. It is chiefly used for shafts of carriages. Lance-wood of Australia is the *Backhousia Australis*, a myrtaceous tree. Lance-wood of Moulmein is from a tree found all over the province, which yields a wood that the residents at Moulmein sometimes call lance-wood tree. The Karen make bows of it, but prefer *Cassia fistula*. Dr. Mason never met with the tree in flower, but thinks it a species of *Dalbergia*, one of the Apocynaceæ, though it may possibly be a *Cassia*.—*Dr. Mason; Faulkner.*

**LAND.** According to Menu, cultivated land is the property of him who cut away the wood, or who cleared and tilled it, and this ordinance is binding on all the Hindu race, which no international wars or conquests has overturned. At present, in British India,—

*Oudh* has great zamindars, almost complete owners, with few subordinate rights; tenant-right was found non-existent, but has since been conceded to old proprietors, a limited class.

The *N. W. Provinces* has moderate proprietors; the old ryots have fixity of tenure at a fair rent.

The *Panjab*, very small and very numerous proprietors; old ryots have a measure of fixity of tenure at fair rates.

In *Bengal* are great zamindars, whose rights are limited. Numerous sub-proprietors of several grades under them, with ancient ryots who have fixed tenure and fixed rents, and other old ryots who have fixity of tenure at a fair rent, variable from time to time.

The *Central Provinces* has moderate proprietors with ancient ryots, who are sub-proprietors of their holdings at rents fixed for the term of each settlement. Other old ryots have fixity of tenure at a fair rent. Ryots are complete proprietors of the soil, subject only to payment of revenue.

Sir William Muir says that the British found the lands of India owned or managed in three different ways, viz. a. ryot occupancy or pro-

prietorship; b. official zamindarship; and c. village proprietorship.

The first of these signifies that the ryot is the hereditary occupant or holder of his own individual holding. The last, village proprietorship, signifies that one or more persons, or a body of co-parceners, possess proprietary right over all the land (including waste) contained within the boundary of their village or estate; village proprietors may be either talukdars, zamindars, or pattidars, or members of a proprietary or cultivating brotherhood. In a general sense, it may be stated that on the British obtaining possession of the empire of India, they found ryot proprietorship prevailing in the south of India, official zamindarship in Bengal, and village proprietorship in the N.W. Provinces. The zamindar of Bengal was nothing more than a manager; or, if he laid claim to the ownership, the title was shared between him and the ryot. It is far otherwise in the N.W. Provinces and in Oudh. In both of these the village landlord, whether talukdar or zamindar, is owner of the soil. The cultivating ryot was distinctly regarded as cultivating the lands of another. He appears nowhere to have claimed the right of occupying the fields he cultivated longer than he cultivated them.

Among the *Mahratta* communities, the whole land of a village is designated Seward, being contained within the village sew or boundary; Wawur, cultivated or arable land; Tika, a parcel, a field; Shet, a field; and Purtim, a field of convenient length; Mullai, garden or meadow land; Kurun, preserved grass land; Gairan, pasture land; Gutkoli or Thul, or field of an extinct family.

Menu, on the principle that the state is the sole owner of the entire land of the country, says there is to be a lord of a single village, a lord of ten, a lord of one hundred, and a lord of a thousand towns, all to be appointed by the king. Each is to report all offences, etc., to his immediate superior. The compensation for a lord of one town is the provisions and other articles to which the king is entitled from that town; that of a lord of ten villages, two ploughs of land; the lord of a hundred villages is to have the land of a small village; and of a thousand, that of a small town.

All ancient legislators, especially Moses, grounded the success of their ordinances concerning virtue, justice, and morality upon securing hereditary estates, or at least landed property, to the greatest possible number of citizens.

The most prominent feature of the tenure of land throughout the Peninsula is that the soil is everywhere held by small farmers not ranking above labourers. When the British became masters of the country, they retained this system, but gradually moderated the revenue demand. Later on they attempted to establish landlords in some parts of India, in the hope that they would perform the functions of English and Scotch landlords, but this hope has not been realized, and the people have been worse rack-rented under this plan than under the native governments. In other parts of the country they made the peasantry proprietors, who, not understanding the boon, sold themselves to usurers, so that their last state has become worse than the first. According to the ancient Indian practice, an area of land is often



named after the quantity of seed required to sow it, or the quantity it will produce, and of course the actual area differs according to the opinion of the person who makes the estimate. Where linear definition is given, mention is made of rods or ropes, of so many cubits, but the cubit is undefined, and areas of the same denomination are derived from different multiples of the rod or rope. Of the more definite terms, the *bigha* prevails in Bengal and the N.W. Provinces. In Bengal it is 1600 square yards, and in the N.W. Provinces it is 3025 square yards. In the Bombay Presidency it is not authoritatively defined, but averages about  $\frac{1}{2}$  of an acre. The term is quite unknown in the Madras Presidency, where the authorized measure is the *cawnie* of 57,600 square feet, or 1.3223 acre: there are also other local land measures defined, but presenting great differences one from the other, as the chain of 3.64 acres, the seed-cottah of 1.62 acre, the *vaylie* of 6.6 acres, and the *bullah* of 3.82 acres.—*Elphinstone, Hist. of India*, ii. p. 39; *Niebuhr*. See *Weights and Measures*.

LANDA. HIND. A style of writing used by village shopkeepers, etc.

LANDH. PUSHU. Mutton dried like pemmican by the people of Shall. The Baluch call it Khaddit.

LANDOLPHIA FLORIDA, *Benth.*, the African rubber tree, also *L. Oweniensiis*, are the best known, but there are other species. The stems attain a diameter of six or eight inches a few feet from the ground. The sweet acidulous pulp of the fruit is eaten by the people.

LANDOUR, a sanitary station in the Dehra Doon district, in lat. 30° 27' 30" N., long. 78° 8' 30" E. It is on a ridge, bounding Dehra Doon on the north; it is 3 miles distant from Mussoori, is 7459 feet above the sea, and 1041 miles from Calcutta. In the ascent from Rajpur, at the foot of the hills, to Landour, the traveller passes through a vegetation which graduates insensibly from the tropical into that of temperate regions. The Doon contains numerous forms which are strictly tropical, such as, among forest trees, the *Acacia elata*, which extends up along the Terai from the banks of the *Irawadi*; the *sal* or *Shorea robusta*, and species of *Pterospermum*, etc.; while the slopes of Mussoori and Landour are covered with forests of oak and *rhododendron*, together with the other temperate forms generally associated with them. Dr. Murray attempted in 1843-44 to employ the sulphuretted and chalybeate springs in the valley below Landour for the benefit of the invalids at that sanatorium, but the situation of the springs, at the bottom of a hot and confined though picturesque valley, was an obstacle to success.

LANDSE, the term applied by the Singhalese to anything European. It is a corruption of *Hollandische*, Dutch.—*Tenney's Christianity in Ceylon*, p. 103.

LANE, EDWARD WILLIAM, an Arabic scholar, was the third son of Theophilus Lane, a prebendary of Hereford, and of Sophia Gardiner, a niece of the artist Gainsborough. He was born in 1801, and died in 1876. He visited Egypt first in 1825, and stayed there for a time, spent partly in Cairo, and partly among the tombs at Thebes, with a view to the writing of his *Description of Egypt*, which was never published. The publishers shrank from the expense which its illustrations would entail, and Lane would not

consent to the appearance of the work in an incomplete form. His second visit to Egypt was in 1833. Its chief object was the perfecting of his *Manners and Customs of the Modern Egyptians*, his first published work, which appeared in 1836. About a year after his arrival in Cairo, the plague destroyed about 75,000 of the inhabitants, and he went to Thebes, and took up his abode in a tomb from January till the end of June 1836. On his return to England, he published his *Modern Egyptians*, and in 1838 his translation of the *Thousand and One Nights*. From 1842 the Arabic-English Dictionary began to claim his exclusive devotion. In that year he made his last voyage to Egypt, where he remained for seven years, preparing the groundwork of his labours and collecting manuscripts. The pecuniary part of the work of publishing the Arabic Lexicon was undertaken by Lord Prudhoe, afterwards fourth Duke of Northumberland. With the exception of his short volume of *Selections from the Koran*, issued in 1843, and of one or two monographs upon points of Arabic scholarship, for the remaining thirty-four years of his life he worked at nothing else but his Lexicon, of which the first part appeared in 1863, the fifth in 1874, and the sixth part, almost completed at the time of his death, has since been published by Mr. Poole.

I LANGA, Loongi, or Lahanga, a piece of cloth used by the men of several Indian races as a lower garment, applied like an unsewed petticoat. Where the loongi is not worn, *pajama* or trousers take their place. These are sometimes worn loose, as in Oudh and Bengal; and elsewhere as tight as they can be made. The cutting out of women's tight trousers is no easy matter, for they have several gores on the inside of the thigh, and are contrived so that they are flexible, however tight, and do not hinder the wearer from sitting cross-legged. With the trousers, which are tied at the waist, are worn the *angia* or *choli* bodice, the *kurtai* or shirt, and the *do-patta* or scarf.

LANGAHA, a tribe following Muhammadanism, proselytes from the Solanki Rajputs, one of the four *Agnicula* races. The Solanki gotra *acharya*, or genealogical creed, claims Lokote as their settlement. Their use of the word *Pathan* by no means precludes their being Hindus.

LANGAN TREE, *Nephelium longanum*. Its fruit is imported into England from China.

LANGAR, HIND.; *Jangaru*, TEL. Anchor. *Langar ki rassi*, HIND., cable. *Langar Nikah*, HIND., literally to take out an anchor, is a ceremonial performance of a vow by Muhammadan men and women, usually given effect to on the fifth *k'hun*, i.e. the fourth day of the *Maharram*. Wealthy Muhammadans take out an anchor annually, whether for a vow or not. It is quite a sight to see that of the nawab of Hyderabad.

LANGAR KHANA. HIND. An almshouse.

LANGAR KHEL, a section of the Manzi branch of the Alizai Mahsud Waziri. They have 1000 to 1500 fighting men. They reside chiefly on the Badr Algad or Uch Kwara. The nawabs of Tank are allied with them.

LANGHEH, a bee of Borneo, and one of smaller size called *Nuang*, produce valuable honey. They generally place their nests underneath the larger branches, and the Dyaks, to remove the honey and honeycomb, ascend the trees by means of a rail of bamboos.

LANGHA, musicians in Sind. These are of two kinds: 1. the Kalwat or respectable singers; 2. the Langha or Mirasi, the bards of the country.

The Langhan or Mirasi are of Jat or Sindi extraction, and are considered a vile race. The Kalwat are respectable singers. There are some charming Sindi poems, amongst them is that of Sasani and Punha, the history of whose love and death much resembles that of Romeo and Juliet.

Luri, bards or troubadours, who attach themselves to high Baluch families in Baluchistan and Sind. They are musicians, tinkers, vagabonds, and fortune-tellers. They are in troops, with a chief in each. They profess Muhamadanism, but are really pagans.—*Burton's Scinde*, p. 302.

LANGOTA or Langoti. HIND. A cloth passed between the thighs, and fastened to a string before and behind. Langoti-dost, a friend from infancy, from the days when they wore the langoti.

LANGUAGES in Eastern and Southern Asia are numerous. Along the low level tract bordering the ocean, from the Red Sea to the southernmost point of the Malay Peninsula, we find vernacular, the Arabic, Turkish, Kurdish, Syriac, Persian, Jataki, Sindi, Gujarati, Mahrati, Hindustani, Konkani, Canarese, Tulu, Malealam, Tamil, Telugu, Uriya, Bengali, Rakhui, Burmese, Siamese, Chinese, Javanese, and Malay, a number truly perplexing to traders on the seaboard.

Two hundred years ago (A.D. 1634), a master mariner, Master Richard Kynge, said, 'And in this founde wee oftentimes much trouble and vexation, with moreouer losses, both of precious time and lucre. Fyrste, that wee could never aske in Indian tongues for such herbes, or fruites, wodes, barks, or gummes, as wee knew full well, by experience in sundrye other partes, to bee wholesome (many of our crewe lying sicke at the tyme), or savorye, or usefulle to trafficke withall. Nexte, that when anye were shewne us, we coule in noe-wise tell, from ; names given to them by ; Gentooes, whether or noe ; like were already knowne in European countries; and yett these parts doe myghtyly abound with herbes and woodes of sovraine virtew.'

The diversity thus alluded to is continued into the Archipelago, but it is not peculiar to the littoral tract, nor to the islands of the East Indies, the races, tribes, and nations of all the old world being kept apart from one another by the dissimilarities in their spoken and written tongues. This condition has received the attention of many learned men, and amongst the philosophers of the 19th century much of the fame of not a few rests on the results from their linguistic studies. One such result has been the discovery of certain affinities in the various known languages, which admits of their being arranged into families, branches, and groups, but the learned investigators have not decided on a common grouping.

Dr. Prichard has suggested four groups or dynasties, three of which are confined to Europe and Asia, a fourth being common to Africa and those parts of Asia which are near that continent. The first of his four groups, the Indo-European, is sometimes termed Indo-Germanic, and by later writers Aryan or Iranian. He considers that the Indo-European languages and nations may be further subdivided, and he styles his first subdivision the Eastern group, which by many writers has been termed exclusively the Aryan family of

tongues. It includes all the idioms of the ancient Medes and Persians, who named themselves Arii, and their country Eeriene or Iran, and likewise the Sanskrit, with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the cuneiform inscriptions was written. This dialect was so near the Sanskrit that the inscriptions in it have been interpreted through the medium of that language.

Chevalier Bunsen's terms differ from those of Dr. Prichard. He classes one group as the great Asiatic-European stock of languages, which he subdivides into eight families, viz. Celt, Thracian or Illyrian, Armenian, Asiatic-Iranian, Hellenico-Italic, Slavonic, Lithuanian tribes, and Teutonic. His fourth or Asiatic-Iranian, or the Iranian stock as represented in Asia, he again subdivides into—

a. The nations of *Iran Proper*, or the Aryan stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zendavesta; the younger Pehlavi of the Sassanians and the Pazend, the mother of the present or modern Persian tongue. The Pushtu or language of the Afghans, he says, belongs to the same branch.

b. The second subdivision embraces the Iranian languages of India, represented by the Sanskrit and her daughters.

His *Semitic* stock of languages he constructs from the following nations, who form another compact mass, and represent one physiologically and historically connected family: the Hebrews, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, who spread their language, through their colonization, as that of the Carthaginians; the Aramaic tribes, or the historical nations of Aram, Syria, Mesopotamia, and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east; finally, the Arabians, whose language is connected (through the Himyaritic) with the Æthiopic, the ancient (now the sacred) language of Abyssinia.

Dr. Haug divides the Iranian languages into East or Bactrian, and West or Median and Persian.

The *Iranian* family of language seems to be called Aryan by Mr. Farrar; it is the Indo-European and Indo-Germanic of some philologists; Pictet and Burnous called it Aryan, from the Sanskrit word Arya, meaning noble; Rask called it Japhetic. According to Mr. Farrar, it has eight divisions, viz. Hindu, Persian, Greek, Latin, Lithuanian, Slavonic, Teutonic, Celtic. Of these it is uncertain whether Celtic or Sanskrit represents the older phase. But it is known that all of them are the daughters of a primeval form of language which has now ceased to exist, but which was spoken by a yet undivided race at a time when Sanskrit and Greek had as yet only implicit existence.

Professor Steinthal, in his *Charakteristik der hauptsächlichsten Typen des Sprachbaues*, has proposed to arrange all languages into two great classes, viz. cultivated languages and uncultivated languages, and each of these he would subdivide into two classes, viz. the isolating and the inflecting. Taking the uncultivated first, under the isolating class he proposed to place the Trans-Gangetic, and under the inflecting he would place three divisions — (1) the Polynesian, which ex-

presses all the minor modifications of the meaning, all distinctions of declension and conjugation, by reduplications and prefixes; (2) the Ural-Altaic (which Farrar calls the Alatan), which expresses them by annexing separate words after the root; and (3) the American, which expresses them by amalgamation. The cultivated languages are similarly subdivided—(1) into the isolating, represented by Chinese; (2) into the inflectional, under which head he places (i.) the Egyptian, which achieves a sort of inflection by a loose addition of grammatical elements; (ii.) the Semitic, by internal modification of the root; and (iii.) the Aryan, throughout which the formal elements have been reduced to mere conventional suffixes, such, for instance, as the letter *s*, which is an all but universal sign for the plural number.

Professor Max Muller arranges all languages, exclusive of Chinese and the dialects of America and Africa, into three grammatical families, the Semitic, the Aryan, and the Turanian.

The whole of what is called the *Turanian* family of speech consists of terminational or agglutinative languages, and this Turanian family comprises in reality all languages spoken in Asia and Europe, and not included under the Aryan and Semitic families, with the exception of Chinese and its cognate dialects. The term Turanian is used in opposition to Aryan, and is applied to the nomadic races of Asia, as opposed to the agricultural or Aryan races. The Turanian family of languages has two great divisions, the Northern and the Southern. The Northern is sometimes called the Ural-Altaic or Ugro-Tataric, and it is divided into five sections.

It is, however, more than probable that the Mongol, the Manchu, and Tungusan belong to one great stock, that the Turkoman, as well as the Tshude, Fin, Laplander, and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other.

*Turkish* is a Turanian dialect. Its grammar is purely Tataric or Turanian, and the Turks possessed a small literature and narrow civilisation before they were converted to Muhammadanism; but as the language of Mahomed was Arabic, this, together with the Koran, and their law and religion, the Turks learned from the Arabs. Arabic became to the Turks what Latin was to the Germans during the middle ages; and there is hardly a word in the higher intellectual terminology of Arabic that might not be used, more or less naturally, by a writer in Turkish. But the Arabs, again, at the very outset of their career of conquest and conversion, had been, in science, art, literature, and polite manners, the pupils of the Persians, whom they had conquered; they stood to them in the same relation as the Romans stood to the Greeks. Now, the Persians speak a language which is a branch of the Indo-European or Aryan family of speech. A large infusion of Persian words thus found its way into Arabic, and through Arabic into Turkish, and the result is that the Turkish language, as spoken by the higher ranks at Constantinople, is so overgrown with Persian and Arabic words, that an uneducated Turk from the country understands but little of the so-called Osmanli, though its grammar is exactly the same as the grammar which he uses in his Tataric utterance.

The different Turkic dialects, of which the Osmanli is one, occupy one of the largest linguistic areas, extending from the Lena and the Polar Sea down to the Adriatic.

The languages of the South and East of Asia have been investigated by many distinguished philologists. Professor Sayce (ii. p. 33) arranges those of the east of Africa and of Eastern and Southern Asia under the headings Bushman, Hotentot, Kafir, Nubian, Nile, Hamitic, Semitic, Aryan, Turanian, Dravidian, Kolarian, Tibeto-Burman, Thai, Mon-Anam, Khresi, Chinese, Korean, Malayo-Polynesian, Malayo-Javanese, Papuan, and Aino.

Recently, also, Mr. R. N. Cust has classified the languages of the East Indies into eight families, subdividing his Aryan family into two groups, his Tibeto-Burman family into eight, and his Malayan family into ten groups, as under:—

Family.	Branch or Group.	No. of Languages.	No. of Dialects.
i. Aryan—			
	a. Iranic, . . . . .	2	8
	b. Indic, . . . . .	14	125
		—16	—133
ii. Dravidian, . . . . .		14	80
iii. Kolarian, . . . . .		10	5
iv. Tibeto-Burman—			
	a. Nepal, . . . . .	13	16
	b. Sikkim, . . . . .	1	1
	c. Assam, . . . . .	16	23
	d. Manipur, Chittagong, . . . . .	24	2
	e. Burma, . . . . .	9	10
	f. Trans-Himalayan, . . . . .	8	23
	g. China, . . . . .	6	0
	h. Island, . . . . .	10	3
		—87	— 84
v. Khasi, . . . . .		1	6
vi. Tai, . . . . .		7	6
vii. Mon-Anam, . . . . .		20	4
viii. Malayan—			
	a. Sumatra, Malacca, . . . . .	11	14
	b. Java, . . . . .	4	3
	c. Celebes, . . . . .	8	?
	d. Borneo, . . . . .	12	?
	e. Philippines, . . . . .	12	?
	f. Molucca, . . . . .	10	?
	g. Timor, . . . . .	18	?
	h. China, . . . . .	1	—3
	i. Madagascar, . . . . .	1	9
	j. Alfuresc Negrilo, . . . . .	11	?
		—88	— 44
		243	296

Dr. W. W. Hunter, in his Dictionary of the non-Aryan Languages of India and High Asia, classes them as under:—

1. *Reflecting types*.—Arabic, Sanskrit.
2. *Compounding types*.—Bask, Finnio, Magyar, Turkish, Circassian, Georgian, Mongolian, Manchu, Javanese Ngoko, Javanese Krama, Malay.
3. *Isolating types*.—Chinese of Nankin, Amoy, Pekin, Shanghai, and Canton, Amoy colloquial, Japanese.
4. *Brahui*.
5. *Chinese Frontier and Tibet*.—Gyami, Gyarung, Takpa, Manyak, Thochu, Sokpa, Horpa, Tibetan written and spoken.
6. *Nepal (West to East)*.—Serpa, Sunwar, Gurung, Murmi, Magar, Thakaya, Pakhya, Newar, Limbu.
7. *Kiranti Group, East Nepal*.—Kiranti, Rodong, Rungchenbung, Chingtangya, Nachhereng, Waling, Yakha, Chouranya, Kulungya, Thulungya, Bahingya, Lohorong, Limbichong, Balali, Sang-pang, Dumi, Khaling, Dunguali.
8. *Broken Tribes of Nepal*.—Darhi, Denwar, Pahari, Chepang, Bhramu, Vayu, Kuswar, Kusunda, Tharu, Lepcha (Sikkim).
9. *Bhutani or Lhopa*.

## LANGUAGES.

8. *N.E. Bengal.* — Bodô, Dhimal, Koch'h, Garo, Kachari.

9. *Eastern Frontier of Bengal.* — Munipuri, Mithan Naga, Tablung Naga, Khari Naga, Angami Naga, Namsang Naga, Nowgong Naga, Tengsa Naga, Abor Miri, Sibsang Miri, Deoria Chutia, Singpho.

10. *Arakan and Burma.* — Burman written and spoken, Khyeng or Shou, Kami, Kumi, Mru or Toung, Sak.

11. *Siam and Tenasserim.* — Talain or Mon, Sgau Karen, Pwo Karen, Toung-thu, Shan, Annamitic, Siamese, Ahom, Khamti, Laos.

12. *Central India.* — Ho (Kol), Kol (Singbhum), Santali, Bhumij, Uraon, Mundala, Rajmahali, Gond, Gayoti, Rutluk, Naikude, Kolami, Madi, Madia, Kuri, Keikadi, Khond, Savara, Gadaba, Yerukala, Chentsu.

13. *Southern India.* — Tamil ancient and modern, Malealam ancient and modern, Telugu, Karnataka ancient and modern, Tuluva, Kurgi, Toduva or Toda, Kota, Badaga, Kurumba, Irular, Singhalese.

Mr. E. L. Brandreth, in volume x. of the Royal Asiatic Society's Journal, has given the following classification of the non-Aryan languages of India, and Dr. Hunter has adopted it at page 183 of volume iv. of the Imperial Gazetteer.

*Dravidian Group.* — Tamil, Telugu, Canarese, Malealam, Tulu, Kodaga, Toda, Kota, the dialects of the Mahadeo, Raj, and Maria Gonda, Naikudi, Kolami, Kandh or Ku, Uraon or Dhangar, Malô or Rajmahali, Kaikudi, Yerkala.

*Kolarian Group.* — Santali, Mundari, Ho or Larka Kol, Bhumij, Korwa, Kharria, Juang, Kuri, Kurku, Mehto, Savara.

*Tibeto-Burman Group.* —

- i. Kachari or Bodo, Meeh and Hojai, Garo, Pani-Koch, Deori-Chutia, Tipura or Mrung.
- ii. Tibetan or Bhutia, Sarpa, Lhopa or Bhutani, Changlo, Twang.
- iii. Gurung, Murmi, Thakya, Nowar, Pahri, Magar.
- iv. Lepcha.
- v. Daffa, Miri, Abor, Bhutia of Lo.
- vi. Aka.
- vii. Dialects of the Mishmi, Chulikata, Taying or Digaru, Mijhu.
- viii. Dhimal.
- ix. Dialects of Kanawar, Milchan, Tibarskad, and Sumohu.
- x. Kiranti, Limbu, Sunwar, Bramu, Chopang, Vayu, Kusunda.
- xi. Dialects of the Naga clans, Namsang or Jaipuria, Bonpara or Joboka, Mi-than, Ta-blung, and Mulung, Khari, Naugong, Tengsa, Lbota, Angami, Rengma, Arung, Kucha, Liyang or Kareng, and Maram.
- xii. Miri.
- xiii. Singpho, Jili.
- xiv. Burmese.
- xv. Kuki dialects, Thado, Lushai, Hallami, Khyeng, Manipuri, Maring, Khoibu, Ku-pui, Tangkhul, Luhupa, Khungui, Phadang, Ohamphung, Kupome, Takaimi, Andro and Sengmai, Chairol, Anal and Namfu.
- xvi. Kumi, Kami, Mru, Banjogi or Lung-khe, Pankho, Shendu or Poi, Sak, Kyau.
- xvii. Karen dialects, viz. Skau, Bghai, Karenni, Pwo, Turu, Mop-gha, Kay or Galkho, Toung-thu, Lisan.
- xviii. Gyarung, Takpa, Manyak, Thochu, and Horpa.
- xix. Khasi.
- xx. Tai, Thai or Siamese, Lao, Shan, Ahom, Khamti, Aiton, Tao Mow or Chinese Shan.
- xxi. Mon-Anam, Mon, Kambojan, Anamese, and Paloung.

The classifications of Dr. Hunter and Mr. Brandreth were restricted to the non-Aryan tongues. Our present acquaintance with the languages and dialects of British India, west of the Bay of Bengal, permits their classification as follows:—

## LANGUAGES.

Gaura or Sanskritoid, viz. :—

Bengali—	h. Kashmiri.
a. Tirhuti or Mathalâ or Maithili.	i. Nepalcourt language.
b. Assamese proper.	j. Sindi.
Hindi—	k. Tharrel.
a. Hindustani or Urdu.	l. Takkarani ji Boli.
b. Brij Bhasha.	m. Haraoti.
c. Rangri Bhasha.	n. Mairwari.
d. Bhojpuri.	Gujerati—
e. Panjabi.	a. Kachi.
f. Multani.	Mahrati—
g. Jataki.	a. Konkani.
	Uriya.

Dravida, viz. :—

a. Cultivated.	
Tamil or Dravida proper.	Malealam.
Telugu or Telinga.	Tulu.
Karnata, Kannadi, or Canarese.	Kodaga of Coorg.
	Singhalese.

b. Uncultivated.

Peninsula of India.	Central India.
Toda.	Bhuiya.
Kotah.	Bhuiher.
Gond.	Binjhia or Binjwar.
Kond, Kandh, or Ku.	Kaur, or Kaurai, or Kaurava, or Raj Kaur.
Irular.	Koch'h.
Yenadi.	Mal.
Korava.	Malô, Paharia, or Rajmahali.
Kurumbar.	Oron.
Veddah.	Rautia.

Kolarian Tribes—

Asur or Agariuh.	Kawar.
Bhil.	Kharriah or Delki.
Bhilalah.	Kharwar or Khyrwar.
Bhui.	Kisan, or Nageswar, or Naksia.
Bhuiher.	Kol.
Bhumia.	Kora.
Bhumij of Manbhum.	Korwa of Sirguja.
Blunjia.	Kur, Korku, or Muasi.
Binjwar.	Mair.
Birhor of Chutia Nagpur.	Manji.
Boyar.	Mehtu or Mehto.
Bygah.	Min.
Cheru or Cherwa, a broken tribe.	Munda.
Dhangar.	Nahur.
Gudba.	Santal.
Ho of Singbhum.	Saont.
Juang.	Savara.

The Cheru, Kharwar, Kisan, and Saont of Chutia Nagpur have lost their own language. The Cheru, Bhuiher, Boyar, Kaur, Kharwar, Kisan, Mair, Nagbansi, and Parbeya are broken tribes, and have become Hinduized.

Dravidian languages are spoken by about 46 millions of people in India and Ceylon. Six of their languages are cultivated, and three writing characters are used. The numbers speaking them have been estimated as under:—

Telugu, . . . . .	15,500,000	Uriya and hill languages, . . . . .	640,000
Tamil, . . . . .	16,000,000	Gond, . . . . .	500,000
Canarese, . . . . .	6,000,000	Khond and Ku, . . . . .	130,000
Kodaga of Coorg, . . . . .	4,226,533	Toda, . . . . .	300
Malcalam, . . . . .	29,763	Kotah, . . . . .	1,000

Amongst the nations of Eastern and Southern Asia, their vernacular and sacred languages furnish examples of all the forms indicated by the philosophers of Europe.

Mr. F. Jagor (Travels, 1875, p. 69) quotes from a work of Barents the names of 27 distinct languages officially recognised in the Philippines, besides which there are dialects innumerable spoken both by the Malayan and Negrito wild tribes.

**LANGUAGES.**

**In illustration of the tongues spoken, this is Our Lord's Prayer in nine of the languages of Southern Asia.**

[illegible]

The 1881 Census Report of British India enumerates 115 Asiatic languages spoken in British India, not including the recognised dialects of several of the current tongues; and there were 28 non-Asiatic tongues recorded, but the languages of 22,626,486 of the population were not distinguished.

ASIATIC.

Abor, . . . . .	821	Lada, . . . . .	84
Arabic, . . . . .	21,188	Ladakhi, . . . . .	1
Arakanese, . . . . .	362,988	Lahali, . . . . .	10,303
Armenian, . . . . .	1,308	Lalung, . . . . .	46,920
Assamese, . . . . .	1,361,759	Lambadi, . . . . .	22,072
Badaga, . . . . .	1,019	Lambani, . . . . .	111
Bagri, . . . . .	116,755	Lepcha, . . . . .	4,611
Baluchi, . . . . .	177,273	Limbu, . . . . .	277
Bengali, . . . . .	38,965,428	Mahrati, . . . . .	16,968,013
Bhil, . . . . .	19	Makrani, . . . . .	611
Bhui, . . . . .	34	Malay, . . . . .	1,741
Bhutane, . . . . .	1,340	Malealam, . . . . .	4,847,681
Brahui, . . . . .	24,510	Maler, . . . . .	57,777
Burmese, . . . . .	2,248,479	Manipuri, . . . . .	50,271
Canarese, . . . . .	8,336,008	Marwari, . . . . .	246,317
Chaw, . . . . .	587	Mech, . . . . .	68,991
Chentsu, . . . . .	87	Mikir, . . . . .	77,765
Chin, . . . . .	55,015	Miri, . . . . .	25,636
Chinese, . . . . .	14,460	Mislmi, . . . . .	681
Choung-tha, . . . . .	2,341	Mughi, . . . . .	15,709
Coorgi, . . . . .	28,618	Murmi, . . . . .	652
Cutchi, . . . . .	12,434	Naga, . . . . .	104,650
Dadra, . . . . .	549	Nagaram, . . . . .	809
Dainet, . . . . .	1,995	Nagpuri, . . . . .	2,319
Dhangar, . . . . .	4,152	Nepalese, . . . . .	106,305
Dogri, . . . . .	108,019	Newar, . . . . .	1
Gadabu, . . . . .	12,041	Pahari, . . . . .	1,376,789
Garhwali, . . . . .	540,094	Panjabi, . . . . .	14,269,985
Gar, . . . . .	137,197	Pan thay, . . . . .	10
Gayeti, . . . . .	87	Persian, . . . . .	15,722
Goanese, . . . . .	47,033	Pushtu, . . . . .	915,714
Gondi, . . . . .	1,079,565	Putnool, . . . . .	61,735
Gujerati, . . . . .	9,620,688	Rabha, . . . . .	56,499
Hajong, . . . . .	1,266	Sak, . . . . .	69
Hebrew, . . . . .	901	Salone, . . . . .	894
Hindi, . . . . .	517,989	Sanskrit, . . . . .	1,308
Hindustani, . . . . .	82,497,168	Savara, . . . . .	31,933
Japanese, . . . . .	2	Shan, . . . . .	59,723
Jatki, . . . . .	1,604,760	Shandoo, . . . . .	71
Jonla, . . . . .	316	Siamese, . . . . .	3
Kachari, . . . . .	263,187	Sindi, . . . . .	2,101,767
Kaikari, . . . . .	6,976	Singhalese, . . . . .	43
Kamauni, . . . . .	459,622	Singpho, . . . . .	1,774
Kanauria, . . . . .	12,209	Sonthali, . . . . .	1,128,190
Karen, . . . . .	514,495	Synteng, . . . . .	47,815
Karenni, . . . . .	3,799	Talaing, . . . . .	154,553
Kashmiri, . . . . .	49,828	Tamil, . . . . .	13,068,279
Khamti, . . . . .	2,883	Tamil and Telugu, . . . . .	1,058
Khand, . . . . .	110,562	Telugu, . . . . .	17,000,358
Kharria, . . . . .	1,893	Tibetan, . . . . .	21,074
Khasi, . . . . .	109,876	Tiperah, . . . . .	4,090
Khwai-mi, . . . . .	24,794	Toda, . . . . .	1,499
Koch, . . . . .	5,631	Toung-thu, . . . . .	35,554
Kol, . . . . .	1,140,489	Tulu, . . . . .	446,001
Konkani, . . . . .	29,585	Turkish, . . . . .	560
Koon, . . . . .	11	Uraon, . . . . .	38,982
Korku, . . . . .	29,039	Uriya, . . . . .	6,819,527
Kotar, . . . . .	206	Yebeen, . . . . .	436
Kuki, . . . . .	10,852	Yenadi, . . . . .	148
Kurambar, . . . . .	3,886	Yerkal, . . . . .	22,002
Laccadive, . . . . .	9	Wild lang. of Coorg, . . . . .	13,855

NON-ASIATIC.

African, . . . . .	2,120	Maltese, . . . . .	48
Celtic, . . . . .	2	Norwegian, . . . . .	375
Danish, . . . . .	89	Polish, . . . . .	4
Dutch, . . . . .	114	Portuguese, . . . . .	10,523
English, . . . . .	202,920	Roumanian, . . . . .	6
Finnish, . . . . .	7	Russian, . . . . .	112
Flemish, . . . . .	3	Solave, . . . . .	1
French, . . . . .	1,510	Scotch, . . . . .	124
Gaelic, . . . . .	149	Spanish, . . . . .	126
German, . . . . .	1,471	Swedish, . . . . .	310
Greek, . . . . .	193	Swiss, . . . . .	2
Hungarian, . . . . .	12	Syriac, . . . . .	2
Irish, . . . . .	158	Welsh, . . . . .	205
Italian, . . . . .	804	Unspecified, . . . . .	22,626,486
Lap, . . . . .	1		

Mr. Wallace (ii. p. 292), an accurate observer, who resided for many years in different islands, enumerates the languages spoken in the islands of the Eastern Archipelago, as under :—

1. Malay, at Singapore.
2. Javanese, at Java.
3. Sassak, at Lombok. Indigenes of Lombok, a pure Malay race, profess Muhammadanism.
4. Macassar, at S. Celebes, near Macassar; Muhammadans.
5. Bugis, in large part of Celebes; Muhammadans.
6. Bouton, at Boutony, a large island S. of Celebes.
7. Salayer, at Salayer, a smaller island S. of Celebes.
8. Tomore, at E. Peninsula of Celebes; pagans. The people speaking these five languages of Celebes are of pure Malayan type, and all but the Tomore race are equal in civilisation to the true Malays.
- 9, 10. Tomohon and Langowen, at plateau of Minahassa.
- 11, 12. Ratahan and Belang, at S.E. coast of Minahassa.
13. Tanawanko, at W. coast of Minahassa.
14. Koma, at E. coast of Minahassa.
15. Bantek, at a suburb of Menado.
16. Menado, at chief town.
17. Bolang hitam, on N.W. coast between Menado and Licoupang. These nine languages (9 to 17), with many others, are spoken in the N.W. Peninsula of Celebes, by the people called Alfuro. These languages are falling into disuse, and Malay is becoming the general medium of communication. Most of the people are being converted to Christianity.
18. Sanguir islands and Siau; the inhabitants resemble the people of Menado.
19. Salibabo islands also called Talaut.
20. Sulu islands, E. of Celebes, Malays of the Moluccas type; Muhammadans.
- 21, 22, 23. Cajeli, Wayapo, Massaratty, three villages on the E. side of Bouru. These people are allied to the natives of Ceram; Cajeli people are Muhammadans.
24. Ambalau island, S.E. of Bouru; Muhammadans.
25. Ternate, the most northern island of the Moluccas. Inhabitants somewhat mixed with indigenes of Gilolo.
26. Tidore, the next island of the Moluccas. Inhabitants undistinguishable from those of Ternate.
27. Kaioa islands, at N. of Batchian.
28. Batchian; Muhammadans; inhabitants like the preceding.
29. Gani, at a village on the S. Peninsula of Gilolo. Moluccan Malays, Muhammadans.
- 30, 31. Sahoe and Galela, at villages in N. Gilolo. Inhabitants called Alfuro. They are indigenes of Polynesian type, but brown skins and Papuan hair and features; pagans.
32. Liang, at villages on the N. coast of Amboyna. Of mixed Malay and Polynesian type, they are Muhammadans or Christians.
33. Morella and Mamalla, at villages in N.W. coast of Amboyna.
34. Batumerah, at a suburb of Amboyna. Inhabitants of the Molucca Malay type; Muhammadans.
35. Lariki, Asilulu, Wakasiho, in W. Amboyna; Muhammadans from Ternate.
36. Saparua island, at E. of Amboyna. Inhabitants of the brown Polynesian type, and speaking the same language as those of Ceram, opposite.
- 37, 38. Awaia and Camarian, at villages on the S. of Ceram. Indigenes of Polynesian type, now Christians.
- 39, 40. Teluti and Hoya, Ahtiago and Tobo, at villages on the S. coast of Ceram. Mixed brown Papuan or Polynesian and Malay type; Muhammadans.
41. Ahtiago, indigenes, inland from Ahtiago. Alfuro of brown Papuan or Polynesian type; pagans.
42. Gah, at E. Ceram, Alfuro of Ceram.
43. Wahai, at N. coast of Ceram. Inhabitants of mixed race, speak several dialects of this language; Muhammadans.
44. Goram, at small islands E. of Ceram. Of mixed race; Muhammadans.
45. Matabello, at small islands S.E. of Ceram. Brown Papuan or Polynesian race; pagans.

## LANGUAGES.

46. Teor, at small islands S.E. of Matabello. Brown Papuan or Polynesian race; pagans.
47. Ke islands, on the W. of the Aru islands, true black Papuans; pagans.
48. Aru islands, W. of N. Guinea; true Papuans.
49. Mysol coast, N. of Ceram, semi-civilised Papuans, with mixture of Moluccan Malays.
50. Mysol interior, true Papuans; pagans.
51. Dorey, at N. coast of N. Guinea, true Papuans; pagans.
- 52, 53, 54. Toto, Vauqueno in E. Timor, Brissi in W. Timor. Intermediate between the true and the brown Papuans; pagans.
- 55, 56. Savu and Rotti. Islands west of Timor, of mixed race, with apparently much of the Hindu type.
- 57, 58. Allor and Solor. Islands between Flores and Timor, inhabitants of dark Papuan type.
59. Baju, a roaming tribe of fishermen of Malayan type, all over the Archipelago.

Professor Keane enumerates 112 Australasian tribes and languages, when he gives the names of many islands and districts and races in Australasia:—

Adane, Luçon.  
 Agutaino, Philippines.  
 Alaguetes, Luçon.  
 Aloma, N. Guinea.  
 Anamaropu, N. Guinea.  
 Apsayao, Luçon.  
 Arfak, N. Guinea.  
 Asahan, Sumatra.  
 Baju Laut, Celebes.  
 Basisi, Malacca.  
 Battak, Sumatra.  
 Batu-mera, Amboyna.  
 Belon, E. Timor.  
 Betsi-misaraca, E. Madagascar.  
 Betsileo, Hova nation.  
 Bicol, Philippines.  
 Bils, Malacca Negrito.  
 Bilong, N. Celebes, Minahassa.  
 Bima, E. Sumbawa, Malays.  
 Bisaya, Dyak tribe, meaning tattooed.  
 Bola-ango, N. Celebes, Papuans.  
 Boni, Celebes.  
 Botango, Minahassa, N. Celebes.  
 Brajerak, all the S.E. Australian tribes.  
 Bugis or Wuiji, Celebes.  
 Burik, wild, Philippines.  
 Calinga, Luçon.  
 Chimarro, Luçon, Leyte, Samar.  
 Dadaya, uncivilised Tagala people.  
 Dedele, N. Guinea.  
 Dorey, N. coast of N. Guinea.  
 Doumajal, Mindoro.  
 Dyak, Borneo.  
 Ende, Floris.  
 Favor-long, Formosa.  
 Gaddan, the Tagala nation, Luçon.  
 Gah, Ceram, Papuans.  
 Galela, Tabellor, Galelor, N.W. Gilolo.  
 Galleteng Papuans, Floris, Sunda.  
 Gani, Gilolo.  
 Garontalo, Minahassa Malays.  
 Gilolo, Halmahera, and Kaha-lamo Papuans.  
 Guimanes, Luçon.  
 Hongotes, Philippine mountains.

Hotontalo, Minahassa.  
 Hova or Ibara, dominant in Madagascar.  
 Ibalao, Luçon.  
 Ibanag, Philippines.  
 Idayan, Philippines.  
 Ifugao, Luçon.  
 Igorotte, Philippines.  
 Ikolu, N. Guinea.  
 Illanos, a piratical race, now in Brunai, Borneo.  
 Ilocano, Luçon.  
 Ilongote, Luçon.  
 Isinayes, Luçon.  
 Itanog or Tinguianes, Luçon.  
 Itane, Luçon.  
 Jakun, Malay Peninsula.  
 Javanese, Java.  
 Juru, Malacca.  
 Kanak, the South Sea islanders, from the Maori Tanata, meaning man.  
 Kapatsi, N. Guinea.  
 Karus, N. Guinea.  
 Kawi, ancient Javanese.  
 Kayan, Borneo.  
 Keao, a Dyak tribe.  
 Kedah, Malacca.  
 Kema, N. Celebes.  
 K'o, Papuans, Floris.  
 Koiari, Koitapu, Papuans, N. Guinea.  
 Kongs, Papuans, Floris, Sunda.  
 Korinchi, Malays, W. Sumatra.  
 Kubu, Malay tribes, centre of Sumatra.  
 Kulkalijs, Papuans, N. Guinea on its east.  
 Kulo, N. Guinea tribe.  
 Kupan, Timor Papuans.  
 Lampung, Malay, S.W. Sumatra.  
 Letti, Papuans, Sorowatti Islands.  
 Lubu, tribe of Central Sumatra.  
 Madang, Dyaks, E. Borneo.  
 Madurese, Malays, Madura.  
 Maiva, N. Guinea.  
 Malaneg, a Tagala tribe, Philippines.  
 Malay, Archipelago.  
 Mallikolo, N. Hebrides.  
 Malo, Dyak, Borneo.  
 Mamamaua, Philippines, Negrito.

## LANGUAGES.

Manatoto, Timor, Papuans.  
 Mandar, Celebes.  
 Mandaya, Malays, Philippines.  
 Mangarai, Floris, Papuans.  
 Mangkassa (Macassar), of S. Peninsula of Celebes and on Salayur Island; akin to the Wugi.  
 Manguianes, Malay tribes of Mindoro.  
 Manobo, Malay tribes, Mindanao.  
 Maora (indigenes) or Ngapui, dominant in N. Zealand.  
 Marhuna, Ceram Papuans.  
 Maros, Maruiva, natives of Hogand Banyak Islands, on W. coast of Sumatra.  
 Mentawi or Mantawi, calling themselves Tchagelalegat, Malays of Nassau, Pora, and Pagai Islands on W. coast of Sumatra.  
 Millanawi, Sarawak.  
 Mincopei, Andamans.  
 Mintira, Malacca.  
 Miriam, Papuans, Torres Straits.  
 Motu, N. Guinea Papuans.  
 Murong, Borneo, Dyak.  
 Murut-Idaan, Dyak of Borneo.  
 Myfor, Papuans of N. Guinea, Myfor, Manso-nam Islands, Dorey, and Amberbaki; akin to the Arfak and Biak islanders.  
 Naman, N. Guinea Papuans.  
 Nancowri, Nicobars.  
 Negrito; Aeta, Philippines; Simang, Malacca; Mincopei of Andamans.  
 Oelo, interior of Sumatra.  
 Orang Binua, of Malacca;  
 Orang Hindi, of Waigiu;  
 Orang Kling, natives of India; Orang Kubu, of Sumatra; Orang Laut, seafaring tribes; Orang Malaya, pure Malays; Orang Salat, the Orang Laut of the Straits; Orang Sirani, descendants of Portuguese; Orang Utan, uncivilised men; Orang Gunong, hill tribes; Orang Darat, landmen; Orang Sakai, Malacca Negritos.  
 Palavar, New Guinea Papuans.  
 Pampango, Tagala.  
 Pannayano, Bisayan nation.  
 Pangasinan, Tagala.  
 Papaka, N. Guinea tribe.  
 Papuan, N. Guinea and islands.  
 Parigi, Papuans, Minahassa.  
 Quabo, N. Guinea Papuans.  
 Rejang, Malays, Sumatra.  
 Rola, Floris and Sunda Papuans.  
 Roro, Papuans, Yule Island, N. Guinea.  
 Sahoe, Gilolo Papuans.  
 Sakalava, N. Madagascar.  
 Sakaran, Borneo, Dyaks.  
 Sampit, Borneo Dyak.  
 Sarawi, Passuma, Malays, Sumatra.  
 Saak or Sassak, Lombok natives.  
 Shom-Baeng, Nicobars.  
 Siak, Malays, E. Sumatra.  
 Sideia, a Formosa tribe.  
 Silong, Mergui islanders.  
 Simang, Malacca Negrito.  
 Sufin, a Luçon tribe.  
 Sundanese, Malays of Sunda.  
 Tagala, Luçon and Mindoro.  
 Talacango, a Mindanao tribe.  
 Tanguiyan, Tagala tribes.  
 Toula, N. Guinea tribes.

*The Languages of India.*—One of the most interesting chapters in Mr. Plowden's report on the census of British India is that relating to the statistics of language. From this we find that English is spoken as their native language by 202,920 persons, and Portuguese by 10,523. Of the latter, however, only 147 were born in Portugal, and of the former Mr. Plowden says it is believed that not more than 150,000 are pure British. The remainder embraces a certain number of Eurasians, who may vary from individuals approaching so closely to Europeans as not to be distinguishable from them, or again may approach so closely to natives in appearance as otherwise to be undistinguishable from them. The other European tongues are the languages of a comparatively small number of people. For instance, French is the language of only 1510 persons; German, of 1471; Italian, of 804; Swedish, of 310; Spanish, of 126; Dutch, of 114; Norwegian, of 376; Danish, of 189; Russian, of 112; Greek, of 193; Hungarian, of 12; Finnish, of 7; Roumanian, of 6; Polish, of 4; Flemish, of 3; Swiss, of 2; and Slavonic, of 1. Welsh, which is, unaccountably, not included in Mr. Plowden's list of cultivated dialects, is spoken by 205; Scotch, by 124; Gaelic, by 149; Irish, by 158; and Celtic, by 2 persons. The French-speaking section of the community



numbers 1510, of whom the larger proportion (625) live in Madras. There are 145 Frenchmen in the Bombay Presidency. It will surprise many persons to learn that the German-speaking population in India is slightly less numerous than the French. The former, according to Mr. Plowden, number 1471. The British-born population of Bengal, notwithstanding its large planting community, was considerably below that of Bombay. This fact is referred to by Mr. Plowden, who points out that the largest number of British-born persons is found in the North-Western Provinces (20,184) and the Panjab (17,590), owing to the heavy garrisons in those parts of India. Bombay (exclusive of the Feudatory States) follows with 13,772, and Bengal with only 10,588. The other provinces and states stand as follow:—Madras, 5883; Burma, 5346; Central India, 4978; the Nizam's Dominions, 2956; the Central Provinces, 2774; Mysore, 2686; Ajmir, 872; Assam, 795; Baroda, 267; Coorg, 134; the Feudatory States of Bombay, 98; and Berar, 97. Mr. Plowden thus classifies the English-speaking population:—Born in the United Kingdom, 89,015; Eurasians (persons of mixed parentage), 62,085; born of British parents outside the United Kingdom, 50,360; born in America, Australia, and at sea, 2098. Of the eighty-nine thousand odd born in the United Kingdom, nearly fifty-six thousand males are in the army, and about three thousand in the Civil Service. When to this is added the wives and families of British military and civil officers, it will be seen how insignificant, numerically, the non-official portion of the English community in India still is. In his list of the great cities of India, Mr. Plowden places Bombay, with its 772,196 inhabitants, first, and Calcutta (766,298) second. He contends, however, that the population of Howrah, on the right bank of the river Hoogly, should be added, which would bring up the number of inhabitants of the Bengal capital to 871,504. From the chapter on the religions of the people, we find that the Parsees of the various presidencies aggregate 85,397, of whom 78,973 are to be found in Bombay and its Feudatory States, and 8118 in Baroda. There are 916 Parsees in Central India, 638 in Hyderabad, 462 in the Panjab, 399 in the Central Provinces, 242 in the Berars, 156 in Bengal, 143 in Madras, 114 in the North-West Provinces, 83 in Burma, 75 in Ajmir, 47 in Mysore, 21 in Coorg, 7 in Rajputana, and 3 in the Feudatory States of the Panjab.

*Urdu.*—In the past eight centuries, Muhammadan armies have been bringing into India the Arabic, Turki, Mongol, and Persian tongues. The first of these continues to be the language of the Muhammadan religion; and though the Koran has been translated into Persian, Urdu, and Tamil, also Burmese and Malay, their sacred book, in the original Arabic, is still preferred in British India, is studied by all youths, and read by all their educated religionists. Persian, on the other hand, has been the written language of the Muhammadan courts of Persia and India, and is used by all the educated classes in their correspondence. Under Mahmud, the civil administration must have been entirely conducted by Persians. The two celebrated vizirs, Abul Abbas and Ahmad Maimendi, were of that nation. The former introduced the practice of writing all

public papers in Persian. Ahmad restored Arabic in permanent documents. It is owing to this circumstance that, although India was never directly conquered by Persia, the language of business and of writing in general is all taken from the latter country. The Muhammadan conquerors, whom the Mahrattas first and then the British succeeded, thus left as a legacy the Persian language, as the tongue in which all the learned people, and many of the official people, wrote; but since the 14th century, from it and from the Turki, Arabic, and Hindi a vernacular language has been formed, to which the name of Urdu, or camp tongue, is given. The new tongue is based on the Hindi, with many words from the Arabic, Persian, and Turki, a sprinkling from the Sanskrit, and all the Hindi, Dravidian, Kolarian, and Portuguese tongues spoken in British India. In the south of India, Urdu is called Hindustani, because it had its origin in Northern India or Hindustan; but it was only in the early part of the 19th century that it was given regular forms by Dr. John Borthwick Gilchrist. It is used as a medium of intercommunication by the Hindus of the towns of Oudh and Delhi, by all Indian Muhammadans amongst themselves, and by Hindus and Europeans as a common tongue. It is, however, as a written language, only used by the less educated Muhammadans and by their women, the more highly educated employing Persian. In some districts of Northern India, Persian words predominate in the Urdu; in other parts of India, Hindi words are the more numerous; in the southern part of the Peninsula there is a very considerable admixture of Arabic, and on the west of the Peninsula the Mahrati is greatly infused into it.

*Hindi* is a term used over much of Northern India to denote the vernacular tongue of the district. Hindi and its dialects are spoken by about 80 millions of people. On the north and east it comes in contact with the Tibeto-Burman family in the Himalaya and in Further India; on the south, in Gondwana, it has on its borders the Uriya, the Karnatica, the Telugu, and the Mahrati; and on the N.W. and W. the Pushtu, the Baluchki, and Brahuiki bound it. Its recognised dialects are reckoned fifty-eight, but there are others wild and uncultivated.

Speaking generally, the whole of Upper India, including the Panjab, from the Himalaya to the Vindhyan range, but exclusive of Bengal, may be said to be possessed by one language, the Hindi. According to Colebrooke and the Serampore translators of the Bible, Hindi owes nine-tenths of its vocables to Sanskrit roots; when it is spoken by Muhammadans, who add to it Arabic and Persian roots, it becomes converted into Urdu or Hindustani. When Hindi is spoken by Hindus, who draw on Sanskrit for enrichment or embellishment, it appropriately retains the name of Hindi. Modified in these various ways, it is found not only on the plains of Hindustan, but also on the southern slope of the Himalaya, for Mr. Trail informs us that the language of Kamaon and Garhwal is Hindi. Indeed, generally, along the Sub-Himalayan range, as far as the Gogra river, an impure Hindi dialect introduced by the Gurkha from the plains appears to be extirpating the vernacular Tibetan tongues of the aboriginal

mountaineers. Mr. Masson says that by means of Hindi he made himself understood throughout the whole of the Kohistan, and it will thus be seen that the term is used to bring under one common designation the various dialects of a language essentially one, but which has received no great cultivation in any of its forms. According to the Brahman pandits of Benares, there are hundreds of dialects equally entitled to the name. The Brij Basha (or Bhaka, as it is pronounced on the Ganges) and the Panjabi are the two most cultivated varieties of it, but the Panjabi passes into Multani, which a good philologist has shown to be a corrupted form of Panjabi; whilst Jataki, again, farther to the south, is a corrupted form of Multani; Sindi, according to Lieutenant Burton, is a perfectly distinct dialect, though directly derived from Sanskrit. When the Mahrattas extended their conquests into Hindustan, they found Hindi everywhere prevalent, from the limits of the desert to the frontiers of Bundelkhand; and finding it different from their own tongue, they called it contemptuously Rangri Basha, quasi-barbarous jargon. Sir John Malcolm extends the Rangri Bhaka as far west as the Indus, and east as far as the frontier of Bundelkhand, where, as in all the country to the Indus, from the western frontier of Bengal, dialects of Hindi prevail. The Marwari and other dialects of Rajputana are varieties of Hindi introduced by the Rajput races.

The Bible has been translated into Hindi, the Nagari and Kaithi characters being used.

The *Gujerati*, a Sanskritoid language, is spoken throughout that peninsula, and has been adopted by the Parsee religionists.

*Konkani* has three dialects, a northern, a southern in Goa territory, and a third used by a particular class of the inhabitants of S. Canara.

*Malealam* extends from Cape Comorin to the Chandragiri river, or, more strictly, perhaps, to Nilleshwar (Nilesawara), where a Nair raja, conquered by Hyder, formerly ruled. Mr. Cust (p. 70) tells us that it is peculiarly related to and geographically intermixed with the Tamil. A dialect of it is spoken on the western slopes of the Annamallay Hills by wild forest tribes, and a remarkable one by the Mappilla or Moplah race of the western coast, and the inhabitants of the Laccadive Islands, with an adapted Arabic character, used by all educated Mappilla Muhamadans, except those who retain Vatteluttu or old Tamil-Malealam character. This dialect must have been formed a thousand years ago; it has a literature of its own, and sub-dialects.

The *Tulu* or *Tuluva*, although of the same derivation as the Malealam, is a distinct tongue, but much intermixed with others, especially the Canarese. Tulu uses the Canarese character. It is destitute of a literature, but is the most highly developed of the Dravidian family of tongues.

Malealam and Tulu are considered by Dr. Caldwell to be in gradual course of extinction. The people speaking the Tulu shrink from contact with foreigners, even from people of their own race, retreating from the great roads, cities, and bazars as eagerly as the Tamil flocks to them; and the Maleala-speaking race are to be found isolated with their families in their high walled parambu, even in parts where the lines and centres of communication are entirely occupied by the

more enterprising Tamil people, whose language, too, seems gradually pushing the Maleala aside.

Xerxes, son of Darius, king of Persia, issued orders to the rulers of the 127 provinces of his empire, to each in the vernacular and peculiar character of his respective district. But of these characters there are remnants only of the Hebrew, Samaritan, Phœnician, Greek of Ionia, the old Bactrian of the Avesta, the Demotic of Egypt, the three languages of the tablets of Behistun, the languages of Akkad and Susa, and possibly that of the Asoka inscription at Kapurdigiri. All the others have perished. Dr. W. W. Hunter says that from inscriptions on rocks, pillars, and copper plates the Indian alphabets can be traced back to the third century B.C. Mr. R. N. Cust says (p. 19) that all the characters used in writing the languages of the East Indies can be traced back to the Asoka inscriptions, and through them to the Phœnician alphabet, and thence backwards to the hieratic ideographs of the old kingdom of Egypt, and thence to the venerable hieroglyphics of the 4th dynasty. The solitary exception is the Chinese character used in Annam.

The various characters used in the inscriptions found on ancient sculptures in Southern Asia and India may be briefly summarized as under:—

Allahabad Lat.	Pali, old, of the Burmese.
Allahabad Gupta.	Pali, modern.
Amraoti.	Palmyrene.
Aramaean.	Panjabi.
Aryan or Bactrian.	Parthian.
Bengali.	Phœnician of M. de Leynes.
Bhilsa.	Phœnician, Numismatic,
Chaldeo-Pehlavi or Parthian.	of M. de Leynes.
Deva-Nagari.	Punic of M. de Leynes.
Gujerat copper plate.	Sah Kings of Saurashtra.
Gujerat modern alphabet.	Semitic.
Kistna.	Sinaitic.
Kufic.	Syriac, 5th century.
Kutila.	Syriac, modern.
Lat. or Indian Pali.	Teluga.
Nerbadda.	Tibetan.
Pehlavi modern alphabet.	Western Caves.
Pehlavi, Sassanian.	Zend.

Mr. H. T. Prinsep gives the following list of transitions of the Indian alphabet from the time of Asoka, with some of the most marked local varieties at present in use, viz. those used in the sculptures of

Asoka's edicts of the 3d century B.C.	Nerbadda.
Western Caves.	Kistna.
Sah inscription, Girnar.	Teluga, modern.
Gupta inscription, Allahabad.	Tibetan, modern.
Valabhi plates from Gujerat.	Square Pali.
Kutila inscription of the 10th century A.D. at Bareilly.	Gujerati.
	Panjabi.
	Kashmiri.
	Bengali.
	Deva-Nagari.

And he gives the following ten modifications of the Sanskrit alphabet from B.C. 543 to A.D. 1200, viz:—

- Fifth century B.C., rise of Buddhism.
- Uncertain, Western Caves.
- Third century B.C., Sanskrit inscriptions of Asoka, Junagarh.
- Second century A.D., Gujerat dated plates.
- Fifth century A.D., Allahabad inscriptions of the Gupta dynasty.
- Seventh century A.D., Tibetan alphabet formed from Sanskrit.
- Ninth century A.D., Kutila inscriptions from Bareilly, A.D. 992.

Eleventh century A.D., Bengali alphabet as now modified Adisur, A.D. 1065.  
Modern Deva-Nagari alphabet.  
Old Pali alphabet of the Burmese, compared with A.D. 200.

The writing characters in use in the East Indies are undergoing absorption, but are numerous. Several learned men have proposed to substitute the Roman and italic forms for those in use in the native tongues. Professor H. H. Wilson in his Glossary expresses the opinion that the English alphabet had enabled him to represent the letters of 9 alphabets of 13 different languages of British India. But by diacritic points and marks, and by compounding letters, he increased the English alphabet from 26 letters to 70 of his characters, 19 of the English letters having 2 to 6 forms, viz. b, c, e, i, j, o, p, and u each 2; g, h, and l each 3; d and k each 4; a, r, s, t, and z each 5; while n has no less than 6 forms; and he has even recommended additions to these.

The Arabic, of all the ancient Semitic languages, is the only one that has retained its original abode, in Arabia proper, while it has also spread itself on all sides into the districts of other tongues. Others are wholly extinct, as the Phœnician, or they exist in a degenerate form as the Aramean among the Syrian Christians in Mesopotamia and Kurdistan; the Ethiopic in the newer Abyssinian dialects (Tigre and Amharic), and the Hebrew amongst a portion of the Jews. Letters of the Arabic alphabet are arranged as solar and lunar,—huruf-shamsiyah and huruf-kamariyah. The former are 13 in number. The Arab alphabet is ill suited for producing Aryan sounds; it is altogether without such useful letters as p, ch, zh, and g, so that f and b is used for the Aryan p and for the Roman f, and the Arabic use of the letter w is often doubtful. The living dialects of the Himyaritic, or Southern Arabic, are the Ekhili and Mahrâh. The Arabic characters, and those known as the Niskh, are usually employed for the Arabic, Persian, and Urdu or Hindustani. These characters represent consonants and long vowels, with diacritic marks for short vowel sounds.

When Sind was annexed to British territory in 1842, twelve or thirteen written characters were found to be in use, some of them differing widely from others. Gurmukhi is a written character in which the sacred books of the Sikh religionists were written, and is still used by the Sikhs for their private correspondence, their signet rings, and sacred books. It is a variety of the Indian character. Thakuri is in use in the Kangra district. It is a modification of the Nagari character. Lundi, a written character in use with mercantile firms in the Panjab; it is a modification of the Nagari character. Sanskrit, Hindi, and Mahrati are written in the Deva-Nagari character; Bengali, Gujerati, Uriya, Telugu, Karnata or Kannadi or Canarese, Malealam, and Tamil have each their own distinct character. The Canarese and Telugu characters, upwards of fifty in number, are almost identical, and they, as also the Malealam, consist almost exclusively of portions of circles; but in the Deva-Nagari, the Bengali, Uriya, and Tamil, straight lines prevail, modified in many by portions of circles.

The Chinese form of writing, as used in printed books, the Kiai-shu of the present day (allowing

for certain improvements added under the Sung dynasty about the tenth century), dates from the fourth century of the Christian era. It is composed of 103 different elements or strokes, the position of which was an imitation of the more rounded and thicker writing, called Li-shu, modified by the rapidity of execution, which had become possible through improvements in the writing paper and hair-pencil. The Li-shu in the days of the Tsin dynasty had been devised through the necessity for a uniform system throughout the empire. This, again, had been preceded by the Siao-chuen character, composed of meagre and monotonous strokes such as were adapted to the materials then in use, viz. a bamboo written on with a stylus. This, again, was an official modification, originating in the same desire for uniformity which had been attempted in the reign of the great Shi-Hoang of the Tsin. The Siao-chuen had been modified from the ancient mode of writing called Ta-chuen, in which great variations had developed themselves among the different states which had once been subject to the ancient dominion of the Choeu; but from these successive official changes came a great number of alterations in the elements of the characters, intended to make them answer more exactly to their signification, as shaped by the ideas then dominant, and by the systematic interpretation more or less in vogue; the addition in compound characters of a considerable number of determinative ideographic elements without affecting the sound, all leaving their stamp on the composition of the characters in use. In this undertaking the written character was reconstructed as one of hieroglyphics. This has aided the spread of the Chinese power, and facilitated its maintenance over a vast area, but it has at the same time been a clog, so far as its action could go, upon its development, in the sense in which this expression is understood among the higher races, to whose progress the possession of an alphabet has contributed so immensely.

*Archipelago.*—Notwithstanding the numerous languages there, the written characters are only eight, or at most nine, in number. The Javanese alphabet, like all others in the Archipelago, is written from left to right, each letter is distinct and unconnected, and the writing is perpendicular and not slanting. It is the character used for the Javanese proper, the Sunda, the Bali, and it is believed the Lombok; and including Palembang in Sumatra, it is current among twelve millions of population. But in prior times, other characters to the extent of twelve in number have prevailed in Java.

In Sumatra, beginning from the west, the first evidence of a native written character is among the Bataks, and it is singular that a nation of cannibals should possess the knowledge of letters. There was assuredly nothing of the kind in Europe or continental Asia until long after men had ceased to eat each other. The form of the Batak letters is horizontal.

The Korinchi alphabet, among the people of this name in Sumatra, who border on Menangkabau, has twenty-nine characters, and consists of horizontal or slightly raised scratchings.—*Journal of the Indian Archipelago; Mr. Hodgson, Mr. Robinson, Mr. Samwells in Journal of Asiatic Society of Bengal; Dr. Latham, Dr.*

Prichard, Dr. Max Muller, Chevalier Bunsen, General Briggs, Messrs. Schlagentweit, in Reports, British Association, 1845 to 1858; *Journal Royal Asiatic Society*; *Astley's Voyages*, iv. p. 194; *Bikmore's Travels*; E. L. Brandreth in vol. x. *Jo. Ro. As. So.*; *Bunsen's Egypt*; *Burnell*; *Burton*; *Dr. Caldwell's Grammar and Shans*; *Sir G. Campbell in Beng. As. Soc. Jo.*; *de la Couperie*; *Crawford's Malay Dictionary*; *Cunningham's Ancient India*; *Cust's Modern Languages*; *Dalton's Ethnology*, and in *Jo. As. Soc.*, 1866; *Sir W. Elliot in Jo. R. As. Soc.*, 1861; *Sir H. M. Elliot, Hist. of India and Supplemental Glossary*; *Elphinstone's Hist. of India*; *Farrar, Lectures on the Families of Speech*; *Huc, Chinese Empire*; *Humboldt's Cosmos*; *Dr. Haug*; *Hunter, Non-Aryans and Imp. Gaz.*; *Hodgson's Aborigines N.E. India*; *Hyslop in Journ. Antiq. Society of Nagpur*; *India Census 1881*; *Jagor on the Philippines*; *Professor A. H. Keane's Asia*; *Kennedy on the Origin of Languages*; *Lassen*; *Latham, Philology, Descriptive Ethnology*; *Logan in Journ. Ind. Archip.*; *Lubbock, Origin of Civilisation*; *Menander, Voyage of*; *Max Muller's Lectures and Ancient Sanskrit Literature*; *Newbold in Journ. R. As. Soc.*, *Madras Literary Soc.*, also *Malacca*; *Peschel, Races of Man*; *Prinsep's Antiquities by Thomas*; *Rask*; *Raverty's Grammar*; *H. Rawlinson*; *Renan's Langues Semitiques*; *Sayce*; *Sprewenberg in J. Ind. Arch.*, 1858; *Dr. Isaac Taylor*; *William Taylor in Jo. Mad. Lit. Soc.*; *E. Thomas*; *Thomson's Tr.*; *A. R. Wallace, Malay Archipelago*; *Weber, Indian Literature*; *H. H. Wilson's Glossary*; *Y-Ben A in Times of June 6, 1880*; *Yule's Embassy*.

LANGUR. SINGH. Large monkeys of Ceylon and S. India. Presbytes entellus, the Bengal langur, the Hanuman of the Hindus; *P. schistaceus*, Himalayan langur; *P. priamus*, the Madras langur; *P. Johnii*, the Malabar langur; *P. jubatus*, the Neigherry langur. See Mammalia.

LANIADÆ, a family of birds, including the shrikes or butcher-birds. It comprises the sub-families Laniinæ, Malo-conotinæ, Dicrurinæ, Artaminæ, and Campephaginæ. The harsh chatterings of a very common kind of shrike, *Lanius superciliosus*, in Indian gardens, are the earliest intimations of coming change of season. The species of *Lanius* are *L. arenarius*, *L. cristatus*, *L. erythronotus*, *L. Hardwickii*, *L. lahtora*, *L. nigriceps*, and *L. tephronotus*.

LANKA. HIND. An island, a name of Ceylon, also of the islets of the Godavery. Lanka tobacco is grown on the islets, in the delta of the Godavery, in the alluvial silts deposited from the river floods and out of the influences of the sea freshes.

In the Hindu story of Rama, the residence of the giant Ravana, supposed to be the modern Ceylon. In Hindu cosmogony, Borna Coti is an imaginary city, supposed to lie under the equator at 90° from Lanka. From a note in the English translation of Abul Fazl's *Ayin Akbari* (Calcutta edition, iii. p. 36), we learn that there are many reasons for concluding the Ceylon Lanka to have been part of the Taprobaue of the ancients.—*Onsley's Travels*, i. p. 33.

LAN-KEET or Long-eet, literally dragon's cave or den, an uninhabited island in the Canton river, in lat. 22° 41' N.

LAN-PO or Lamghan. SANSK. Lampaka, Ptolemy's Lambatæ, and modern Lamghan.

LANSEH. MALAY. A small oval fruit, of a whitish-brown colour, which, being deprived of its thin outer coat, divides into five cloves, of which the kernels are covered with a fleshy pulp, subacid, and agreeable to the taste. The skin contains a clammy juice, extremely bitter, and, if not stripped with care, it is apt to communicate its quality to the pulp. M. Corrêa de Serra, in les Annales du Mus. d'Hist. Nat. x. p. 157, pl. 7, gave a description of the fruit preserved in the collection of Sir Joseph Banks. The chupak, ayer-ayer, duku, and rambutan are other prized fruits of the Straits Settlements. The last named, rambe, MALAY, is the *Nephelium lappaceum*.—*Marsden's Hist. of Sumatra*, p. 101.

LANSIUM ANIMALLAYANUM. Bedd. A handsome, good-sized tree, common in the dense moist forests of the Animallays (particularly in the Anagoondy shola) at an elevation of about 2000 feet, also in Malabar at the foot of the Neigherries; it flowers early in April, and fruit ripens in July; the succulent aril in the latter is greedily eaten by monkeys and birds. It is the only species of the genus found in the Peninsula; one species occurs in the Himalayas, and a third in Java.—*Beddome, Fl. Syl.* p. 131.

LANSIUM AQUEUM. Jack. The Ayer-Ayer, MALAY, is a fruit so nearly resembling the lanseh in most particulars, that Dr. Jack, hesitating to rank it as a species, mentions it as a permanent and well-marked variety under the name var.  $\beta$  L. aqueum. The fruit of the ayer-ayer is rounder, and the pulp more watery, and dissolves more completely in the mouth than the lanseh. Both are highly esteemed by the Malays, and are equally agreeable to the European palate. The juicy envelope of the seeds is the part eaten, and the taste is cooling and pleasant.—*Linnean Transactions*, iv. p. 114; *Eng. Cyc.*

LANSIUM DOMESTICUM. — ?

Var. a. Langsat, MALAY, JAV., shape globular.

Var. b. Duku, MALAY, JAV., shape oblong.

Langsab, Langsat, . . . MALAY.

Europeans regard its fruit as next to the mangosteen. It is about the size of a pigeon's egg, having a tough white skin with a bitter taste, and the edible part is the pulpy semi-transparent envelope of the seed. To the same genus belong the duku, also the lanseh, langsat, or langsab, for in all these forms the word is written, the rambe and the ayer-ayer. The duku is the most esteemed of them, and to the European palate is the best of the native fruits of the Archipelago, after the mangosteen. The natives class it after the durian and mangosteen. Mr. Hogg states this plant to be a native of the Antilles? The species seems, however, to be indigenous in the western portion of the Archipelago, but to have been introduced into the Philippines, where the lanseh is cultivated.—*Crawford's Dict.* p. 125; *Hogg's Veg. Kingdom*, p. 171.

LANTANA, a genus of plants belonging to the natural order Verbenacæ or vervainæ.

*L. nives*, var. *mutabilis*, is a straggling shrub in the neighbourhood of Moulmein. The flowers are yellow when they first open out, but afterwards change to a rose colour.—*Mason*.

*L. Indica*, Roxb., a shrubby, erect plant of all India.—*J. A. Murray*.

*L. selloviana*, a large shrub, producing pink,

yellow, orange-coloured heads of flowers; they blossom at all seasons, and are found in most gardens in India. The leaves have the scent of black currants; the berries are eaten.—*Riddell*.

**LANTERN FEAST.** The feast of lanterns, amongst the Chinese, takes place on the first full moon of the new year, or the 15th day of the 8th month. It affords opportunity for a display of ingenuity and taste in the construction and mechanism of a variety of lanterns made of silk, varnish, horn, paper, and glass, some of which are supplied with moving figures of men galloping on horseback, fighting, or performing various feats, together with representations of birds, beasts, and other living creatures, all in full motion. The moving principle in these is formed by a horizontal wheel, turned by the draught of air created by the heat of the lamp, and the circular motion is communicated in various directions by means of fine threads attached to the moveable figures.—*Davies*. See *Dewali*; *Dipa mala*; *Lakshmi*.

**LANTOA** or **Ty-ho**, in the Canton river, an island 14 miles long and 5 miles broad, is near Canton, and its S. or S.W. point is in lat.  $22^{\circ} 12'$  N., and long.  $113^{\circ} 51'$  E., the N.E. point being in lat.  $22^{\circ} 21'$  N., and long.  $114^{\circ} 2' 22''$  E. On its north point is the Cap-sing-moon or Throat e.

**LANTSAN**, a river in the west of China. To its west is a country inhabited by the numerous tribes of Yatezu, Mooquor, Moso, and Leisu. These tribes live in small villages, each under its own headman, the whole tribe being ruled by one chief, who holds the Chinese rank of Bluebutton, and is a tributary of the Chinese Government, having authority in all cases except those involving life and death, which are referred to the nearest Chinese mandarin. The whole of these tribes inhabit a strip of country lying between the Kinchar Kiang and Lantsan river; they are peaceable and industrious, cultivating peas, tobacco, opium, and scanty crops of cotton; they also collect gold, both by washing the sands of the Lantsan Kiang, and by mining in the hill-sides. Each tribe pays a tithe to its chief, who in turn pays two-thirds of his share as tribute to the Chinese Government. The costume of the women is fantastic but graceful; it consists of a head-dress of red cloth, closely braided with cowrie shells, for which the Moso women occasionally substitute a very becoming little cap or hood of red and black cloth, with pendent tassel, a short loose jacket with long wide sleeves, and buttoned up the front, and a kilt-like petticoat of home-made cotton stuff, reaching from the waist to the knee, and made in longitudinal plaits or gathers. The road from the Jeddo range of mountains near Ta-tsian-lu, up to the banks of the Lantsan river, crosses range after range of mountains, all running from the north-east to south-west, and the great snowy ranges lying on each bank of the Lantsan and Nou-Kiang rivers are a continuation of the great ranges, which, rising to the north of the Tibetan town of Tsiamdo, must form at their conjunction with the Himalaya what is believed to be the chief barrier to direct communication between Bathang and Lhasa.

**LANITZA**. The Ranja in Nepal, a system of letters used in writing or engraving the Sanskrit language. It is used by the Buddhists of Nepal proper, who call it Ranja. It is the Nepalese

form of the Deva-Nagari. It is the common extant vehicle of those original Sanskrit works of which the Tibetan books are translations.

**LANUN** or **Illanun**, a piratical race occupying stations in the Archipelago. They have been repeatedly displaced by the expeditions against the pirates.

**LAO. HIND.** A run, a fetch of water, from Lana, to bring. An ordinary mode of raising water from wells by leather buckets raised by bullocks. Lao-charsa, the rope and bucket apparatus for drawing water from wells in districts where the Persian wheel is not used.

**LAOS** are a people of the Thai or Siamese group, the most civilised of whom occupy the valley of the Menam and its feeders. They dwell in Zimmay, also on the Menam, between lat.  $19^{\circ}$  and  $22^{\circ}$  N., due north of Siam proper, and due west of the Burmese frontier, with Laphun and Lakhon, two small territories, attached.

The Laos races are divided into two very distinct sections, those who tattoo their bodies, the Thaug Dari or black bellies, and those who do not, the Thaug Khao or white bellies. The tattooed or black bellies occupy the districts of Xieng Mai, Laphun, Lakhon, Muang Phre, and Muang Nan. The non-tattooed (white-bellied) live in the districts of Muang Lom and Muang Luang and Phra-Bang.

Laos inhabit also the valley of the Mei-kong from lat.  $13^{\circ}$  to  $21^{\circ}$  N., and are thinly scattered over the mountainous countries which extend between that valley and the confines of Tonkin and Kamboja.

The Laos country has undergone great changes. About the 12th century of the Christian era, the Laos were a powerful and conquering people in the upper portion of the basin of the Irawadi, where their capital was at Mo-gaung (Muang-gaung or Mung Khong), and whence, in A.D. 1224, they sent an expedition which subjugated Assam, and established Ahom rule. Their native country, own territory, being a portion of the basins of the Mei-kong and the Menam, including Yunnan. About the same time they took possession of a higher portion of the upper basin of the Mili, where their chief seat was at Khanti, whence the name by which this branch is still known. At present the Laos people, under the names of Shan and Khanti, are found in Upper Assam, and scattered over a large portion of the northern half of the basin of the Irawadi, nearly to the confluence of the Khyen-dwen with the principal stream. Scattered villages are even found in Arakan; on the eastern side they are scattered along the Saluen as far as lat.  $18^{\circ}$  N. The whole of the Menam basin is in their hands, with the exception of a small part of the right side near its head; and they also occupy a large portion of the basin of the Mei-kong. The eastern tribes are known as Lo-Lo, Lau, and Thai.

In the basin of the Irawadi, the Shan are intermixed with the Tibeto-Burman tribes amongst whom they have intruded, but in large portions of it they are the principal population, and, in the N.E. corner of the empire, the Khanti may be considered as independent. It is probable that the Siamese, with the tribes of the Upper Menam and of the Mei-kong, are directly connected with those of Yunnan, and are not offshoots from the colony of Muang-gaung. The Siamese

have advanced more than half-way down the Malay Peninsula, and but for the check given to them towards the close of the 18th century by the establishment of Penang as a British settlement, their sway would now have embraced Perak, and probably have extended to the confines of Malacca. The northern clans almost everywhere retain their independence, although owning a nominal allegiance, and in some instances paying tribute to Burma, to China, or to Siam, those on the frontiers of Yunnan propitiating both the Golden Foot and the Son of Heaven by an acknowledgment of fealty, and some sending a triennial offering to the latter.

The Laos people on the borders of China differ little from the Chinese of Yunnan, and their stock was probably the same. Where they are in contact with the older races, they have considerably altered. In the valley of the Menam, their height is about 1½ inches less than the average Chinese; but as the average stature of the French is the same (5 feet 3 inches), the Siamese may still be considered as of the middle size.

The Laos people are partly under Burmese, partly under Siamese rule, and those of Burma are known as the Lu, or Thai, or Shan.

When the French mission moved up the valley of the Mei-kong in 1869, there were four tributary kingdoms or governors of the Laos. In the year 1828 Laos had been laid waste, Vien-chan, its capital, was utterly destroyed, and its people exterminated or deported by an army of Siamese. Its king was taken to Bangkok, where he died, and all his relatives were in a degraded position (De Carne, p. 131). The manners, customs, and languages of Siam and Laos are similar.

Their language is the same as that of the Siamese. The alphabet more resembles that of Kamboja than that of Siam; they use rice, and distil and use a liquor from it.

The arts of mining and smelting ore are understood by the northern Lao tribes and the Shan races of Yunnan. The Laos pugilists have a metal cestus for their hands. M. de la Loubere says the Siamese nation was a colony from Laos. The Phi-phrai and the Phi-lok are their wood demons. The Thevada are their tutelary deities.—*Mr. Logan in Journal of the Indian Archipelago; Latham's Ethnology; De Carne's Travels in Indo-China; Moor's Indian Archipelago.*

LAOU TSZE was born B.C. 604, and died B.C. 520, at the age of 84; Confucius, Kung-fu-tze, was born B.C. 551, and died in B.C. 479, at the age of 72; thus they were contemporaries. Confucius visited Laou Tsze at the court of Chow. The parents of Laou Tsze were probably very poor, his father, according to one account, being a peasant who had remained unmarried up to his seventieth year, and then married a peasant woman of forty. Laou Tsze, through his learning and abilities, obtained employment at the court of Chow, but eventually withdrew to retirement among the hills of his native country on the eastern borders of Ho-nan, where he devoted his whole time and energies to philosophical research, and there produced his celebrated book the Taou-Tih-King. The ethical doctrines of this book exalt virtue as the chief good, and are based on metaphysical speculations. The Taou-Tih-King, the book of virtue and reason, contains his religious philosophy. It was translated into French by M. Stanislas Julien.

His followers are known as Taou-tze or Taoists. The word Taou means, in the first place, a way, and then a principle, and is used to signify the supreme principle of the universe. The meaning which Laou Tsze gave to Taou is obscure; and as Taoism exists in China, his metaphysical explanations are disguised in gross superstitions, and his ethical doctrines are indolent indifferentism.

Laou Tsze himself is now the third in a trinity of persons in whom Taou has assumed personality, called in the writings of the sect Shang-Te, and worshipped as the three pure ones; and they assert that he left heaven and became incarnate as the sage of Chow. They are alchemists. The priests of the sect of Taou are numerous, and constitute nearly all the followers. Some are celibates and hermits. They worship the sun, moon, and stars. There are Taoist nunneries; their nuns do not shave their heads.—*Archdeacon Gray's China*, 96.

LA PEROUSE, a navigator and explorer of France, who was wrecked on Vanikoro Island, and he and all his people were destroyed by the natives.

LAPIDATION is an ancient practice still common in some eastern countries, and is a token of hate. Yet in some parts of Arabia, stones are thrown at tombs as a compliment to the tenant. And in the Semitic country, the places where it is said holy men sat, receive the same doubtful homage.—*Burton's Mecca*, iii. p. 341.

LAPIS-ARMENUS. P'ien-ta'ing, CHIN. Armenian stone; an azure mineral, brought in flattish pieces to China from Hainan Island. When roasted and powdered, it becomes the powder blue (Liu, CHIN.) of Chinese commerce. It is supposed to be a smaltine or arsenuret of cobalt. Lapis-armenus is, however, mentioned by Duhalde as a white translucent stone, found in Yunnan and Sze-chuen.—*Smith*.

LAPIS-LAZULI, azure stone.  
Liu li, Ho-tsi, . . . CHIN. | Lazwardi, . . . MALAY.  
Lajaward, Lajburd, HIND. |

Lapis-lazuli is a complex combination of silicate and sulphate of aluminum. It is found in Persia, Baluchistan, China, Siberia, Bucharia, and Chili, and varies in price from 10s. to 15s. the ounce. It is found in the ruby mines of Badakhshan, also in the mountains at the source of the Koulouk, a little river which flows into the Baikal Lake, where it is detached from the rock by heating the rock with fire, and then dashing cold water on it. It is said to be found massive, with iron pyrites, amongst the Ajmir Hills, especially the Nag-pahar range; but this is probably a copper ore. This stone is sold by all the attars or druggists of India, both as a medicine and as a pigment. Firgamu, in Badakhshan, stands at the head of the fertile portion of the Kokcha valley, which south of this takes the name of Korau. Beyond Firgamu, the mountains rise directly from the bed of the river. Where the deposits of lapis-lazuli occur, the valley of the Kokcha is about 200 yards wide. The formation is of black and white limestone, unstratified, though plentifully veined with wavy lines. Under the spot to be quarried a fire is kindled, and its flame, fed by dry furze, is made to flicker over the surface. When the rock has become sufficiently soft, flake after flake is knocked off by hammering, till the mineral is discovered. Deep grooves are then picked out round the lapis-



lazuli, into which crowbars are inserted, and the stone and part of its matrix are detached. The workmen enumerate three varieties, viz. the neeli or indigo-coloured, the asamani or light-blue, and the sabai or green, and their relative value is in the order they are mentioned. The richest colours are found in the darkest rock, and the nearer the river the greater is said to be the purity of the stone. The mines have been known from a very early period. Its chief use is for affording ultramarine, a beautiful pigment, highly valued by painters. The colour of this stone is a fine azure blue, having little lustre, but susceptible of a fine polish. The Chinese are supposed to use it in painting upon copper and on their porcelain. The Chinese Buddhists regard this mineral as one of the seven precious things. By exposure to heat and moisture, it loses its beautiful azure, and assumes sometimes a black, sometimes a chalky appearance. It is used in native medicine for mixing with jalap powders, and in other compounds; it is not taken alone.—*Emmanuel*; *Gen. Med. Top.* p. 162; *Morrison, Comp. Desc.*; *T. W. Atkinson's Siberia*, p. 596; *Wood's Source of the Oxus*, p. 264; *Powell's Handbook*, p. 65; *Smith's Mat. Med. of China*; *MucGregor*, p. 188.

LAPLAND. The Laplander or Lapp race is one of the most diminutive of the Mongolian group of the human family. The Lapp mode of divination is to put a shoulder-blade in the fire, and then foretell the future by the arrangement of the cracks. The same custom exists among the Mongol and Tungus of Siberia and the Bedouin. The lines vary of course greatly, still there are certain principal cracks which usually occur. The Chipecan of North America also make their magic drawings on shoulder-blades, which they then throw into the fire.

#### LAPORTEA CRENULATA. *Gaud., Roxb.*

<i>Urtica crenulata</i> , <i>Roxb.</i>	<i>Dendrocnide crenulata</i> ,
<i>U. Javanensis</i> , <i>Gaud.</i>	<i>Mig.</i>
<i>L. gigantea</i> , <i>Gaud.</i>	
Fever nettle, . . . ENG.	Maoosa-gass, . . SINGH.
Devil nettle, . . . ,	

This dreadfully stinging tree or large shrub is only too common in most of the western coast moist forests of the Peninsula up to 5000 feet. It also grows in Ceylon, Bengal, and Java. *Leschenault de la Tour*, describing the effect of gathering *Urtica crenulata* in the Botanic Garden at Calcutta, says:—'One of the leaves slightly touched the first three fingers of my left hand; at the time I only perceived a slight pricking, to which I paid no attention. This was at seven in the morning. The pain continued to increase; in an hour it had become intolerable; it seemed as if some one was rubbing my fingers with a hot iron. Nevertheless there was no remarkable appearance, neither swelling, nor pustule, nor inflammation. The pain rapidly spread along the arm as far as the armpit. I was then seized with frequent sneezing, and with a copious running at the nose, as if I had caught a violent cold in the head. About noon I experienced a painful contraction of the back of the jaws, which made me fear an attack of tetanus. I then went to bed, hoping that repose would alleviate my sufferings, but it did not abate; on the contrary, it continued nearly the whole of the following night, but I lost the contraction of the jaws about seven in the evening. The next morning the pain began to leave

me, and I fell asleep. I continued to suffer for two days, and the pain returned in full force when I put my hand into water. I did not finally lose it for nine days.' A similar circumstance occurred with precisely the same symptoms to a workman in the Calcutta Garden. This man described the sensation when water was applied to the stung part, to be as if boiling oil was poured over him. In cutting boundary lines, exploring forests, botanizing, etc., Colonel *Beddome* has been very often stung by this plant both on the hands and face, but never found the effects so violent as described by *Leschenault*; they are, however, bad enough, the pain being felt more or less for several days, and always being intensified by the application of water. With natives the sting often brings on fever, and the plant is known to coffee-planters as the fever nettle and the devil nettle.—*Beddome, Fl. Sylv.*; *Thw. En. Pl. Zeyl.* p. 259.

LAPORTEA TERMINALIS, *W. Ic.*, grows in the Central Province of Ceylon at an elevation of 4000 to 6000 feet.—*Thw. Zeyl.* p. 259.

LAPWINGS are birds of the family Charadriæ, of the sub-family Vanellinæ, and of the genera *Vanellus*, *Chetusia*, *Lobivanellus*, *Sarcophorus*, and *Hoplopterus*. The crested lapwing, *Vanellus cristatus*, the English peewit, occurs throughout a great part of Europe and Asia. It breeds in the Panjab.

The little brown-coloured lapwing, *Chetusia leucura*, is rare in most parts of India, and most probably migratory in the Panjab. It is said to be common in Afghanistan, where, according to *Mr. Blyth*, it is known by the name of *Chizi*. The call of the spur-winged lapwing, *Lobivanellus goensis*, is peculiar. This unsettled water-sprite often flies about at night, startling the unwary with its cry of *Did dee doo it, did did dee doo it*. Like the European lapwing, it assails all who intrude on its haunts. It has horny spurs on the wings. *Dr. Jerdon* names *V. cristatus*, *Chetusia gregaria*, *Ch. leucura*, *Ch. inornata*, *Lobivanellus goensis*, *Sarcophorus bilobus*, *Hoplopterus ventralis*.

Whoever has unhooded the falcon at a lapwing, or even scared one from her nest, need not be told of its peculiarly distressing scream, as if appealing to sympathy. Tradition relates that a lapwing was scared from her nest as the rival armies of the *Kuru* and *Pandu* joined in battle, when the compassionate *Krishna*, taking from an elephant's neck a war-bell (*vira gunt'ha*), covered the nest, in order to protect it. When the majority of the feudal nobles of *Marwar* became self-exiled, to avoid the almost demoniac fury of their sovereign after his alliance with the British Government, *Anar Singh*, the chief of *Ahore*, a fine specimen of the *Rajput* Rajput, brave, intelligent, and amiable, was one day lamenting, that while all India was enjoying tranquillity under the shield of Britain, they alone were suffering from the caprice of a tyrant; concluding a powerful appeal to *Colonel Tod's* personal interposition with the foregoing allegory, and observing on the beauty of the office of mediator. 'You are all-powerful,' added he, 'and we may be of little account in the grand scale of affairs, but *Krishna* condescended to protect even the lapwing's egg in the midst of battle.' *Colonel Tod* replied in the same strain, 'Would to God, *Thakur*



## LAQUIS.

Sahib, I had the vira gun'tha to protect you.'—*Tod's Rajasthan*, i. p. 524; *Adams; Jerdon*. See Birds.

**LAQUIS** of the Bisaya, a variety of the manilla hemp plant; the fibres of the original abaca are termed Lamot by the Bisaya. Rumphius states that the Malay name is Pissang utan; that it is called in Amboyna, Kula abbaal; in Ternate, Fana; and in Mindanao, Coffo, as also the cloth made from it. He distinguishes the Mindanao kind from that of Amboyna.—*Royle, Fib. Pl.*

**LAR.** **HIND.** A necklace of several threads or rows; Sat-lar, 7 rows, etc.; also a strand of untwisted rope.

**LAR**, the local name of the southern portion of the province of Sind, from Hyderabad to the sea, where the people speak the Lari dialect of Sindi.

**LAR**, a river, rises not far from the town of Barkhan, in the country of the Ketrani or Khutiani in Baluchistan. It flows westward, and joins the Narra in the Murree Hills, south of Sibi.

**LAR**, the *Lapixi* of Ptolemy, the Lata of Sanskrit writers, a country comprising Kandesh and part of Gujerat about the Mhye river.

Ptolemy and the Periplus mention Gujerat under the term Larice, and Biruni and Abulfada place Somnath and even Tana in or on the borders of the province of Lar. The merchant Sulaiman calls the Gulf of Cambay and the seas which wash the Malabar coast, the seas of Lar; and Masudi says that at Saimur, Subara, Tana, and other towns, a language called Lariya is spoken. The Charita enumerates Lardes, or country of the Lar, amongst the eighteen regions dependent on Anhilwara, but, for some fault, Komar-pal chased the tribe of Lar from the country. Ibn-Said says that he had met with authorities which placed the famous temple of Somnath in the country of Lar. Lardes seems to have at one time included the modern collectorates of Surat, Broach, Kaira, and parts of Baroda territory; and the name probably embraced a wider or narrower region according as the power of the Lar race varied. It is very doubtful whether the Indus ever did disembody so far to the east as the Gulf of Cutch. The remains of this ancient tribe are now only to be discovered in Rajputana in the third or mercantile caste, forming one of the eighty-four great families residing in Maru, and following the Jain faith. In Maiker of Berar is a race named Lar, who seem to be a broken portion of a considerable tribe, the Lar of North-Western India. They are returned as a Hindu people of Maiker. They are named Lur in Amraoti, and are there 3485 in number. The Lar are weavers of cloths of silk in Berar. Lari are pieces of twisted metal, which Tavernier found to be current as coin on the Malabar coast, and Thunberg saw them in Ceylon. They had their name from the province of Lar.—*Elliot's History of India*, i. p. 378; *Tod's Travels*, p. 187.

**LARCH TREES** occur in Europe and Asia. In the latter continent, the Larix Griffithii, *H. f. et Th.*, is of Nepal and Sikkim, and *L. Sibirica, Led.*, is of Russia, Siberia, and the Ural Altai mountains. The bark contains a good deal of tannin, mucilage, and some resin, and is sometimes used as a substitute for oak bark, for tanning the inferior sheep skins, known as basils.

*Larix Griffithii, H. f. et Th.*, is the sah or Himalayan larch. It splits well, and is the most

## LARKANA.

durable of any of the genus; but the planks are small, soft, and white. It is a timber tree of Chumbi in Tibet, N. of Darjiling.—*Hook. ii.* p. 46.

### LARD.

Chu-yu, Hwa-yu, . CHIN. | Sur ki charbi, . . HINN.  
Chu-pan-yu, . . . | Dukkur-ki-charbi, . .

The fat of the omentum and mesentery of the pig, the melted fat of the domestic pig. Lard is employed in the formation of ointments, plasters, liniments, for other medicinal purposes, and also in cookery.—*Waterston; Faulkner*.

**LARD-STONE**, Kw'ai-hwoh-shih, CHIN., is a magnesian mineral resembling steatite.

**LAREK** or Larrak, 8 miles S.S.W. of Hormuz, at the entrance of the Persian Gulf. It is a small barren island  $5\frac{1}{2}$  miles long and 4 broad, about 15 miles in circumference. Larek is supposed by a learned writer to be the Organa of Arrian rather than Hormuz, which it nearly equals in size. Niebuhr has written its name Larej.—*Kimmeir's Geographical Memoir*, p. 13.

**LARES** of the ancient Romans were two deities of inferior power, who presided over households. They were the sons of Mercury by Lara. The offerings of the Romans to their lares and manes resembled the Hindu offerings to the pitri. In S. 750 (A.D. 694), when the Arsurs blockaded Ajmir, Lot, the infant son of Manika Rae, was playing on the battlements, and was killed by an arrow. He has ever since been worshipped amongst the lares and penates of the Chauhans; and as he had on a silver chain anklet at the time, this ornament is forbid to the children of the race. In all these Rajput families there is a putra (adolescent) amongst the penates, always one who has come to an untimely end, and is chiefly worshipped by females; having a strong resemblance to the rites in honour of Adonis.—*Rajasthan*, i. p. 246.

**LARI**, a tribe who exclusively hold Nermuk, but reside also at Mustung and Shall, with other tribes. Kuhak is occupied by the Muhammad Shahi, Nermuk by the Lari Brahui, Lup by the Kalui Rind, Kishan by the Sherwani. See Kalat.

**LARISTAN** bounds part of the frontier of Fars to the south. Laristan is the ancient kingdom of Lar. Gilam and Siras are on the coast of Laristan. Gilam appears to be the Ila of Arrian, but we can scarcely suppose it the Ghilan which Hamd Alla Kazvini enumerates among the islands of the gulf, subject to the Persian Government.—*Onseley's Travels*, i. p. 174; *Nearchus*, p. 375.

**LARKA-KOL.** **HIND.** The name of a mountain tribe in Ch'hattisgarhi. See Ho; Kol.

**LARKANA** or Larkhana, 40 miles from Shikarpur, in Sind, is a large, populous, and commercial town, in lat.  $27^{\circ} 33' N.$ , and long.  $68^{\circ} 15' E.$  It gives its name to a sub-district of the Shikarpur collectorate in Upper Sind. The people are chiefly Muhammadans,—the Chandia, Jamali, Abra, and Jat. It is from the first that this part of the country obtained the name of Chanduka or Chandko. The Jamali are a Baluch race living on the borders of the desert; the Abra inhabit the south-west of Larkana; the Jats are all over the sub-district, and are cultivators and cattle-breeders. It is subject to floods or lets, which at times cause great destruction to life and property. Dyeing forms an important industry. The exports comprise grain of sorts, wool, cotton,

and other agricultural products.—*Imp. Gaz. ; Masson's Journeys*, i. p. 460.

LARKHANI, in the early part of the 19th century, a community of robbers; their name in Rajputana, like Pindari and Kazak, was held to be synonymous with freebooter; they could then muster 500 horse, and their raids were rather formidable. Larkhan conquered an appanage, Dantah Ramgarh, on the frontiers of Marwar, then a dependency of Sambur. Besides this district, they had the tuppā of Nosul, and altogether about eighty townships, including some held of the rajas of Marwar and Bikanir, to secure their abstinence from plunder within their bounds.—*Tod's Rajasthan*, ii. p. 427.

LARKS are singing birds of Europe and Asia, of the sub-family Alaudinæ. They have been arranged by Jerdon into the bush larks, true larks, and long-billed or desert larks.

Mirafra Assamica, Bengal bush lark.  
M. affinis, Madras bush lark.  
M. erythroptero, red-winged lark.  
M. cantilans, *Jerdon*.  
M. Horsfieldii, of Australia.  
M. Javanica, of Java.  
Ammitanes phœnicura, rufous-tailed finch lark.  
A. lusitanica, pale rufous finch lark.  
Pyrrhulauda grisea, black-bellied finch lark.  
Calandrella trachydaetyla, short-toed social lark.  
Alauda raytal, Indian sand lark.  
A. triborhyncha, Himalayan skylark.  
A. gulgula, Indian skylark.  
A. Malabarica, Malabar skylark.  
Otocoris penicillata, horned lark.  
O. longirostris, long-billed horned lark.  
Spizalauda deva, small-crested horned lark.  
Galerida cristata, large-crested lark.  
Certhilauda desertorum, desert lark.

Alauda gulgula is the common lark of the plains of India and of Bengal. A. Malabarica may be somewhat inferior to the European skylark, so far as regards variety in the notes, but the difference is so very little, that the two birds could not be distinguished by the voice alone, nor by the mode of flight.

Alauda triborhyncha, *Hodg.*, of the lower region, scarcely differs from the skylark of Europe, but it seldom mounts so high or remains so long on wing. It is a summer visitor only, possibly migrating to the lowland valleys in winter. A Kashmir boatman would consider his establishment incomplete without the Afghan lark, Melanocorypha torquata, said to frequent the valley of Kashmir in winter. The sweet notes of these songsters, issuing from the boats as they pass up and down the river, are very enchanting. In all the desert parts of Sind, the crested calandre lark, the Charudol, Galerida cristata, is plentiful. It is not unlike the skylark, is generally met with in flocks during the cold months, and is the most abundant lark on the plains of Upper India and table-land of the Peninsula. It is of rare occurrence in Britain. The song of this bird, also its mode of delivery of it in the air, are not very unlike that of the skylark, although it does not soar so high.

Larks are often domesticated in S.E. Asia. In China, the Acridotheres cristellatus, the Shantung lark, has great facility in learning sounds, and will bark, mew, crow, cough, and sneeze, sometimes talk, and a single bird will fetch £6. The Acridotheres will imitate the human voice accurately. In China, a starling is often domesti-

cated; it is lively, good-natured, and easily tamed. They also tame the fork-tailed parus, the Leiothrix luteus of Scopoli. It is in form and habit like the robin of Britain, is pretty, olive green, black forked tail, with wing primaries bright yellow and red. It turns summersaults on its perch. They have a short, loud song. Canaries are sold in many shops of Japan. The grackle, Gracula religiosa, called the Mina, is largely domesticated. The partridge, the shrike, are also largely domesticated. The hoopoe is to be seen occasionally.—*Blyth; Adams*.

LA ROQUE, author of a Voyage to Arabia the Happy, by the way of the Eastern Ocean and the Straits of the Red Sea, performed by the French for the first time in A.D. 1708, 1709, and 1710; also of a Journey in 1711, 1712, and 1713, from Mocha to the Court of the King of Yemen.

LARUS BRUNNICEPHALUS, *Jerdon*. Indian hooded gull. L. fuscus, lesser black-backed gull, of the Atlantic, Mediterranean, Red Sea, Indian Ocean, Cape of Good Hope, N. Zealand, Kābul (Burnes), Bay of Bengal. Xema ridibunda, or Larus ridibundus, is the black-headed gull of Europe, Asia, N. Africa; not rare in India, but less common than the nearly affined X. brunnicephalus. X. brunnicephalus, *Jerdon*, the brown-headed gull, and the Kroicocephalus ichthyæstus, *Pallas*, the great black-headed gull of all Asia.—*Jerdon*.

LARVA, a caterpillar. In China, the dried larvæ of flies, Wuh-kub-ch'ung, CHIN., are given to children ill with marasmus. See Insects.

LAS. TIB. In Tibetan Buddhism, actions on which the destiny of human beings depend.

LAS, HIND., of Jhelum district, inferior land.

LAS, a section of Baluchistan bordering the Arabian Sea. Its ruler is styled the Jam. Las is separated from Lower Sind and the Indus delta by the Hala mountains.

It is a small maritime province, 100 miles long and 80 miles broad, and bounded on the north by the hills of Jhalawan, and east and west by high mountains. On the north is the Wull State, and on the south the Indian Ocean. Major Preedy gives the names of nine tribes of this province, as the Bhoora, Goonga, Guddore, Hungaryah, Mandra, Roonja, Shaikh, Sabra, and Jamote; but Colonel Goldsmid enumerates nineteen, viz.—

Jamote.	Goonga.	Guddra.	Bodhur.
Sabra and Achra.	Boona.	Mussoor.	Manga.
Guddore.	Moondrance.	Baradia.	Waora.
Angaryo.	Sheikh.	Meree.	Zor.
Roonjha.	Mussona.	Dhira.	

The Guddra, Guddon, or Guddo, settled in Las, are an Arab tribe, there probably since the first occupation of Mekran and Sind by Muhammadans. They have characteristics similar to those of the Jokya, Numria, and Jutt, etc. Beyla is its capital, and is north of Sonmeanee, its principal seaport. In winter the climate is cool and dry, but the summer heats are great. It produces grain, and is occupied by the Lassi division of the Lumri or Numri tribe. They have about twelve divisions or clans, one of which, the Jamhut, furnishes their chief or jam. They claim to trace their origin to Samar, who founded Samarcand, and acknowledge a consanguinity to the Bhatta of Jeyalimir. The Lumri are an active,

hardy, pastoral people; their wealth consists in flocks of goats, with fewer buffaloes and camels. They despise agriculture; wild Lumri are found grazing on the rocky banks of the Hab river. Their language varies little from that current in Sind. They manufacture coarse fabrics from the wool of their goats and camels. The Lumri eats meat almost raw, and is greatly addicted to the use of opium. Las has only two or three places for receipt of custom. Near one of these, Bela, are found coins, trinkets, and funereal jars. Sonmeance contains numerous of the Mehman sect, and part of the fixed population of Bela is called Jaghdal. Hormara, a sterile district, with a port of same name, is subject to Las. Near Jabl Malan is a tribe called Gujur; at Garuki, the Sangur tribe; and at Hormara, in Mekran, with four hundred houses, is a tribe of this name. The Hormara tribe say they came originally from Sind. Persani, west of Hormara, is a small port of two hundred houses.—*Findlay*. See Baluchistan; Kalat.

**LASCAR**. ANGLO-PERS. A seaman; a non-combatant in the army, from Lashkar, PERS., army; a public follower of the ordnance or camp equipage department.

**LASH**, a small province adjoining that of Herat, to the north of Seistan, and south of Furra, one of the governments under Herat. Lash itself is a place of considerable strength in those parts, being a fort on a scarped hill or rock, which resisted all Kamran's endeavours to take it.—*Burnes' Par. Pap. E. India*, p. 134.

**LASIANATHERA APICULIS**. *Thw.*  
Stenmorus, *Blume*. | *Urandra*, *Thw.*  
Urukann, . . . . . **SINGH**.

A very large tree of Ceylon, growing in damp forests at 1000 to 3000 feet elevation.—*Beddome, Fl. Sylv.*

**LASSEN**, a learned German philologist of the 19th century, author of *Commentatio Geographica atque Historica de Pentapomia Indica*, Bonn 1827; *Die Altperischen*, Keil 1836; *Die Taprobane Insula*, Bonn 1842; *Indische Alterthum Skunde*, Indian Antiquities, 4 vols., 1847 to 1861. Lassen drew up a fairly complete alphabet of 39 characters of the cuneiform inscriptions, and translated those with which at that time Europe was acquainted.

**LASURA**. HIND. *Cordia latifolia* and *C. myxa* fruits, the Sebesten of old writers, sweetish and highly mucilaginous fruit. Leaves used as fodder for cattle, and as plates or trenchers. Fruit edible and in great request. — *Powell's Handbook*.

**LASWARI**, a village in the Ulwar (Alwar) State of Rajputana, in lat. 27° 33' 30" N., and long. 76° 54' 45" E. It is famous in Indian history as the scene of a great battle, won by Lord Lake, on the 1st November 1803, which destroyed the Mahratta power in India. The engagement was the severest in which the E. I. Company's troops had ever been engaged, not excepting that of Assaye. It was even reported that one-half their number was left on the field, killed or wounded. On the British side the casualties amounted to 824, one-fourth of which belonged to the 76th regiment, who bore the brunt of the action. An armed force of 9000, trained by Europeans and well armed, but from whom the European officers had been withdrawn, were defeated by 7000 under Lake, only one regiment of which was English, the opposed

forces, with this exception, being fellow-countrymen. Laswari is the best example of a battle fought by a purely Mahratta army against a force of combined European and native troops, the latter led by British officers. It proves, as the actions on the Sutlej and in the Panjab proved subsequently, that native soldiers will fight splendidly, even against Europeans; that they only require to be led. Side by side with British troops, and opposed to an enemy whom those British troops are eager to encounter, they would vie with their British comrades. At Laswari, fighting against the British without European officers to lead them, they displayed, writes the historian and eye-witness, Major Thorn, a firmness of resolution and contempt of death, which would not fail to command the admiration of their opponents.—*Imp. Gaz.*

**LAT. HIND., SANSK.** An obelisk, a pillar, a staff, a column, a monolith. The Lat pillars of North-Western India have been made famous in the world from having engraved on them ancient characters, now known as the Lat character, first deciphered by Mr. James Prinsep. At Allahabad is one of the famed Lat obelisks or pillars, a monolith containing a Gupta inscription on its surface. The more ancient engraving on this stone, and for whose exhibition we may conclude the pillar to have been expressly fashioned, consists, however, of a counterpart of the edicts of Asoka, which appear severally on the Lat at Delhi, the rocks of Girnar on the western coast, and Dhauli in Orissa, in addition to the transcript in the Semitic character on the rock at Kapurdigiri. The inscription contains 26 verses, which give a survey of the political divisions of India at the time, contain the names and titles of very many of the reigning families, and, extending beyond the boundaries of India, the regions of the great king of Persia, and the hordes of the Huns and Scythians. Though the capital of the Lunar princes had been removed to Hastinapur, and though Menu or the Mahabharat makes no allusion to the name of Allahabad, still its importance in the third century before Christ is established beyond a doubt by this column of Asoka.

The *Bhitari Lat* is a pillar in the Ghazipur district, bearing the same royal names and genealogy as on that of Allahabad.

The *Dehli Lat* is known as the pillar of Feroz, also the Golden Lat, from the gilt pinnacle or ball (Kalasa) placed over it by Feroz Taghalaq, who reigned at Dehli from A.D. 1351 (A.H. 752) till 1388 (A.H. 790). This is the most remarkable of all the objects in the Kotla, as well as the monument of highest antiquity in all Dehli. Till modern European scholars read and expounded its inscriptions, much erroneous opinion had prevailed about this pillar. It was the club of Bhim Sena of the Hindus, the walking-stick of the old emperor Feroz of the Muhammadans, and the pillar of Alexander the Great, in memory of his victory over Porus, with Greek inscriptions, of Tom Coryate and the other early English travellers, until, after the lapse of centuries, it once more became appreciable to the last generation as one of the edict columns of Asoka. The pillar that is now just outside the Dehli gate of the city, was originally on the west bank of the Jumna, in the district of Salora, not far from

Khizerabad, which is at the foot of the Siwalik mountains, 90 cos from Dehli. But the original site of the pillar is supposed by Cunningham to have been somewhere near the ancient capital of Shrugghna, described by Hiwen Thsang as possessing a large vihar, and a grand stupa of Asoka's time containing relics of Buddha. The pillar is stated to have been conveyed by land on a truck to Khizerabad, from whence it was floated down to Ferozabad or New Dehli. This removal took place about the year 1856, by the orders of Feroz Shah, as is said, to confound the Hindus, who had boasted of its immoveable fixity in the earth. Underneath the pillar had been found a large square stone, which also was transported and placed in the same position as before, when the pillar was put up in the courtyard of the palace of Feroz. In the face of this circumstantial account, which a contemporary writer has left of the removal of the pillar, it can by no means be taken for the same that the bard Chand speaks of 'as telling the fame of the Chauhan.' This must have been some other column that stood at Negumbode, and has disappeared from causes not known now to anybody. The head of the Feroz Lat is now bare; there is now no ornamentation of black and white stonework surrounded by a gilt pinnacle, from which, no doubt, it received its name of Minar Zarin, or golden pillar; but this gilt pinnacle was still in its place in A.D. 1611, when William Finch entered Dehli, as he describes the stone pillar of Bimsa, which, after passing through three several storeys, rises 24 feet above them all, having on the top a globe surmounted by a crescent.

The pillar is a single shaft of pale pinkish sandstone, being of the usual height of all Asoka's pillars, 42 feet 7 inches, of which the upper portion, 35 feet in length, has received a very high polish, while the remainder is left quite rough. It seems that all the pillars of that monarch were made to his particular order of a certain specified length. The weight is rather more than 27 tons. The numerous pillars of Asoka, all of one size, but of a variety of stones, arising from the respective rocks from which they were quarried, exhibit an unequal workmanship which may help to throw some light on the state of sculptural art amongst the ancient Hindus in different parts of India. There are two principal inscriptions on Feroz Shah's pillar, besides several minor records of pilgrims and travellers from the first centuries of the Christian era down to the present time. The oldest inscriptions for which the pillar was originally erected, comprise the well-known edicts of Asoka, which were promulgated in the middle of the third century B.C. in the ancient Pāli. The alphabetical characters, which are of the oldest form that has yet been found in India, are most clearly and beautifully cut, and there are only a few letters of the whole record lost by the peeling off of the surface of the stone. The inscription ends with a short sentence, in which king Asoka directs the setting up these monoliths in different parts of India as follows: 'Let this religious edict be engraved on stone pillars (Sila sthamba) and stone tablets (Sila phalaka), that it may endure for ever.' The record consists of four distinct inscriptions on the four sides of the column facing the cardinal points, and of one

long inscription immediately below, which goes completely round the pillar. The last ten lines of the eastern face, as well as the whole of the continuous inscription round the shaft, are peculiar to the Dehli pillar. The second inscription is that which records the victories of the Chauhan prince, Visala Deva (Beesildeo), whose power extended 'from Himadri to Vyndhia.' This record of the fame of the Chauhan consists of two separate portions, the shorter one being placed immediately above Asoka's edicts, and the longer one immediately below them. But, as both are dated in the same year, viz. S. 1220, or A.D. 1168, and refer to the same prince, they may be considered as forming only one inscription.

The inscription is in a more recent character below, and is in Sanskrit, to the effect that raja Vighra or Visala Deva had in A.D. 1169? caused this pillar to be inscribed afresh, to declare that the said raja, who reigned over the Sikambari, had subdued all the regions between the Himavat and Vindhya.

This monolith, like the kindred pillar at Allahabad, was in the first instance exclusively devoted to the exhibition of a counterpart text of the edicts of Asoka, but succeeding generations have taken advantage of the ready prepared monument to supplement a record of their own prowess. Of the two stone pillars at Dehli, one was moved down, as has been said, from near Khizerabad, at the foot of the Himalaya; the other was taken from Mirat.

*Iron Pillar at Dehli.*—In the centre of the mosque, says Colonel Yule, there is to be seen an enormous metal pillar. The height of the pillar above ground is 22 feet, and its greatest diameter a little more than 16 inches. The pillar was considered by James Prinsep to date from the third or fourth century. The inscription on it has no date, but is scarcely earlier than A.D. 800. Many letters agree with the Kanouj Nagari, but the general aspect is more modern. It concludes with an invocation to Vishnu. It mentions also prince Dhava, a usurper, at Hastinapur. The inscription is punched upon the pillar, and the only thing remarkable in it is the mention of the Bactrians, called Vahlika, being still in Sind. From the compound letters used, the inscription must be long after the fifth century.

*Nigumbode.*—A column is alluded to by Chand, as telling the fame of the Chauhan, and he says it was placed at Nigumbode, a place of pilgrimage on the Jumna, a few miles below Dehli. It has disappeared.

*Benares.*—One of Asoka's edict columns is erected at Benares. It is of stone, with many carvings and inscriptions. All Asoka's columns appear to be of the same height, 42 feet 7 inches, inclusive of the part underground. The one at Benares and the other at Allahabad measure exactly the same altitude. The columns were erected only in large, populous, and opulent cities.

*Ghazipur.*—A Buddhist pillar at Ghazipur has an inscription on it in Sanskrit, not pure nor easily intelligible. This inscription, like one of Allahabad, is intruded on a Buddhist column, and is subsequent to it, as it carries on the Gupta family from Samudra to the boy Mahendra. Chandragupta 2d and Kumara Gupta followed the Vishnu worship, but Skanda Gupta attached himself to the

opposite doctrines, now so prevalent, of the mysterious and sanguinary Tantra. Skanda Gupta was dispossessed of his kingdom, for a time, by a treacherous minister. This was the case when the Chinese traveller Hiwen Thsang reached Behar, in the seventh century, and he may refer to the event mentioned in the inscription; but he calls the king by a name construed to be Siladitya, and no king of this name reigned in Behar, nor nearer than in Gujerat. The Gupta, probably, succeeded the Buddhist kings of Behar. The absence of the insertion of the Tantra in the Allahabad inscription, and their insertion here, would seem to indicate the period of the origin of this worship. The character used is the same as Allahabad No. 2, or Kanonj Nagari, with numerous mis-spellings. The date is subsequent to Allahabad No. 2; and, Dr. Mill says, not earlier than Charlemagne in Europe, A.D. 800, if the Gupta be those of the Purana. Moreover, the mention of the sectarial worship of the Bhagavata and Tantra makes the date comparatively modern; Indra, Varuna, Yama, Krishna, Siva, Sita, the Tantra, Devaki, the mother of Krishna, Rudra, are mentioned, and loads of forest timber are collected for the completion of sacrifices for Indra, Varuna, and Yama only, and not for Siva or Vishnu. The kings or princes mentioned are the great king, Gupta; his son, do., Ghatot Kacha; do., King of kings, Chandragupta; do., King of kings, Samudra Gupta; do., Chandragupta 2d; do., Kumara Gupta; do., Skanda Gupta, a minor; Mahendra Gupta?

Mr. Carleylle found unfinished monoliths of sandstone on hills in Rupbas in the Bharatpur State; one of them 33½ feet, another 22½ feet.

*Dhaulti in Cuttack.*—Inscriptions in the Lat character were discovered here by Lieut. Kittoe. The character used in the inscriptions in the Lat character are those of Allahabad and intermediate between these two; also a character at Balibhi, and the parallelogram-headed character of Seoni.

Asoka's pillars in Orissa are of sandstone.

At Junir there are two inscriptions, one on the Naneh ghat is in keeping with the inscriptions on the Dehli pillar and Girnar rock.

The Girnar inscription was supposed by Mr. J. Prinsep to be Pali.

*Lat Character.*—It was a remark of Colonel Tod, Let us master the characters on the columns of Indraprestha, Prayag, and Mewar, on the rocks of Junagarh, at Bijoli, and on the Aravalli, and in the Jain temples scattered over India, and then we shall be able to turn our regard to Indian history. This was effected by Mr. James Prinsep, who made the observation that the language of the Lat inscriptions differs from every existing written idiom, and is, as it were, intermediate between the Sanskrit and the Pali. The nouns and particles in general follow the Pali structure. The verbs are more frequently nearer to the Sanskrit forms; but in neither, any more than in grammatical Pali, is there any great dissimilarity from Sanskrit. That on the Bhilsa monument is in the Gupta class of inscriptions. Numerals were first supposed to be discovered by Mr. James Prinsep on the Bhilsa monument. In the Buddhist pillar inscriptions, the dates were uniformly expressed at full length.

Lat, an early Pali alphabetical character, so

called from the pillars whereon it is used, is the same as Aryan, but larger, inscribed on rocks at Kapurdigiri in Afghanistan, in the parallel Semitic writing, and at Cuttack, at Dehli on a pillar, also on pillars at Allahabad, Bettia, Multia, and Radhia, in the true Pali, of Indian origin. One Dehli pillar, square, on each face is a framed inscription. Another pillar, facing cardinal points, near Dehli, is called Pillar of Feroz, the reading of which somewhat differs from that of the others. Though resembling the Girnar inscription in general purport, these inscriptions differ considerably in the structure of certain sentences. The Dehli inscription seems to have been directed to a more refined people.

Pillar of Feroz, so called because it stands on the summit of a large building supposed to have been erected by Feroz Shah, who reigned in Dehli between A.D. 1351 and 1388. Feroz pillar, 37 feet high, is a single stone, hard and round. Its circumference where it joins the building is 10½ feet. It has an ancient Lat inscription, and one with a more recent character below in Sanskrit, as noticed above.

*Lat Inscriptions.*—Asoka's first edict prohibits the sacrifice of animals for food or in sacrifice, and enjoins moral virtues.

The second edict provides medical aid throughout his dominions; orders planting of trees, and wells to be dug, along the sides of roads.

The third edict is in the twelfth year of Piya-dasi's inauguration, and enjoins a quinquennial humiliation.

The fourth edict of the twelfth year of Piya-dasi compares the past condition of his country with that then existing.

The fifth edict records the appointments of ministers of religion or missionaries.

The sixth edict appoints *patedakaka*, custodes morum, also criminal magistrates.

The seventh edict contains the king's desire to reconcile diversities of religious opinions.

The eighth edict contrasts the carnal enjoyments of former rajas with the harmless amusements of the king,—visits to holy people, almsgiving, respect to elders, etc.

The ninth edict continues the thread of a moral discourse, the Dharma Mangalam, happiness of virtue, benevolence, reverence, charity.

The tenth edict comments on Yaso va Kiti va, the glory of renown, founded on the vain and transitory deeds of this world, and the higher objects of life.

The eleventh edict, at Dhaulti and Girnar, upholds that the imparting of Dharma is the chiefest of charitable donations.

The twelfth edict is addressed to all unbelievers with entreaty.

The fourteenth is summary of the preceding, and is complete in itself.

LAT and Manat, mentioned in the Koran, tradition says, are the names of the idols of Baman. Lat, Uzzah, and Minat were demigods of the Koresk tribe in the time of Mahomed.—*Mohun Lal's Travels*, p. 90; *Palgrave*.

LATA, or Larike, the ancient names of the country about the mouth of the Nerbadda on the Gulf of Cambay. See Lar.

LATAKIAH, a seaport town of Syria, the ancient Laodicea, 70 miles from Tripoli. In 1822 it was destroyed by an earthquake.

## LATANIER.

**LATANIER**, a plant of China, which has spread throughout the East Indies.

**LATERITE**. Cabook, SINGH. A clay iron ore peculiar to India. It covers the western coast almost continuously, and for the most part up to the very foot of the ghats, from near Bombay to Ceylon. It is found in detached beds along the Coromandel coast, near Madras and Nellore, Rajamundry, and Samulcottah, extending into Cuttack. It caps the loftiest summits of the Eastern and Western Ghats, and some of the isolated peaks in the table-land in the interior. A small patch of it is to be seen in Berar on the left bank of a river, eleven miles N. of Amraoti, on the road to Ellichpur, and it covers all the country around Beder. It occurs in the Southern Mahratta country, Mysore, Salem, Coimbatore, South Arcot, the Carnatic, and Tanjore. It is found in Malwa, and in many parts of Bengal and Ceylon. It fringes the shores of Burma, Malacca, and Siam, and appears on the coast of Singapore and Sumatra. It is found in boulders and rolled masses all along the Malabar coast from Bombay north to Gogo in the Gulf of Cambay. Beyond the region of the formation itself, pieces of it have been met with three hundred feet under the surface, in the blue clay beds at Calcutta, as also in similar beds of lesser thickness in Bombay, and close by Cambay and Kurachee; so that the formation at one time was probably much more extensive than at present. Its colour is of a red irony or brick-dust hue, sometimes deepened into dark-red. It is marked with whitish stains, and is occasionally cellular or perforated with tubiform holes. It rarely if ever contains either crystals or organic remains, is never stratified or columnar, and generally spreads out in vast sheets over the surface of the plutonic or volcanic rocks. When the upper surface is cleared away, the rock below is found soft and easily cut into blocks of any form. It quickly hardens and darkens in hue by exposure to the air, and is then not at all liable to decomposition or injury from the weather. The Arcade Inquisition at Goa is built of it, also St. Mary's Church, Madras, and the old fortress of Malacca. It is called by the natives, from its worm-eaten appearance, Kire-ka-patthar, or Silika-patthar. The Tamilar call it Chori kullu and Vetic kullu, and on the Malabar coast it is termed Siika kullu. There are two strong objections to supposing laterites to be the decomposed rock over which they lie; first, because were such the case, we ought to observe at the foot of a laterite hill a gradual blending of the laterite into the secondary greenstone, but such has never presented itself. — *Carter's Geological Papers on Western India*, p. 77; *Cole on Laterite, in Madras Journal Lit. and Soc.; Newbold in Asiatic Society's Transactions*.

**LATES CALCARIFER**, a fish of the southern seas, the Begti or Cockup of Europeans.

**LATES HEPTADACTYLUS**. *Lacepede*.

*Percs maxima, Sonnerat.* Pandoo menoo, *Russell*.  
*Holocentre heptadactyle, Colius vacii, Ham.*  
*Lacepede.* *Lates nobilis, Cuv. and Val.*

This fish inhabits the sea and estuaries of Penang, Malayan Peninsula, Singapore, and Madras. It yields little isinglass, owing to the thinness of the air-vessel. That of a fish when dried weighs upwards of one ounce. At Penang this kind sells at the rate of 25 to 30 dollars per pikul. L.

## LATHYRUS SATIVUS.

*nobilis* is a fish much esteemed in Calcutta. It is the Ikan siyakup of the Malays.

**LATHE**. Indian carpenters use a lathe, consisting of two rough upright supports mortised into two bars, one of which is fixed while the other may be adjusted by sliding along two slips of wood or bamboo, to which it is then fixed by moveable wedges; a boy having in his two hands the ends of a cord passed round the work to be turned, causes it to revolve as in the pole lathe. When the work cannot be so fitted, the lathe used by brass-smiths is had recourse to; in this a kind of rough wooden mandrel, with a broad face smeared with lac for fixing objects to be wrought, works between a back centre as in the carpenter's lathe and a collar shaped, the collar being formed of a plank sawn down the middle and embracing the mandrel, which is turned to fit. — *Rohde, MSS.*

**LATHI**. HIND. A staff, a club. Lathial or Lathiwal, a clubman armed with a bludgeon.

**LATHS** or Shingles.

Dr Latten, Lattes, . . .	FR.	Correnti, . . .	IT.
Latten, . . . . .	GER.	Slegli, . . . . .	RUS.

These are largely used in Burma for the tiling of houses, in lieu of slates.

**LATHYRUS**, a genus of plants, many of them handsome when in flower, but requiring sticks or trellis-work to support them. *L. cicera* of Spain has poisonous seeds. *L. inconspicuus*, *Linn.*, is a plant of Sind. *L. pratensis*, *Linn.*, is the meadow pea of temperate climates; *L. silvestris* and *L. tuberosus* can be utilized for fodder plants. *L. odoratus*, sweet-pea. The seed should be sown after the rains, at the commencement of the cold season, in pots. It is very seldom that they blossom in India. — *Riddell*.

**LATHYRUS APHACA**.

Chuna, Bura chuna, HIND. | Jangli matar, . . . HIND.

Its ripe seeds when largely eaten are narcotic; when ground are said to be harmless.

**LATHYRUS SATIVUS**. L.

Teora, . . . . .	BENG.	Kisari, . . . . .	HIND.
Gilban, . . . . .	EGYPT.	Mattar, Chural, . . .	"
Yetch, Chickling do., ENG.		Karas, Karil, . . .	LADAKH.
Lang, . . . . .	GUJ.	Masang, . . . . .	PERS.

Cultivated in many parts of India, but, being very rich in nitrogenous matter, requires to be largely diluted, and it is not considered a wholesome food either for man or beast. It is often cultivated in the plains of the Panjab as a cold-weather field crop for its pulse, and is grown to 12,000 feet in Tibet. The grain is grey-coloured, with minute specks of black, also a thin line of black passes all round the seed as if to separate it into two halves. It is used as a pulse, being made into dal, but is hard and indigestible. Its composition in 100 is

Moisture, . . . . .	10.10	Fatty or oily matter, . . .	0.96
Nitrogenous matter, . . .	31.50	Mineral constituents, . . .	
Starchy matter, . . . . .	54.26	ash, . . . . .	3.19

Like *L. cicera*, its continuous use induces paralysis both in man and animals. Dr. Thomson observed at Saspola at least thirty people, of all ages, from a full-grown man to an infant, and of both sexes indifferently, who had been attacked with paralysis within the previous two years, and he attributed it to this plant. The palsy was confined to the lower extremities, and differed much in degree. The sufferers were in other respects the most healthy and good-looking portion of the inhabitants. — *Ainslie; Stewart; Thomson's Tr.* p. 391.



**LATRODECTES LAGUBRIS**, a spider called Kara-Kurt by the Kirghiz. It is about the size of the finger-nail; it is very poisonous, and it is said can kill a man and animals. It can jump several feet; it lives in the grass.—*Schuyler*, ii. p. 123. See Spider.

**LATTICE LEAF**, the *Ouvirandra fenestralis* of Madagascar, might beneficially be introduced into India. The interstices between the veins of the leaf are open, instead of being filled with cellular tissue as in ordinary leaves, hence its lace or lattice-like appearance. The fleshy root, when cooked, yields a farinaceous substance resembling the yam; hence its native name, *Ouvirandrano*, literally yam of the water.—*Mr. Ellis, Madagascar*.

**LAUGHING JACKASS** or Feathered Jackass, a bird of Australia. It has a peculiar gurgling call like laughter.

**LAUGHING KINGFISHER**, *Dacelo gigantea* of Australia, seldom approaches the water, but lives in the dry scrub, and feeds like birds of prey upon insects, reptiles, and small mammals; is excessively adroit in catching mice, and will wait, as patiently as a cat, at a hole whence it expects one to emerge. His note strangely resembles a rude powerful laugh, and may be often heard far. The regularity with which this laughter rings through the Australian forest at certain hours of the day has given it the name of the Settlers' Clock.

**LAURACEÆ**. *Lincl.* The cinnamon tribe of plants, comprising about 17 genera and 86 species, viz. *daphnidium*, *litsæa*, *tetrathera*, *cylindrodaphne*, *actinodaphne*, *cryptocarya*, *beilschmiedia*, *machilus*, *alseodaphne*, *camphora*, *cinnamomum*, *hassia*, *apollonia*, *aperula*, *phœbe*, *hernandia*, *lindera*, *laurus*. The most important economically are the species of *alseodaphne*, *beilschmiedia*, *cinnamomum*, *daphnidium*, *laurus*, *litsæa*, *machilus*, and *tetrathera*.

**LAUREL**, a term applied to various plants. *Laurus nobilis*, *Linn.*, the sweet bay of Italy, is the laurel of poets; *Cerasus laurocerasus* is the common laurel of English shrubberies; and the Portuguese laurel is *C. Lusitania*, and the name is given in India to the variegated croton.

*Laurus nobilis*, *Linn.*

Hub-ul-ghar (berry), ARAB. Warrior's laurel, . . . ENG.  
Sweet bay, . . . ENG. Zafnee, . . . PERS.

Its berries are used in medicine in India, with the Greek name *Daphne* corrupted into *Zaknee* and *Zafnee*.—*Royle*; *O'Sh.*

**LAVA** and **Kusa**, twin sons of Rama and Sita, born after Rama had repudiated Sita, and brought up in the hermitage of Valmiki. Kusa built Kusa-sthali on the brow of the Vindhya, the capital of Kosala. Kusa and Lava were the first rhapsodists, and to this day Kusilava, their combined name, means a reciter of poems. Kusa's eldest son, Kusamba, founded Kusambi, the modern Kanouj. According to a legend relating to them, Rama, previous to sacrificing a horse, had sent it off, but Kusa and Lava seized and held it till Rama came and recognised his two sons. Lava was famed for his strength and his skill as an archer.

**LAVA**, a volcanic product, is very abundant at Aden. In the Rajmahal Hills are several outpourings of lava which have taken place at different epochs, and numerous thermal springs close to these hills still proclaim the existence of subterranean fires. The lake of Loonar, about two miles in circumference, is a body of water low down in

the crater of an extinct volcano, and farther west the site of the Aden cantonment is also the crater of an extinct volcano. On the east, twenty miles north of Chittagong, is Sita Kund, a hot spring, the gaseous exhalations on the surface of which may be inflamed by the application of fire. Volcanic fire has frequently broken out from the bosom of the ocean opposite Cheduba Island, in lat. 19° N.; and a few miles south of Pondicherry, in A.D. 1757, a sub-marine eruption also took place. The volcanic fire near Cheduba, as was described by an eye-witness, in 1846 rose into the air as a brilliant column of fire, illuminating the sea for miles. From the south-eastern point of Java, in lat. 9° S., and long. 114° E., to Chittagong, a distance of 3000 miles, are twenty-seven known active volcanoes and twenty-nine extinct ones.

**LAVAJAH**, timber, short round logs of timber in the Madras market, from 12 to 16 feet in length, 2 to 3½ feet square.

**LAVAL**. Francis Pyraud de Laval went to India in 1601. He was detained in the Maldives for several years, and about 1609–11 he was in Gon, where he found Italians, Germans, Flemings, and Frenchmen, and men from all parts of Asia. He found there also three Englishmen, prisoners of the Portuguese, whom he describes as a proud-looking set, who, though in chains, took every opportunity of showing their contempt for the French and other foreigners around them.

**LAVENDER**.

Lavendel, DA., DU., G., SW.	<i>Lavandula</i> , . . . LAT.	SP.
Lavands, . . . FR.	Alfazema, . . . PORT.	
Ustakhudas, . . . HIND.	Unyetahnayatrava, . . . RUS.	
Lavendola, Spigo, . . . IT.	Epliego, . . . SP.	

Twelve species of lavender have been described, only two of which are of much interest, viz. the common lavender, *Lavandula vera*, and French lavender, *L. spica*. The former yields the fragrant oil of lavender used in perfumery, its solution in spirits of wine forming what is called lavender water, and the latter oil of spike, used by painters on porcelain, and in the preparation of varnishes for artists. English oil of lavender is prepared chiefly at Mitcham in Surrey, where the plant is extensively cultivated for the purpose. It is in highest perfection when about a year old. At first it is nearly colourless, but gradually acquires a pale amber tint. Lavender water is the distilled water of lavender flowers.

*Lavandula spica*, D.C. Sita-ki-pungeri, DUKH. This native of Europe grows to great perfection on the Neilgherry Hills. The bush there has a strong aromatic scent, but seldom survives more than two years. The volatile oil is limpid, very transparent, yellowish-white; four parts contain nearly two of camphor. Often adulterated with the oil of turpentine, and of a species of lavender of superior aromatic power, though more acrid. Oil much used by porcelain painters, and called 'oil of spike.'

*Lavandula stoechas*, W.

<i>Estak-kudas</i> , . . . ARAB.	<i>Osta-kudas</i> , . . . ARAB.
<i>Oostakhudas</i> , . . . "	French lavender, . . . ENG.

This is much prized by the Arabs, as an expectorant and antispasmodic. It is imported into Bombay from the Persian Gulf, and is used medicinally by the natives of India.—*O'Sh.* p. 489; *Faulkner*.

**LAW, MONSIEUR**, a descendant of John Law,



of Lauriston, who started the South Sea Company. Monsieur Law, in 1748, defended Ariacopang, and subsequently commanded the French troops with Chanda Sahib at Trichinopoly. His command was not advantageous to the French interests. He delivered up Chanda Sahib to Monaji Rao, and on the 3d June capitulated, and surrendered himself and all his troops and stores to Major Lawrence.—*Orme*.

## LAW.

Adalat, Sharra, . ARAB. | Dharma, Dhamma, SANSK.  
Dad, Smriti, . . HIND.

The laws by which British India is now ruled are the successive development of legislative action by circular orders, by regulations, by Acts, and by legislative councils. In the earliest practice of the English East India Company, its civil servants were ruled by letter writing. Warren Hastings, the first Governor-General, promulgated rules and published laws in the shape of regulations, but Lord Cornwallis was the father of Indian legislation. He put the perpetual settlement regulation into regular sections and clauses; he established civil and criminal tribunals in their several grades, police superintendence, rules for the salt and customs departments, and all the various agencies indicating that the East India Company was assuming its imperial position. This mode of creating laws continued through the administrations of Lord Minto, the Marquess of Hastings, Lord Amherst, and Lord William Bentinck, largely aided by the Boards of Revenue, the Boards of Customs, Salt, and Opium, the Judges of Sessions, and the Sadr Adalat Court, whose suggestions, in letters and minutes, were submitted to the Secretary to Government in the Home Department, who, with the aid of a member of the Council, laid the matter before the Governor-General. A draft was then published in the official Gazette, and finally passed, with such alterations and additions as the press and public bodies may have suggested. Many of these regulations were lengthy and cumbersome, but they were framed by men thoroughly conversant with the habits and languages of the native community, fearless of responsibility, and early taught to rule the varied races of India with the equity and vigour which orientals value. There had been a local legislature at Madras and one at Bombay; but at the renewal of the charter in 1833, these were abolished, and the regulations became 'Acts of the Governor-General in Council.' Also, the India cabinet had consisted of the Governor-General, a military and two civilian members; but in 1833 a legal member was added, the most prominent of whom have been Macaulay, Amos, Charles Cameron, and Bethune.

At the last renewal of the E. I. Co.'s charter in 1853, a Legislative Council was formed distinct from the Executive Council, its members being the cabinet, with the addition of members for Bengal, Bombay, Madras, the N.W. Provinces, and two judges of the old Supreme Court. This form lasted through seven years, during which a Penal Code, a Code of Civil and Criminal Procedure, a Rent Act, and other important measures were passed; but during Viscount Canning's administration, and the period of office of Lord Halifax as Secretary of State for India, the legislatures of Bombay and Madras were re-established, and eminent officials and merchants, and Hindus and

Muhammadan rajas and nawabs, were selected for seats in Council, to represent all classes of the empire. The judges ceased to be members of the Legislative Councils, and these then assumed the representative character which they still retain. The members when speaking do not rise from their seats. The Anglo-Indian Legislature, before acting, has ever been careful to ascertain the opinions of all local functionaries conversant with the questions under consideration. In the High Courts at Calcutta, Bombay, and Madras, European as well as native judges sit, and there may be mentioned Rama Prasad Roy, the first native judge of the High Court; Shambunath Pandit, Dwarkanath Mitra, and Anukul Chandra Mukarji, three native judges of the Calcutta High Court, and Mutusami Iyer at Madras.

The great lawgiver of the Hindus is supposed to have lived at some time subsequent to B.C. 1400. The book of Institutes that bears his name, called the Manava Dharmasastra, seems to have been a compilation from the various laws in force throughout a part of Northern India and of existing law-books or Dharmasastras. Since his time there have been numerous glossaries, digests of text-books, and commentaries, forming the authorities for the five schools of Bengal, Mithila, Benares, Mahratta, and Dravira. Menu's Institutes were translated by Sir William Jones.

After the Institutes of Menu come the Codes of Yajnavalkya and Parasara. Raghunandana, who is the author of a complete digest for Bengal, lived in the 16th century. The Vivada Bhanganava, a code of Hindu law, according to the Bengal school, by Jagan-natha Tarkalankara, written at the end of the 18th century.

The Mithala school has the Vivada Chintamani by Vachaspati Misra, who also wrote the Vyavahara Chintamani.

The Benares school has three law-books, the Vivada Chandra, by Lakhima Devi; the Vivada Ratnakara, by Chandeswara; and the Vivada Tandava, by Ratnakara.

Smarta Bhattacharya wrote the Vyavahara Tatwa, a modern work on law, according to the Bengal school of Raghunandana.

The Vyavahara Mayukha is a Mahratta law-book, by Nilakantha Bhatta. It was translated by Major Borrodale.

In the Telingana portion of the south of India, the work that is deemed authoritative in the Hindu law of inheritance is the Saraswati Vilasa, a code of laws which raja Pratapa Rudra Deva, a ruler in Orissa, caused to be written in the early years of the 16th century. The title means the recreations of the goddess of learning. It is in Sanskrit, and it purports to embrace the whole range of the religious, moral, and civil laws of the Hindus. It continues to be of some authority to the northward of the Pennar river, but even there it is in a great measure supplanted by the commentary of Vijianeswara, the prevailing authority in Southern India. The Saraswati Vilasa seems to have most in common with the Mitakshara. Yimuta Vahana's Digest, the authority generally followed in Bengal, does not seem to be anywhere referred to.

The trial scene in the Mrichchhakati is regarded as a true scene in an ancient Hindu court of justice in Northern India.

In the south of India the Mitakshara is the

received authority with the British courts, and Mr. Justice Innes is of opinion that the rules of Hindu law are fairly represented in the *Mitakshara* and other such works.

Learned British lawyers have had their thoughts directed to a possible codification of the Hindu civil law, and with that object Mr. Justice Cunningham, in 1877, framed a digest to help forward what seemed to him a great desideratum for the country. The difficulty, however, that is encountered arises from the fact that the Hindu population consists of numerous races, who through thousands of years have each been following their own social customs. Dr. W. W. Hunter plainly says that the codes of Menu and Yajñavalkya, on which all the later law-books and commentaries profess to depend, only recorded the usages of certain Brahmanical centres in the north, and perhaps did not fairly record even them.

All *Muhammadian* law is founded on the Koran, and is inseparably bound up with the religion of Islam. But the commentaries upon their religion and law which have been produced by their two great sects, the Sunni and the Shiah, are almost innumerable. The Sunni have four distinct schools of jurisprudence, the Shafai, Maliki, Hanbali, and Hanifi, each named after its founder, the most important being that founded by Abu Hanifa, born A.D. 699. This learned doctor had a true judicial mind, and gave great scope to reason in his interpretation of the maxims of the Koran. His teachings prevail in India. In the early years of British rule in India their Muhammadan law was administered both in civil and criminal cases. But there has been framed for all India a criminal code, famed for its justice, humanity, and comprehensiveness; and their civil law is still in force, and under an Act passed in 1864 the judges decide cases upon their own knowledge and judgment.

Two great disciples were Abu Hanifa and Abu Yusuf. The latter was the friend of Harun-ur-Rashid, and is stated to have earned in one night fees of £18,000 to £25,000.

India has the best code of penal law in the world, and many chapters of the civil law have been similarly consolidated, with excellent general results, by Macaulay and the eminent jurists by whom he has been succeeded. The courts of first instance are entirely manned by native judges, who sit without juries, and have unlimited jurisdiction, without distinction of creed or colour. A native judge has a seat on the bench of every one of the four High Courts constituted in the various provinces, which hear causes criminal and civil with scarcely any appellate control at all.

The British lawyers who have been most distinguished in India are Colebrooke, Ellis, Sir William Jones, Sir Francis Macnaghten, Sir Edward Ryan, Sir Thomas Strange, Sir Lawrence Peel, Sir James Colville, Sir Barnes Peacock. — *Rumsey's Law of Inheritance*; *Foulkes, Hindu Law of Inheritance*; *Nelson's Prospectus of Hindu Law*; *Maine's Early Law and Custom*; *Cunningham's Digest of Hindu Law*; *Dowson*.

LAWA, a tribe, in lat. 21° 20' N., west of the Mei-kong river, and dwelling along with the Karen, in the mountainous tract due east of Kalagouk Island at the source of the Sesa Wat river, in lat. 15° 30' N., and long. 99° E., and others in lat. 18° 20' N., and long. 28° 40' E., at the sources of the

Meping river which unites with the Menam river. A body of savage Lawa dwell east of the Salwin river, in lat. 22° N., and long. 98° 40' E., with the wild Kakni, Shan, and Nutas on the east. A Lawa population also dwell on the watershed between the Irawadi and Menam, on the frontier of Siam and Ava. Dr. Latham considers the word to be the same as Lao, Lau, or Laos. — *Latham's Eth.* See India.

LAWANG or Kulit Lawang. MALAY. The clove bark of commerce. According to Crawford (p. 215), this is the bark of the *Cinnamomum sinto*, and takes its name from having a clove flavour. It is a product of Borneo, and an object of export to China.

LAWRENCE. Sir Henry Lawrence, an officer of the Bengal army who was employed in 1842 as Political Agent, in 1853 as Resident at Ajmir, in 1857 as Resident at Oudh. He was besieged in Lucknow during the mutiny, was defeated at Chinbut 30th June 1857, and on the 4th July he died from a gunshot wound. The Lawrence Asylums, a series of educational institutions for European children, were endowed by him.

John Laird Mair Lawrence, Baron Lawrence, a Bengal civil servant who rose to be Governor-General and Viceroy of India. He was Chief Commissioner in the Panjab during the revolt and rebellion of 1857. By his energy he saved the Panjab, and contributed materially to uphold British supremacy in India. He had, in 1856, been created a K.C.B. for his work in the Panjab, in 1857 he was promoted to the dignity of G.C.B. for his services on the outbreak of the mutiny. In 1858 he was further honoured by being created a baronet and a member of the Privy Council, and on the institution of the Order of the Star of India was created a K.C.S.I. The Court of Directors of the East India Company granted him a life pension of £2000 a year, which, under a special Act of Parliament, he continued to enjoy, together with his full salary, when he became Viceroy of India. He succeeded Lord Elgin in that post, 12th January 1864, and held it for the usual period of five years. In April 1869 he was created Baron Lawrence of the Panjab, and of Grately, in the county of Southampton. After his final return from India, on the formation of the London School Board in 1870 he was chosen to be its chairman, and he held the post till November 1873, when he resigned. He opposed the Afghan policy of the Government, which was a distinct departure from that which he had carried out in India, and which had been described by the phrase of 'masterly inactivity.' Born 4th March 1811, died in London 1880.

Lord Canning says, in a minute on the services of officers during the mutiny and rebellion, 'Of what is due to Sir John Lawrence himself no man is ignorant. Through him Delhi fell, and the Panjab, no longer a weakness, became a source of strength. But for him, the hold of England over Upper India would have had to be recovered at a cost of English blood and treasure which defies calculation. It is difficult to exaggerate the value of such ability, vigilance, and energy at such a time.'

Major Lawrence, an officer of the English East India Company, who from the year 1746 was engaged in the wars in support of the claims of Anwar-ud-Din Khan to the musnud of the Carnatic, against Duplex, who supported Muzaffar

Jang. He was in Fort St. David in June 1748, when he successfully opposed an attempt by Dupleix to take Ouddalore; but in August he was taken prisoner. The following year, however, he commanded the division sent against Tanjore, and took Devicottah, and returned to Britain in October 1750. In 1752 he fought along with Clive against the French at Trichinopoly, took Elumiserum, and sent Clive to Samiavaram, and received the surrender of Monsieur Law. In 1752, after the death of Chanda Sahib, the garrison of Ginji surrendered to Major Lawrence without resistance. In September 1752 he marched on Wandiwash, which was ransomed. On the 9th May 1753, the united forces of the French and Mahrattas, who had entrenched themselves on the banks of the Pennar, within sight of Trivady, attacked Lawrence, but were repulsed. They continued to harass the British force until the 1st April, when Lawrence, while marching from Fort St. David to Trivady, was furiously attacked by the Mahrattas, who were with difficulty overcome. A few hours later, when near Trivady, he fell in with the French army, and entirely defeated them. For several months in 1754 he bravely defended Trichinopoly against the French, and received the commission of Lieut.-Col. of the British army, with a sword from the East India Company, but he felt aggrieved at being superseded by Lieut.-Col. Adlercron to the general command of the British troops in India.—*Orme*.

LAWRIE, W. F. B., an officer of the Madras Artillery from 1842, author of Notes on Pondicherry, or the French in India; the Moghul Empire in India; Orissa and the Temple of Jaganath; Narrative of the War in Burma, 1853-54.

#### LAWSONIA INERMIS. Linn.

<i>Lawsonia alba</i> , Lam., W.	<i>Lawsonia spinosa</i> , Linn.
Urkan, ARAB.	Henna, Mhendi, GUJ., HIN.
Shudu, BENG.	Ponta letshi, MALEAL.
Dan, BURM.	Mailanshi, Daunlacc, "
Chi-kiah-hwa, CHIN.	Sakacharn, SANSK.
Hai-nah, "	Marudani, TAM.
Yen-chi-kiah, "	Goranta, Iveni, TEL.
Egyptian privet, ENG.	Na-krie, TRANS-INDUS.

The henna shrub is the camphire of the English Bible, and the cypress shrub of the Greeks and Romans. It is held in esteem by the Arabs, the Turks, and Indian and Persian Muhammadans. The colouring of the flowers is soft, and fragrance delightful; hedges formed of it are common in all India. The distilled water of the flowers is used as a perfume. The extract of the flowers, leaves, and shoots is used by the hakims in lepra, and in obstinate cutaneous diseases, half a teaspoonful being given twice in 24 hours. Muhammadan women in India, Persia, Arabia, and Barbary use the shoots, triturated with rice gruel or water, in staining the nails, palms of the hands, and soles of the feet of a red colour. In all these countries the manes and tails of the horses are stained red in the same manner. The essential oil of the petals is priced at Rs. 2 per tola. Ispund, the seeds of this plant, are burnt as a charm with benjamin, or with mustard seed and patchouli, *Pogostemon patchouli*. Its wood is strong, and suited for tool handles, tent pegs, etc. Moore alludes to it when he says—

'Some bring leaves of henna to imbue  
The fingers' ends of a bright roseate hue,  
So bright, that in the mirror's depth they seem  
Like tips of coral branches in the stream.'

This use of the leaves is as old as the Egyptian mummies.

LAYARD, Sir HENRY AUSTEN, author of Description of Khuzistan. He made the discovery of the ruins of Nineveh, and sent to the British Museum many sculptures and clay books. He was afterwards employed as Ambassador at Constantinople.

LAZ, a fine, bold race, born warriors, exercised to the use of weapons, more especially firearms, from an early age, and are thus unerring marksmen. They are not so handsome in feature as their Georgian neighbours, and are of darker complexion; but their physique is much finer, and they are far more industrious. They excel as fishermen, and the boldest and most skilful mariners of the Black Sea coast are of this race. In agriculture they are not very successful, but as mechanics their work is good, and they are more to be relied upon than the Georgians, who have greater skill. Before the 1878 war, large numbers of them were in the habit of crossing over to work in the Russian towns of Trans-Caucasia after they had sown their fields, invariably returning in time for the harvest.

LE. CHIN. A long measure, equal nearly to  $\frac{1}{3}$  of a mile.

LE. TIB. A low stone wall, put up in the grazing grounds of the N.W. Himalayas, to shelter from the wind. The word is supposed to give its aid to the formation of names and places, as Han-le.

#### LEAD.

Rassas, . . . . . ARAB.	Surb, . . . . . PERS.
Khai-pok, . . . . . BURM.	Olow, . . . . . POL.
Chai-ma-pok, . . . . . "	Chumbo, . . . . . PORT.
Heh-yuen, Heh-sih, CHIN.	Swinctz, . . . . . RUS.
Lood, Loot, . . . . . DUT.	Sisaka, . . . . . SANSK.
Plomb, . . . . . FR.	Plomo, . . . . . SP.
Bley, Blei, . . . . . GER.	Bly, . . . . . SW.
Shish, . . . . . HIND.	Eium, . . . . . TAM.
Piombo, . . . . . IT.	Sheshumu, . . . . . TEL.
Plumbum, . . . . . LAT.	Kurshun, . . . . . TURK.
Timah-itam, . . . . . MALAY.	

Lead, the saturn of the ancients, is one of the most anciently known of the metals. It is found chiefly as sulphuret or galena, but a little in a metallic state also, as an oxide, and combined with several acids. It is a soft and flexible metal, of a pale livid grey colour, easily malleable, but slightly tenacious, and not sonorous. It is of common and extensive use in the arts. Alloyed with tin in different proportions, it forms solder and pewter, and with antimony it constitutes type metal. Combined with oxygen, it forms massicot, a protoxide of a pale-yellow colour. Litharge, also a semi-crystalline protoxide, obtained by separating silver from lead ore, enters largely into the composition of flint glass. Minium or red lead, dutoxide, extensively used as a paint, and also in the manufacture of flint glass. The carbonate of lead, or white lead, is a dense white powder, commonly employed as a pigment. The chromate of lead, of a beautiful yellow colour, is also much used as a pigment; and the acetate, or sugar of lead, is employed for various purposes.

Galena is the richest ore of lead, and from which that metal is chiefly obtained. As met with in commerce, it is in heavy, shining, black or bluish lead-coloured cubical masses, having a great resemblance to the sulphuret of antimony.

The old lead mines of Kohel lie near the Red Sea, a day's journey N. by E. from Jabal Zubara,

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in about lat. 24° 40' N. Not far distant are the lead mines of Jabal Rassas, lit. mountain of lead. The mines are situated about 1½ miles from the W. shore of the Red Sea, and the ores,—galena and carbonate of lead, occur in an argillo-siliceous schist, associated with small quantities of sulphur and iron,—a poor carbonate.

Lead ore is also found in Oman and at Ras-ul-Had in Arabia, also in the mountains of Baluchistan, where the nomade Brahui pick it up from the surface soil. Lead mines exist at Kappar in the hills contiguous to Baghwan and Khozdar. Lead occurs at Raic, Chendak, Kerrage, Patal, Dhunpore, and Jak. At Dessouly, about 55 cos east of Srinuggur, is a lead mine of considerable value.

Lead is worked at Jamu, and large quantities of galena are imported from Kabul and Kandahar, under the name of Surma (antimony), from which natives of India do not distinguish it, and, being reserved for medicinal purposes, finds its way only to the druggists.

A mine near Sabathu, in the Simla district, worked by a mining company, yielded 40 tons of ore monthly, and gave 16 to 72 per cent. of lead.

There is a lead mine at Baljavar, a day's journey north of the Oxus, so rich in the ore that the people who work at it for two months, earn sufficient for a year's subsistence.

In a defile close to Bamian there are 10 or 12 lead mines.

There are also lead mines at Lara, Leedang, Pokso, and some other places; they are very productive, but the lead is reckoned inferior to that of Sirmur and Jounsar. It sells at two or two and a half pounds per rupee.

In the Panjab lead is found in the districts of Kangra.

Lead and copper ores occur in the Ceded Districts; galena lead ore at Coilguntla in the Dhone taluk, 30 miles S. of Kurnool; also at Sidhout and Badwail, and near Jungumrazpilly, in the Nullamallay Hills, 29 miles north-east of Cuddapah; the last-named substances occur in the sandstone formation.

In Dhone, galena in very large blocks was obtained; one piece measured about 18 inches in diameter, and weighed upwards of 3 cwt. This ore was tried at the mint, and at the Madras School of Arts for glazing pottery; it was found to succeed better when reduced to the form of minium, and then ground with felspar and an all'ali. Examination of the Kurnool ore proved it to contain upwards of 1 per cent. of silver, or 3/4 ounces in the ton, the quantity of lead and silver together being only 45 per cent., which was occasioned by there being a considerable quantity of gangue disseminated through the portion examined. A further specimen of this unwashed ore was analyzed by Dr. Scott in 1859, and when fused with carbonate of soda and nitrate of potash, produced about 60 per cent. of metallic lead. The resulting lead, on being cupelled, furnished a bead of silver weighing 1·18 grs., which is equivalent to 96·64 oz. in the ton of ore, or 165·76 oz. in the ton of metal. Malagah and Dorochet had found that when sulphide of silver is associated with the sulphides of other metals, it is always unequally distributed.

Mr. Blanford examined a promising lead vein at Chicholi, near Raipur.

Lead is found in several places in the Burmese

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territories, but is chiefly brought from the Shan States. It is used all over Burma for musket bullets, in refining silver, and as small change in the bazars. Its price varies from 5 to 8 tikahs the viss. Lead is found in abundance in the Shan States, and is extracted from galena. It is also imported from Yunnan.

Lead ore of the richest kind, and containing a large quantity of silver, is obtained in the province of Mergui.

In the valley of the Salwin there is a rich vein of argentiferous galena. A specimen that Dr. Morton sent to England for analysis contained lead, sulphur, silver, gold (traces), lime, magnesia, iron, silica, carbonic acid.

In a small hand-specimen of ore from Martaban, the amount of silver was found to vary in different portions of it, the percentage of lead being about 75. In the first trial the silver was found to amount to about 70 ounces to the ton of ore; but in the second to not less than 300 ounces in the ton, or a little less than 1 per cent.

Lead ore is found in Amherst, at Tounghoo, in Maingay Island, and in the Pahpooon district; the latter yielding 50 per cent. of lead and 31 ounces of silver to the ton.

The primary ranges in S.E. Asia and the Indian Archipelago are all more or less metalliferous.

Lead mines are worked in that part of the Malaya range which traverses the kingdom of Ava; and copper mines have been opened in the Annam or Cochinchinese range, the produce of which is equal in quality to South American copper, but inferior to that of Japan.

Iron is smelted from the native ores on the western side of the Annam range.

The tin of the Malay Peninsula, Banca, and Billiton, and the gold of the Peninsula, Borneo, and Celebes, are all collected from the detritus in which the projected metal has been deposited. Lead and antimony ores are found in the Cambodian range to the north of Kampot.

In China a mine of the zinkenite lead ore occurs 15 miles from Chefoo; the ore contains 38 per cent. of antimony.

Galena occurs in China, in Che-kiang, Foh-kien, and Sze-chuen.

Acetate of lead, Yuen-shwang, BURMESE, is made by the Chinese by mixing up an amalgam of 14 parts of lead and 1 part of mercury, and exposing sheets of it to the fumes of vinegar in covered jars for some time.

Black lead or plumbago is an iron ore found in Ceylon, in Travancore, also in the Northern Circars at Vizianagram. It is sold for antimony in the bazars.

Carbonate of lead, called also sub-carbonate of lead, white lead, or cerussa, is used as a white paint.

Chromate of lead, Valayati peori, is a precipitate produced by the addition of bichromate of potash to a solution of acetate of lead. It is the chrome yellow of artists' colourmen, and called peori from its resemblance to the Hardwari peori or Indian yellow.

Red lead.

Isrenj, . . . . .	ARAB.	Sada langgam, . .	MALAY.
H'sang, . . . . .	BURM.	Galanggam, . .	"
Yuen-tan, Tan-fen, CHIN.		Tamamerd, . .	"
Chu-fen, Hung-tan, . .		Segappu sinduram, .	TAM.
Ingur, Sandur, . . . .	HIND.	Verra sinduram, .	TEL.
Minium, . . . . .	LAT.	Gunga sanduram, .	TIB.

This is largely used in India and China for

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painting, glass-making, and decoration. It is manufactured in Kiang-si in China. In the Madras Presidency it is used both as a pigment and a drier by moochees. Hindus use it for religious purposes, smearing it on their idols, etc., putting it on their rupees at certain seasons for good luck; and in numerous places in the Peninsula it is to be seen smeared on stones to convert them into 'dev' or objects of worship.

Semivitrified oxide of lead.

Mih-to-sang, . . .	CHIN.	Murdar singh, . . .	HIND.
Litharge, . . .	ENG., FR.	Lithargyrum, . . .	LAT.
Blei-oxyd, . . .	GER.	Murdara-singy, . . .	TEL.

When lead continues to be exposed to a current of heated air, the surface of the metal becomes rapidly covered with a scaly powder of a sulphur-yellow colour. This is the protoxide of lead, and, being skimmed off, is known in commerce by the name of massicot. When the heat is continued to a bright red, some metallic lead is separated, the oxide is fused, though imperfectly, and on cooling becomes an aggregated mass, which readily separates into crystalline scales of a greyish-red colour. These form the litharge of commerce, which varies in colour, and is called gold litharge when of a red colour, owing to the presence of a little red lead, but silver litharge when lighter coloured. These are frequently obtained in the process of refining gold and silver by means of lead, and in separating the silver from argentiferous lead. The litharge of commerce is liable to contain a little iron, also copper, carbonate of lead, silica and other earths. Litharge is employed for making diacetate of lead, and by combining with oil to form the lead plaster. It is used as a drier in painting, but only seldom, the red lead being preferred by moochees; it is, however, suitable for rendering drying oil for varnishes.

White carbonate of lead.

Isidaj, . . .	ARAB.	Blei-weiss, . . .	GER.
Peh-fen, Fen-sih, . . .	CHIN.	Kohlen saures blei-oxyd, . . .	GER.
Kwang-fen, Fen-yuen, . . .	CHIN.	Safida, . . .	HIND., TEL.
Hu-fen, Kwan-fen, . . .	CHIN.	Tima-putih, . . .	MALAY.
Shwui-fen, Yuen-fen, . . .	CHIN.	Valle, . . .	TAM.
Carbonate de plomb, . . .	FR.		

This is a manufacture used as a white paint. When exposed it rapidly decomposes the oil with which it is mixed, or it changes from the presence of hydrate of lead or adulterating additions. Oxides of lead are avoided in all outside work in India.

Yellow oxide of lead is the Hwang-tan of the Chinese, and massicot of the English.—*Newbold; Powell; Turner's Embassy; M. E. J. R.; Ains.; Oldham in Yule's Embassy; Gerard's Koonawar; Cat. Exhib., 1862; Mason's Tenasserim; Smith's Mat. Med.; Rohde, MSS.; Birdwood, Bombay Products; Royle, Mat. Med.*

**LEAF INSECT.** One of those of Ceylon, the true leaf insect, is the *Phyllium siccifolium*. It eats leaves, and those of the jambo in particular. The *Phyllium psyche*, common in the East Indies, is called the walking leaf. It seems, indeed, to be a bunch of leaves endowed with life. A writer of the 17th century gravely related that 'these little animals change into a green and tender plant which is about two hands-breadth. The feet are fixed into the ground first; from those, when necessary, humidity is attracted, roots grow out, and strike into the ground; thus they change by degrees, and in a short time become a perfect

## LEAF ROT.

plant, while the upper part remains as before, living and moveable. After some time the animal is gradually converted into a plant.' The edges of the wings seem torn and ragged, and, moreover, stained with dirty brown, as if from incipient decay. Upon close inspection, the jagged margin and the stained spots that imitate decay, are observed to be as carefully executed as the ocelli that ornament the gayest butterfly. The leaf insect moults its skin three times, each time making a gradual advance towards its perfect form. The third time the full-grown wings and antennae are produced. After each moulting the body of the animal is soft and tender, and in a few minutes expands to a larger size. In the course of half an hour its body and wings acquire their proper firmness, and the insect is prepared to enter upon its appointed course of life. Looking at this curious insect, it is impossible not to feel what must be the goodness and superintending love of a Being who with such minute care protects and provides for a creature apparently so humble and so insignificant. The twig-like leaf insect is a species of *Phasma*. The Mantis religiosa, or the soothsayer, le precheur and le prie Dieu of the French, is a predacious insect-devourer, catching butterflies and other insects with its formidably armed fore legs, and then devouring its captives. Hooker, in his Himalayan Journal, mentions that the predacious mantis was erroneously supposed by the natives to feed on leaves.

From the *Phasma* type have been produced the narrow, green or yellow, wingless *Bacilli*; when clinging to a plant they stretch out rigidly their elongated limbs, so as to assume the appearance of a slender plant.

The flattened and rugged lobed, mossy-looking *Prisopi* and *Creonyli*, when the wings are folded, cannot be distinguished from a piece of lichen-covered bark.—*Churchman's Family Magazine*. See Insects; Mantis; *Phasma*; *Phyllium*.

### LEAF OF A TREE.

Warq, . . .	ARAB.	Yelu, . . .	MALEAL.
Pat, . . .	BENG.	Barg, . . .	PERS.
Yelayu, . . .	CAN.	Puttrum, . . .	SANSK.
Feuille, . . .	FR.	Hoja, . . .	SP.
Blatt, . . .	GER.	Ellai, . . .	TAM.
Pattah, . . .	HIND.	Aku, . . .	TEL.
Foglia, . . .	IT.	Yaprak, . . .	TURK.
Pan, . . .	MAHR.		

The first invented drinking cup or eating vessel seems to have been made from the leaf (pat) of particular trees, such as the palasa (*Butea frondosa*) and barr (*Ficus Indica*). The word pat seems to occur in the Roman patera and the Greek or Saxon pot. The leaves of the palm trees are used for writing on in all the south of India, in Ceylon, in Burma, and in Malayana and the Archipelago; and pattah, a leaf, means a lease.—*Tod's Rajasthan*, i. p. 333.

**LEAF ROT.** *Koleroga*, CAN. The name given to a diseased condition of the leaves of the coffee plant, caused by an epiphyte growing and developing upon the leaf, to which it is superficially attached. The most serious of the diseases under which the coffee plantations in Ceylon have so long been suffering is the red rust or leaf disease, *Hemileia vastatrix*. It is a true endophyte, developing in the tissues of the leaf, and expanding outwards, as is the case with the red rust of corn and grasses. Mr. Graham Anderson

## LEAF-VOWS.

says (Treatise, p. 2) the leaf disease is a fungoid disease originating in, or at least affecting the cellular tissue, and causing a fungoid efflorescence or eruption on the leaf. Whereas the leaf rot is a fungoid deposit from without, assisted by the impaired condition of the system of the plant. Under the microscope, leaf disease is found to consist of innumerable minute fungi, which are forced out of the pores of the leaf; whereas the tenacious fungoid web, which in 'rot' completely creeps over the lower surface of the leaves, is evidently a mildew deposit caused by atmospheric action, coupled with a passive submission of the leaf to the insidious attack, owing to the vital energy of the plant being impaired. The leaves of the coffee plants have been covered with spots of apparent dust, which, spreading from leaf to leaf, from branch to branch, and from tree to tree, has ravaged large areas of country, until the plantations, instead of presenting a bright deep green colour, have assumed a dark orange hue; the health of the trees has suffered, and the production of berries deteriorated both in quality and quantity. Picking off the diseased leaves, sponging with a solution of Condy's fluid, and an emulsion of kerosene oil. After many remedies, such as paraffin, dilute sulphuric acid, etc., had been used in vain, the experiment of dusting the leaves with finely-powdered sulphur was tried, with extraordinary success. The fumigation of the trees, by placing a large umbrella or tent-like structure over and round them, and burning sulphur within the closed space, has been almost equally efficacious, though naturally more cumbersome and difficult of application. Trees so treated are reported to have quickly assumed a healthy appearance, and if these effects are permanent there is every probability of the disease being stamped out. Whether the same remedy will at the same time kill the spider, the white grub, and other insect pests which have combined in their attacks on the coffee plantations, remains to be seen. See Coffee; Insects.

**LEAF-VOWS.** At Bangalore, when any female, barren or not, fulfils a vow to the Annunomia goodi, she covers herself with margosa leaves over her dress, but not over her naked person. There are other temples where a similar practice prevails, in Baitmangalam, Malwyal, Atikappa, Yelcharka, Sorab, and Manjarabad.

## LEATHER.

Leder, . . . . .	DAN.	Charm, . . . . .	PERS.
Leder, Leer, . . . . .	DUT., GER.	Coiro, . . . . .	PORT.
Cuir, . . . . .	FR.	Kosha, . . . . .	RUS.
Charmo, Chamra, . . . . .	HIND.	Cuero, . . . . .	SP.
Chuojo, . . . . .	IT.	Lader, . . . . .	SW.
Corium, . . . . .	LAT.	Tol, . . . . .	TAM.
Kulit, Balulang, . . . . .	MALAY.	Meshin, Sakhtiyar, . . . . .	TURK.

The skins of animals removed from the body are in their fresh state tough, flexible, and elastic, and seem, at first view, to be well adapted for clothing; but in drying they shrink, become horny, pervious to water, and, on exposure to moisture, putrid and offensive. But if the skin be separated from fleshy and fatty matters, and then be put into a solution of certain vegetables containing tannin, the skin separates the whole of the tannin from the liquid, and becomes hard, insoluble in water, almost impenetrable by it, and incapable of putrefaction. The subsequent operation of currying renders it pliable and more waterproof.

## LEATHER.

Similar but less decided changes are produced upon a skin by impregnating it with alum, and also with oil or grease. The object of these processes being to render soft and flexible that which would otherwise be hard and unyielding, the skin thus transformed was called by the Saxon races lith, lithe, or lither, that is, soft or yielding, whence the English term leather. The word tan, and the French tanner, are from the low Latin, Tanare. There is a large and constant demand for leather as an article of clothing. It enters into the construction of various engines and machines, supplies harness for horses, linings for carriages, and covers for books. Leather is a chemical combination of skin with the astringent vegetable principle called tannin or tannic acid. The Hindus have long been acquainted with, though it is doubtful whether they have ever made leather of very superior quality. Leather of very excellent quality used to be made at the British farm at Hunsur in Mysore, likewise in Calcutta, and native shields are not to be surpassed. Nevertheless the manufacture of leather generally is by no means so thriving as it might be, considering the great abundance of tanning materials at command in the East Indies. This is perhaps owing to the very low position of the artisans, Madiga, Chakili, or Chamar.

Goat skins, sheep skins, buffalo and bullock hides, are much used, and are generally procurable; but currying being the province of the shoemaker's wife, while manufacturing it for the market belongs to the husband, inferiority of Indian leather may be ascribed to want of skill on the part of the currier, and to the use of quicklime. There is no better tanning material than oak bark, but Indian divi divi, catechu, Cassia auriculata bark, gambier, etc., produce their effects more rapidly, and the leather so manufactured is said to be nearly as durable. The native tanner does not leave his hides to soak in the pits containing his bark infusion, but, having sewed up a quantity of bark in the skin (made into a kind of bag), he exposes it to a constant stream of water, which forces the astringent matter into the pores of the hide very rapidly; but to make the process still more rapid, the hide is taken out, wrung, and re-filled every four or five days. A hide can be ready in this way in about a month, but the leather is less strong, durable, and pliable than English leather. The currying process also is often entirely omitted, and when performed it is generally on a minute scale, and very inefficiently.

Great Britain annually imports hides and skins to the value of about five millions sterling, and leather and leather gloves of value five or six millions. The value of the imports into India and exports from India of leather and manufactures of leather have been as under:—

Imports.		Exports.	
1880-81, . . . . .	Rs. 13,75,829	1882-83, . . . . .	Rs. 19,58,873
1881-82, . . . . .	16,95,900		

### The value of the hides and skins—

Imports.		Exports.	
1880-81, . . . . .	Rs. 7,27,314	1880-81, . . . . .	Rs. 3,73,35,653
1881-82, . . . . .	6,94,866	1881-82, . . . . .	3,94,87,924
1882-83, . . . . .	7,23,342	1882-83, . . . . .	4,44,40,967

The Government possesses a large leather factory at Cawnpur, which turns out saddlery, etc., of excellent quality.

Russia leather, Balghar, occasionally comes to



Peshawur. A kind of leather having a metallic lustre, called Kimsana, is imported also from the north-west; also a beautiful leather, used in the manufacture of the bright blue-green shoes of Kashmir and Peshawur, which is called Kim-mookht. This is not made in the Panjab. Peshawur sword scabbards are often covered with a black leather, looking like morocco; it is probably an imitation. Russia leather is said to be made of horse's skin; it is thick but pliant, and of most grateful fragrance. Skins are very much valued for the preservation of merchandise, as insects will not attack them.—*Imp. Gaz.; Royle, Arts and Manufactures of India; Heyne's Tracts; Madras Exhibition Juries' Reports; Powell's Handbook.*

## LEATHER WORKERS.

Sanigar, . . . .	CAN.	Chakili, . . . .	TAM.
Chamar, Dhor, . .	HIND.	Madiga, . . . .	TEL.
Mhang, . . . .	MAHR.		

Leather workers throughout British India, Japan, and China are regarded as unclean races. In Berar the workers in leather assert that they consist of 12½ castes, amongst whom are the Dhor, who are tanners, make water-bottles, buckets, and water-sacks, the budla, pakhal, and mashak. The Bandela and Kullar Chamar are both tanners and shoemakers. The Mahratta Chamar is a shoemaker; the Pardesi Chamar, a cobbler; the Mang Chamar make sandals. The Muhammadan Chamar is a bookbinder. The Katai Chamar make shoes and sandals, and labour in the fields at seed and harvest times. They are identical in personal appearance with the Chuckler (Chakili) of the very south of India. The Chamar of Aurangabad worship Mariamma and Sitla. They marry when under age amongst themselves, proceeding on foot to the goddess Sitla, whose shrine they circumambulate five times. The expense is about 100 rupees. They burn their dead. The 1881 census gave 2,333,121 as the number of Chamar, Sakkili, Madiga, and Mhang in India.

## LEAVEN.

Khamir, AR., HIND., PERS.	Tsiu-miu, . . . .	CHIN.
Shin-kiuh, Kiuh, . CHIN.	Tsiu-kian, . . . .	"

Tsiu-kian of the Chinese is the residuum left after distilling spirits of wine. Tsiu-miu are cakes of barley meal, or mixed with bean meal, hung up by the Chinese till they become mouldy; and Shin-kiuh or sacred leaven is a coarsely-ground grain, mixed with the juice of Artemisia and other plants, and kept till it becomes mouldy. The leaven used in the south-east of Asia generally is fermented juice of the palms. Yeast is rarely obtainable.

LEBANON or Jabl Libnan, an extensive mountain system chiefly belonging to central Syria, but thrown off towards the south from the great chain of Mount Taurus and the lofty tableland of Anatolia, and, under various names and aspects, extending along and beyond the E. coast of the Mediterranean to the N. shore of the Red Sea. The Alma-Tagh or Amanus is a spur of the Southern Taurus. On the banks of the Nahr-ul-Kabir (Great River), the chain takes the name of Jabl-Nosairi or Ansari. The Anti-Libanus is a prolongation of the chain which skirts the valley of the Orontes on the east side. Under the name of Jabl-us-Sharkh, it runs parallel to the Lebanon along the east side of the valley of Balbec, with

a breadth in some parts of 20 miles. Lebanon is inhabited by a variety of tribes, who from time immemorial have found a refuge in its fastnesses.

The Ansari occupy a lower branch of the Libanus, and their clans are the Shamsi, who worship the sun, the Kalbi, and Mokladi. An nasr-ut-tair, meaning a soaring eagle, is a mystical term of the Ansariyeh, signifying the sun. The Ansariyeh celebrate with great solemnity the two festivals of the vernal and autumnal equinox.

The Maronites, founded in the 6th century by St. Maronius, in religious matters acknowledge the supremacy of Rome, though its clergy maintain the right of electing their own bishops or patriarchs, and of entering into the married state.

The Mutawali are found in the plain of the Boccah (between the Libanus and the Anti-Libanus), the sides of the Anti-Libanus, and the lower part of the Southern Libanus, extending to the N.E. of Sour or Tyre, but they form only an inconsiderable portion of the population of this part of Syria.

Druse.—From the neighbourhood of Beirut to the heights above Sidon, we come to the country of the Druse. They are idolators. One of their objects of worship is said to be the image of a calf. The Druse occupy the whole of the southern range of the Lebanon chain, the western slope of Anti-Lebanon, and Jabl-us-Sharkh, where they hold exclusive possession of 40 towns and villages, and with the Maronites share 200 more. 80 villages in other parts of Lebanon are also peopled by them. They owe their origin to a Persian, Muhammad-bin-Ismaïlud-Darazi, who settled in Egypt A.D. 1017, but was driven out of the country, and took refuge in the Wadi-ut-Taim, where he propagated his doctrine; but this was afterwards modified by Hamza, whom the Druse venerate as their real founder. The Druse are tolerant in religious matters, and some of them conform outwardly to the religious observances of those with whom they may be associated. They are a brave and honest race, practising the virtues of hospitality, but never forgetting an injury.

Politically and in its administration the Lebanon is as distinct from the rest of Syria as if it were a European province. The change was brought about by the Great Powers after the massacres of 1860, when they jointly framed a constitution and named a governor, who holds his post for ten years under their guarantee, and not subject to dismissal by the Porte. Before that date the Lebanon had continually been a source of anxiety, alike to the Imperial Government and to friendly interested powers, from the almost ceaseless conflicts between the various sects.—*Catafago.*

LEBIADÆ, a family of the Coleoptera, of rare occurrence in the east. *L. unicolor* is from the Himalaya; *Aploa* is found at Poona; *Orthogonius* is common to Africa and Asia, the gigantic species, however, predominate in the latter country. See Insects.

LEBIDIEROPSIS ORBICULARIS. *Mull.* A timber tree of Chanda.

LECANIUM COFFÆÆ, *Walker*, of the order Hemiptera, the coffee bug of Ceylon, for some years devastated some of the plantations of Ceylon. They are greedily devoured by the large red ant. *Formica sinaragdina*, *Fab.*, and an



attempt was made to eradicate the bug by the introduction of the ant, but their attacks on the coolies' bare skins prevented the full success of the experiment. *Lecanium coffeæ* establishes itself on the young shoots and buds, which it covers with a noisome incrustation of scales, enclosing its larvæ, from the pernicious influence of which the fruit shrivels and drops off. It is a Coccus, and a number of brownish wart-like bodies may be seen studding the young shoots and occasionally the margins on the under side of the leaves. Each of these warts is a transformed female, containing a large number of eggs (700), which are hatched within it. When the young ones come out of their nest, they may be observed running about on the plant, looking like woodlice; but shortly after being hatched the males seek the under side of the leaves, while the females prefer the young shoots as their place of abode. The larvæ of the males undergo transformation into pupæ beneath their own skins, and their wings are horizontal, and their possession of wings may possibly explain the comparatively rare presence of the male on the bushes. The female retains her powers of locomotion until nearly her full size, and it is about this time that her impregnation takes place. The pest does not produce great injury until it has been two or three years on an estate; but at length the scales on the plants become numerous, the clusters of berries assume a black, sooty look, and a great number of them fall off before they are mature. The young shoots have a disgusting look, from the number of yellow pustular bodies forming on them, the leaves get shrivelled, and on many trees not a single berry forms. The coffee bug first appeared in 1843 on the Lupallu Galla estate, and it or a closely allied species has been observed on the *Citrus acidæ*, *Psidium pomiferum*, *Myrtus Zeylanica*, *Rosa Indica*, *Careya arborea*, *Vitex negundo*, and other plants, and most abundantly on the coffee bushes in moist places. It reappears though eradicated, and is easily conveyed on clothes, and from one place to another. Dr. Gardner, whom Sir J. E. Tennent quotes, is of opinion that all remedies have failed, and that it must wear itself out as other blights do. The male of the brown or scaly bug, *Lecanium coffeæ*, is of a clear, light pinkish-brown colour, slightly hairy and very pretty. It is more delicate than the male *Pseudococcus*. The females when young are yellowish, marked with grey or light brown, and old individuals are light brown with a dark margin. It affects cold, damp, and close localities 3000 feet in height, and the propagation, as in the white bug, is continuous. The brown bug is much infected with parasites, amongst which the most common are eight minute Hymenoptera (wasps), with brilliant colours; but a mite, the *Acarus translucens*, and the larvæ of the *Chilocorus circumdatus*, a kind of lady-bird, also feed on the bug. In the larva state, the male and female brown bug are not distinguishable. The number of eggs produced by a female brown bug is about 700. Those of the white bug are not so numerous, but their propagation in Ceylon is continuous throughout the year, and this explains their great abundance compared with cold countries, where the produce is one generation of young annually. The brown bug, particularly the full-grown

female, is largely infested with parasites, which thus greatly help the planter. Indeed, it is a question whether coffee-planting could be carried on without their aid in the destruction of the bug. The black bug is *Lecanium nigrum*, but the female only is known. In colour it is from yellowish-grey to deep-brown, and almost black in age, and of a shield-like shape. It occurs alone, but also intermixed with the brown bug, but it is much less abundant; and therefore not demanding the planter's attention. Its occupation of a coffee or any other tree gives rise to the appearance of a glutinous saccharine substance, which has received the name of honey-dew. This is either a secretion of the bug or the extravasated sap which flows from the wounded tree, or probably a combination of both. A fungus, or two fungi, the *Syncladium Nietneri* and *Triposporium Gardneri*, seem to depend on this for vegetation, as the honey-dew and the fungus disappear with the bug.—Sir J. E. Tennent's *Ceylon*, i. p. 261, ii. p. 248; Hooker, *Him. Jour.*; O'Shaughnessy, p. 680; Rohde's *MSS.*; Royle's *Hindu Med.*; Wise's *Hindu Med.*; Eng. Cyc.; *Mad. Lit. Jour.* See Bug; Coffee.

LECANORA TARTARICA.

Shih jui, . . . CHIN. | Litmus, . . . ENG. See Dyes; Lichen.

LEDEBOURIA HYACINTHINA, *syn.* *Erythronium Indicum*, a native of Bundelkhand and Hyderabad. Martius and Ainslie describe the bulbs as a substitute for squill. From trials this article holds out but little prospect of its ever being usefully employed in medicine.—O'SA. 663.

LEEAE CRISPA. Linn. Ban-chalita, BENG. Grows wild among bushes near Calcutta. The flowers are not conspicuous, but the uncommonly elegant curled wings give to the whole plant a great degree of beauty.

*Leca hirta*.—Roxb.

Kaka-jangha, . . . BENG. | Velumassandhi chettu, TEL. Sura padi, . . . TEL. | Chiviki velama, . . .

Grows in Bengal and throughout the Peninsula of India.

*Leca macrophylla*, Roxb.

Tolu-mudriya, . . . BENG. | Sumudruka, . . . SANSK. Kya-bet-gyee, . . . BURM. | Dhol shumudra, . . .

This curious-looking herbaceous plant, with large leaves and small white flowers, grows in the south of India, and is used in medicine in ring-worm. It is sometimes cultivated for the astringent properties of its roots. The Burmans use it to stop the effusion of blood in wounds; in Hindustan it is said to be a remedy for the guinea-worm.

*Leca staphylea*, Wight.

Gilbertia nahugu, D.C. | S. Indica, Burmann. Kukur-jhiva, . . . BENG. | Ka-let, . . . BURM.

Grows throughout British India and Burma.—Roxb.; W. & J. Voigt.

LEECH, MAJOR R., an officer of the Bombay army, author of *A Description of Seistan*; *Account of the Hazara*; *Accounts of Panj Kora Valley*, of the Taemuni, of the Early Ghilzai, of the Khaibar Pass, of the Passes over the Hindu Kush and Koh-i-Daman; *On the Affairs at Kandahar in 1838*; *On the Trade between Shikarpur to Herat*; *Memorandum on the Chief Towns of Afghanistan*; *List of Tribes on the N.W. Frontier*; *Routes from Dehra Ghazi Khan to Kandahar*, and from

Kandahar to Kabul: author of Vocabularies of Seven Languages spoken on the West of the Indus, in Bom. Geo. Trans., 1836, 1838; Bom. Reprint, i. 8vo; Notes on a Tour through Baluchistan, in Bl. As. Trans. viii. p. 667; and Grammar of the Kashmir Language, *ibid.* xiii. p. 553.—*Dr. Buist's Cat.*

## LEECHES.

Aluk, Khirabin, .	ARAB.	Sanguisuga, .	IT. PORT.
Hm-yau, .	BURM.	Patchet, Lintah, .	MALAY.
Shwui-chih, .	CHIN.	Alintah, . . . .	"
Ma-hwang, .	"	Zelu, . . . .	PERS.
Blodigel, .	DAN., SW.	Jaluka, . . . .	SANSK.
Bloodzuiger, .	DUT.	Kudalla, . . . .	SINGH.
Sanguue, . . . .	FR.	Sanguijuela, . . .	SP.
Blutigel, . . . .	GER.	Attei, . . . .	TAM.
Bläa, . . . .	GR.	Jerika, Jalagali, .	TEL.
Jonk, . . . .	GUJ., HIND.		

The leech genera, *Bdella*, *Hæmadipsa*, *Sanguisuga*, belong to the family *Hirudinidae* of the class *Annelidæ*, and contain the true medicinal leeches, which are procurable in all the stagnant waters of India. *Sanguisuga Egyptiaca* is the leech of Proverbs xxx. 15. *S. medicinalis*, *Savigny*, the speckled leech, occurs also in China. Leeches are of both aquatic and terrestrial habits. *Hirudo tagalla*, also called *H. Ceylonica*, lives in the thickets and woods of the Philippine Islands, and also up to 11,000 feet above the sea in the Himalayas. *Hæmadipsa Ceylonica* occurs in Ceylon, *H. Boscii* in the Archipelago. *Hirudo sanguisorba* is the paddy-field leech of Ceylon, and *Hæmopsis paludum* is the cattle leech of that island. There are said to be leeches one foot long in the province of Shan-tung in China. The leech zone of Malabar is from 1000 to 5000 feet above the sea. In the wet season travelling in the forests is very unpleasant. There are no leeches, mosquitoes, or peepsas in Tibet, and maggots or flies are never seen there. There are no bees or wasps in Dingham or Tibet. The *Planaria* occurs near Madras. Leeches and their effects must have been known from the earliest times; they were early employed by the Hindus and Arabs, and six kinds of useful and six of venomous leeches are mentioned by Susruta and Avicenna.

Dr. Carter, in a memorandum on the Leeches of Western India, mentions as the difference between the Matheran and common leech, that the common leech is about one inch in length, of an olive-green colour, has seven lines down its back, but no black spots; twelve eyes, arranged quadrilaterally, an uneven lip, with its centre notched, and is aquatic. The Matheran leech is about three-quarters of an inch long, of a light reddish-brown colour; has a black line down its back, and is covered over with black spots; ten eyes arranged in a semicircle, a smooth lip, with centre projecting, and is terrestrial. He has remarked that a species of Matheran leech appears to be common throughout the jungles in the western part of India, as well as in the islands of Ceylon and Madagascar, and is so abundant, active, and voracious, that it becomes a considerable obstacle to those who have to pass through localities infested by them, not only extracting a large quantity of blood, but often producing irritable and festering ulcers.

The numbers of these annelids in moist warm parts of the world are immense. Dr. Hooker mentions that, when travelling in Sikkiu, between Singhtam and Chakung, wading through deep

mud or climbing over rocks, leeches swarmed in incredible numbers in the streams and damp grass, and in the bushes. They got into his hair, hung on his eyelids, and crawled up his legs and down his back. He repeatedly took upwards of 100 from his legs, where the small ones used to collect in clusters on the instep, and the sores they produced were not healed for five months. He thinks snuff or tobacco applied to the feet the best means of preventing their attacks. He thinks that the extraordinary abundance of these annelids in Sikkiu may cause the death of many animals. Some marked murrains have followed very wet seasons, when the leeches appear in incredible numbers; and the disease in the cattle, described to him by the Lepcha as in the stomach, in no way differs from what leeches would produce. It is a well-known fact that these creatures have lived for days in the fauces, nares, and stomachs of the human subject, causing dreadful sufferings and death. He has seen the cattle feeding in places where the leeches so abounded that 50 or 60 were frequently together on his ankles; and ponies are almost maddened by their biting the fetlocks. It is said that cattle are frequently affected by their adhering to their throats when drinking. Mr. Rohde recommended salt to the ryots as a remedy, and thinks an addition of salt to the bran mash usually given, an effectual remedy. In the dry climate of the W. Dekhan a caste of Hindus rear leeches for hospital use. The full-grown leech of Madras and Bengal will draw six drachms, but those employed in Bombay scarcely a drachm.

The leeches used in the Calcutta hospitals are caught in tanks and jhils in the direction of Baraset, by persons who allow them to fasten on the naked skin. In the Upper Provinces a superior kind of leech is used, called the Shakuabadi jonk, caught in the tanks about Shakuabadi in the Agra district. The Panjab leeches are the next best, and are procured in abundance about Patiala in the Sirhind district. The Shakuabadi leech will generally bear three applications, and it is the only description of leech that will do so. The animal is of a light olive-green colour, and marked with two bright yellow stripes on the sides. The common wild leech of the Upper Provinces is called Dabri; but for hospital purposes it is very inferior to those mentioned. In Europe, leeches are kept in pans with a little soft water, the vessels being covered with canvas to admit the air. In India they are placed in common earthen vessels with moist clay. In Southern India they are found in almost all pools which are not dry in summer, and in which the water is good, and is not impregnated with salts.

LEEDES, Newberry, Storey, and Fitch, four adventurous merchants, who, twenty years after the E.I. Company obtained its first royal charter, were commissioned by the Turkey Company to visit India and ascertain what openings for British enterprise existed there. They traversed Syria, descended the Tigris to Bussora, and thence took shipping to Ormuz and Hindustan. One entered the service of the emperor Akbar, another died in the Panjab, a third became a monk at Goa, and the fourth, Ralph Fitch, after wandering to Siam and Malacca, halted at Ceylon and Colombo on the 5th March 1589, and was probably the first

Englishman who ever beheld the island.—*Sir J. E. Tennent's Ceylon*. See Fitch.

**LEEKs**, the *Allium porrum* of Linnæus. The native inhabitants of Tenasserim are as much attached to leeks as the Israelites were to the leeks and onions of Egypt, and they abound in their gardens. The seed may be sown at the commencement of the rains, or after, in beds, broadcast. When about six inches high, they require transplanting into large beds or rows, at least one foot apart; they go to seed in the course of six months, and grow very well in all parts of the Dekhan. Menu, however, says garlic, onions, leeks, and mushrooms, no twice-born man must eat, and all vegetables raised in dung.—*Mason; Riddell; Menu*, ch. v. par. 5.

**LEEZAN**, a village of scattered houses on the side of a hill which slopes down to the river Zab. A mountain stream empties itself into the river at the foot of the village, which it separates from the church. During the massacre of the Nestorians by the Kurds, the inhabitants of Leezan took refuge upon a platform on the rock above the church, where they defied all the attempts of Beda Khan Bey to dislodge them. But, being at last starved out, they capitulated, on the understanding that they were to surrender their arms and property, and their lives to be spared. The Kurds, on being admitted to the platform, and having taken the arms, commenced an indiscriminate slaughter. Few persons throughout the entire valley escaped this terrible massacre.

#### LEFT-HAND CASTE.

Edagai, Eddayai, . . . KARN.	Idangai, Idam, . . . TAM.
Edagai kula, . . . "	Idakai, . . . "

The Vaishnava Hindus in the south of India speak of themselves as of the right or left hand. The Karnatic enumeration of the left-hand castes furnishes nine, viz. :—

- |                              |   |
|------------------------------|---|
| 1. Panchala or artisans.     | 3. Devangada, weavers.                        |
| a. Kammaranu, blacksmith.    | 4. Ganigar, oil-makers.                       |
| b. Badage, carpenter.        | 5. Gollur, money-carriers.                    |
| c. Kannagar, brazier.        | 6. 7. Paliwan and Palawan, cultivators.       |
| d. Kailurtiga, stone-cutter. | 8. Beda, hunters, fowlers.                    |
| e. Akasale, goldsmith.       | 9. Madiga, tanners, curriers, and shoemakers. |
| Beri-sethi, traders.         |   |

Much animosity and many quarrels occurred between the right and left hand sects, the cause of which, or the points of difference, the disputants themselves are generally unable to state. Professor H. H. Wilson, in his *Hindu Sects*, implies that there exists in N. India a sectarian Hindu division into right and left hand sects, and that the left-hand sect are worshippers of the sakti or female powers of the Hindu deities. He says that when the worship of any goddess is performed in a public manner, and agreeably to the Vedic or Puranic ritual, it does not comprehend the impure practices which are attributed to a different division of the adorers of Sakti, and which are particularly prescribed to the followers of that system. In this form it is termed the Dakshina or right-hand form of worship, to distinguish it from the Vami or Vamachari, the left-hand worshippers, or those who adopt a ritual contrary to that which is usual, and to what, indeed, they are publicly avow. They worship, he says, Devi, Lakshmi, Saraswati, the Matri, the Nayika, the Yogini; and even the fiend-like Dakini and Sakini are admitted to a share of homage. Siva with

the two hands is an object of veneration, especially in the form of Blairava, with which modification of the deity it is the object of the worshipper to identify himself. The worship of the Vamachari is derived from a portion of the Tantras. It resolves itself into various subjects, apparently into different sects, of which that of the Kaula or Kulina is declared to be pre-eminent. The object of the worship is, by the reverence of Devi or Sakti, who is one with Siva, to obtain supernatural powers in this life, and to be identified after death with Siva and Sakti. All the forms of worship require the use of some or all of the five Mukara,—flesh, fish, wine, women, and mystical gesticulations are the five-fold Mukara which takes away all sin. But such a sect of Sakti worshippers are wholly unknown in the south of the Peninsula of India, in which the enmity between the right and left hand castes is bitter, and which in Madras was only restrained by the energy of Mr. Edward Elliot, the chief magistrate, between 1820 and 1860.—*Wilson's Hindu Sects*.

**LEGASPI**, in 1564, in the reign of Philip II. of Spain, with five ships and 400 seamen, went from Spain as governor of the Philippines, and ultimately fixed himself on Zebu, which for some time was the central seat of Spanish power.

**LEGGADA**, a genus of mammals of the family Muridæ.

Leggada Jerdoni, *Blyth*, lives at 12,000 feet in the Himalaya.

Leggada lepida, *Jerdon*.

Leggada booduga, <i>Gray</i> .	Mus lepida, <i>Elliot</i> .
Chitta burkani, . . . TEL.	Chitta ganda, . . . TEL.
Chitta yelka, . . . "	

A pretty little mouse which lives in pairs in the red soil of S. India. It preys on by the jay or Indian rollers, and is used as a bait to catch that bird, with bird-lime.

Leggada platythrix, *Jerd.*

Kalilli, . . . . . CAN.	Kal yelu, Gijeli gadu, TEL.
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The brown mouse of S. India, lives in burrows of moderate depth. The burrow leads to a chamber containing a number of small pebbles or sticks, on which the mouse sits, the thick, close hair of its belly protecting it against the cold and roughness of the stones. It is monogamous, nocturnal, and a vegetable eater.

Leggada spinulosa, *Blyth*, occurs throughout India.—*Jerdon*.

**LEGISLATIVE COUNCILs**, for making laws for British India, sit at each of the presidency towns. On the 16th January 1862, the Governor-General in Council, under the authority vested in him by the Act 24 and 25 Vict. cap. 67, sec. 16, appointed Saturday the 18th of January 1862, and the Council Chamber in the Government House at Calcutta, for the first meeting of the Council of the Governor-General, for the purpose of making laws and regulations under the provisions of the Act. On the 17th January 1862, there was issued the proclamation that the provisions of the Act touching the making of laws and regulations for the peace and good government of the presidencies of Fort St. George and Bombay were extended to the Bengal division of the presidency of Fort William, from the 18th of January 1862.

**LEGUMINOSÆ** is a name of the Fabacæ or bean tribe, q.v. Leguminous and cruciferous

plants occupy the largest part of the Chinese kitchen garden; many sorts of peas and beans are cultivated, and the pods and seeds of two species of dolichos are eaten, and the beans of another species made into soy by boiling and powdering the kernels and then fermenting them with yeast, and mixing other ingredients, according to the taste of the maker or purchaser. Peas and beans form important objects of culture, and the condiment called soy (a word derived from the Japanese Soya) is prepared chiefly from a species of dolichos. One of the commonest modes of making this condiment is to skin the beans and grind them to flour, which is mixed with water and powdered gypsum or turmeric. The common Chinese eat few meals without the addition of one form or other of the bean-curd or bean-jelly. The soy was at one time largely used as a condiment in the several countries of Europe, but has been displaced for others. See Fabacca.

LEH, a chief town in Ladakh, is situated about three miles from the northern bank of the Indus, at an elevation of 11,538 feet above sea-level. Lat.  $34^{\circ} 10' N.$ , long.  $77^{\circ} 40' E.$ ; estimated population, 4000. Leh stands in a small plain, between the river and a chain of mountains; a wall with conical and square towers surrounds the town, and runs up to the crest of the range. It is the entrepôt for the trade between the Panjab and Chinese Tartary, being the principal mart for the shawl-wool imported from the latter country. In summer, caravans from distant regions meet at Leh. It is the rendezvous for merchants travelling to and from Yarkand; and the variety of tribes then to be found in it is particularly great. The level of the Indus at Leh is 10,723 feet. The town occupies the slope, and surrounds the base of a low spur, on the left or east side of the valley, while the centre and right side are occupied by extensive tracts of cultivation, the fields rising in terraces one above another, and watered by little rills drawn from a stream which descends in the centre of the valley. Along the road by which the town is approached, there is a mani, extending for more than half a mile. It consists of two parallel walls, 12 or 15 feet apart, and nearly 6 feet high, the intervals between which are filled up with stones and rubbish, and the whole covered with a sloping roof, which rises at a gentle angle to the central ridge, midway between the two walls.

A considerable number of Kashmirians are domesticated at Leh, and a mixed race has originated from them and the women of the country, termed Argand. The Kashmiri and their descendants are engaged in commerce, and the lower orders are butchers, cooks, and petty retailers. There are also some Turani merchants; and in the lands of Chushut, a colony of Balti Muhammadans is established, addicted to intoxicants. The Kashmirians here, as well as everywhere else, are notorious for every kind of profligacy; and where they abound the people of the country are tainted by similar vices. The women of Ladakh, in consequence of their great proportionate number, find it difficult to obtain subsistence, and besides domestic occupations and wool-picking, in which they are very expert, they are the principal labourers in the fields. They are a very lively, good-humoured race, and scolding and railing are almost unknown amongst them.—*Magnetic Survey of India*; *Rob. Schl.*; *Mrs. Her-*

*vey's Tartary*; *Thomson's Tr.*; *Imp. Gaz.*; *Latham*; *Cunningham*; *Moorfoot's Tr.* p. 321.

LE'HPET. BURM. Pickled tea.

LEIP-BYA, BURM., literally a butterfly, is a term applied to the soul. It is the psyche of the Greeks, the life, the perceptive principle. The Burmans regard the Leip-bya in man as that principle of his nature which perceives, but not that of which moral actions are predicated. They believe that the Leip-bya may be temporarily separated from the body, as when startled the body becomes unconscious. In deep sleep it leaves the body and roams far and wide. A sleeping wife dreams of her absent husband; their two butterfly souls have met.

LEITNER, GOTTLIEB WILLIAM, M.A., Ph.D., LL.D., born at Pesth, October 14, 1840. He was First-class Interpreter to the British commissariat department during the war with Russia in 1855; was Lecturer at King's College, London, in 1859, in Arabic, Turkish, and Modern Greek; in 1861 was Professor of Arabic with Muhammadan Law, and founded the oriental section. He was appointed to the Panjab University College in 1864; he founded the association styled the Anjuman-i-Panjab, for social, political, and educational reforms; and he originated journals in English, Arabic, Urdu, etc. At the Imperial Assemblage at Delhi on the 1st January 1877, the Viceroy, Lord Lytton, referred to his 'successful services in the cause of education as an honour to India and to all of us.'

His published writings comprise works on the Theory and Practice of Education; Philosophical Grammar of Arabic; Sinin-ul-Islam; The Races of Turkey; Vocabulary and Grammar of the Dardu Languages, with Dialogues; Results of a Tour in Dardistan, Kashmir, Little Tibet, Ladakh, Zaskar; History of Dardistan, Songs, Legends, etc.; Græco-Buddhist Discoveries; on a National University for the Panjab; and Adventures of a Sish-Posh Kafir.—*Panjab Gazette*, *Men of the Time*.

LEIAH. MALAY. A small brass canister swivel gun, carrying  $\frac{1}{2}$  lb. shot, manufactured by the Achinese at Palumbang.—*Low's Sarawak*, p. 220.

LEMA, a pass in the Western Himalaya. A tract in which the bottoms of the valleys are from 15,000 to 15,500 feet, and the mountain summits from 16,000 to 17,000 feet above the level of the sea.—*Thomson's Trs.* p. 151.

LEMNACEÆ. *Schleden*. The duck-weed tribe of plants, of which *L. cruciata*, *L. obcordata*, *L. orbiculata* occur in India. *Lemna gibba*, *Tatarinow*. Shwui-p'ing, CHIN. The duck-weed of China, used medicinally, is deemed cooling, diuretic, antiscorbutic, astringent, and alterative. It is used in skin affections and to wash sore eyes, carbuncles, syphilitic sores. The dried plant is burnt to destroy mosquitoes. *Lemna minor*, the common duck-weed, grows in the Sikkim Himalaya.—*Smith, Mat. Med. Chin.*; *Hooker*, i. p. 306.

#### LEMON.

*Citrus limonum*, *Risso and Poit.*; *C. medica*, *Roxb.*

Lemu, AR., HIND., PEHS.	Limoni, . . . . . IT.
Korna-rebu, . . . . . BENG.	Limbo, . . . . . PERH.
Ning mung, . . . . . CHIN.	Limoos, . . . . . PORT.
Limoenen, . . . . . DUT.	Limonu, . . . . . RUS.
Limons, . . . . . FR.	Limones, . . . . . SP.
Limonen, . . . . . GER.	

This is the fruit of a largely-cultivated tree, which grows wild in the Garo Hills and at the

## LEMON GRASS.

foot of the Himalaya. Its fragrant white flowers are tinged with red. Its rind and juice are used medicinally and dietetically.—*Roxb.*

Lemonade, a refreshing drink made with water and the expressed juice of the acid lime.

Lemon juice.

Ning-mung-chih, . . .	CHIN.	Limbu-ka-ras, . . .	HIND.
Jus de limon, . . .	FR.	Agro o sugo de limone, It.	
Zitronen saft, . . .	GER.	Jugo de limon, . . .	SP.

The expressed juice of limes or lemons. It is an approved specific in the prevention and cure of scurvy; a powerful and agreeable antiseptic, as well as an ingredient in many pleasant refrigerant drinks.—*Faulkner.*

Lemon peel.

Lames d'ecorce de citron, . . .	FR.	Limbu-ka-chal, . . .	HIND.
Zitron enshalen, . . .	GER.	Limbu-ka-chila, . . .	"
Limonschellen, . . .	"	Scorze de limone, . . .	It.
		Courtezes de citra, . . .	SP.

The rind of the lemon is a bitter aromatic, and is frequently employed in stomachic tinctures, and for making preserves and liqueurs; it also yields an essential oil, which is much used in perfumery.—*M'Culloch.*

LEMON GRASS, Camel's hay; Sweet rush.

Ash'kur, . . . . .	ARAB.	Malatrinnakam, . . .	SANSK.
Gundho-bena, BENG., GUJ.		Kamachi-pillu, . . .	TAM.
Gund bel, Olacha, . . .	HIND.	Wassina-pillu, . . .	"
Siri, . . . . .	JAV.	Cavatam-pillu, . . .	"
Gowr-gah, . . . . .	!PERS.	Kamachi kasuvu, . . .	TEL.

The English name is given to *Andropogon citratus*, *A. schœnanthus*, and other allied species, sweet-smelling, bitterish, aromatic grasses, having long, striated, scabrous leaves. They furnish by distillation the fragrant essential oils called lemon-grass oil and citronelle oil. The grasses are frequently substituted for tea, and the white succulent centre of the leaf-bearing culms is often put into curries to give them an agreeable flavour. The plants are cultivated in gardens, but grow wild, and large tracts of waste land in India and Ceylon are covered with them. They flourish in any good soil, are propagated by slips from the root, and only require watering. *A. schœnanthus* is cultivated all over the Tenasserim provinces, and a decoction made from the leaves is deemed of much efficacy in colic and similar complaints.

Lemon-grass oil.

Camachie pillu tyllum, TAM.	Camachi kasavu yennai, TEL.
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This oil is obtained by distillation from the *Andropogon schœnanthus* grass. It is much used as a rubefacient for rheumatic affections, as well as in perfumery, for which purposes it is said to be largely exported from Travancore and Ceylon. When newly made it is of a light straw colour, but age changes it to a deep red. Another oil, also called lemon-grass oil, or citronelle, is the produce of *Andropogon citratus*, and is made in Travancore and Ceylon. In Madura are three grasses, named Poathapil, Seegompil, and Comatchipil. To make the oil, the grass is cut in pieces a span long (the little roots excepted), and the pieces are put into earthen pans. Their subsequent exposure to the warmth of fire extracts the oil.—*Riddell; Mason.*

LEMURIA. Naturalists suppose that a continent formerly extended from Madagascar to Ceylon, India, and the Malay Islands. Others suppose only the former existence of several large islands, all the areas around which have subsided. In 1874 (R. G. Soc.), Mr. H. F. Blanford, from

## LENCHA.

the similarity of fossil plants and reptiles, formed the opinion that India and S. Africa had been connected by a continent, and remained so connected, with some short intervals, from the Permian to the end of the Miocene period; and Mr. Woodward expressed his satisfaction with this further evidence, derived from the fossil flora of the Mesozoic series of India, in corroboration of the view taken as to the former existence of a now submerged continent.—*Forbes; A. R. Wallace*, p. 398.

LEMURIDÆ, a family of mammals, the lemurs, mostly of Madagascar, one genus of Africa and two of three in India and Malaya. The lemurs constitute a distinct group of quadrumanous animals. They live almost entirely in trees, and are most active at night. The fur of the lemurs is soft, dense, and woolly. Their nostrils, unlike those of either group of monkeys, have a curve<sup>d</sup> opening, and the tail is never prehensile. The extremities of the lemurs differ remarkably from those of the monkeys, in having a long, sharp, curved claw on the first finger of the hinder pair, and generally in the broad, flat character of the nails of the other fingers. The form of the face is somewhat fox-like in the prolongation of the muzzle, and affords a physiological character which will be readily recognised.

*Nycticebus tardigradus*, *Jerdon.*

<i>Stenops Javanicus</i> , <i>Auctor.</i>	<i>N. Bengalensis</i> , <i>Geoff.</i>
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<i>Lajja banar</i> , . . . . .	BENG.	Slow-paced lemur, ENG.
<i>Lajjawoti banar</i> , . . . . .	"	Sharminah billi, HIND.

Found in Bergal, Rangpur, and Dacca.

*N. Javanicus*, *Blyth*, of Java.

*Loris gracilis*, *Jerd.*, *Lemur Ceylonicus*, *Fischer.*

The slender lemur, ENG.	Tevangar, . . . . .	TAM.
Sloth of Madras, . . . . .	Dewantai pilli, . . . . .	TEL.

Found in Ceylon and Southern India.

Tarsium, a genus of Java.

*Galeopithecus volans*, *Shaw.*

Lemur volans, <i>Linn.</i>	Cato-simius volans,
Vespertilio admirabilis,	<i>Camelli.</i>
<i>Bont.</i>	Colugo, <i>Griff.</i>
Flying macaco, . . . . .	Flying cat, . . . . .
Flying lemur, . . . . .	Gendoo, . . . . .
Flying fox, . . . . .	Kubung, . . . . .

This is the only species of the genus. It inhabits India, Burma, Penang, the Malay Peninsula, Siam, Sumatra, Java, and Borneo.

*G. marmoratus*, *Philippensis*, *Ternatensis*, *rufus*, *undatus*, and *Temminckii* are considered by Shaw and others to be varieties. It is nocturnal, lives on young fruits and leaves, and does very great injury to gardens and plantations. As evening approaches they quit their shady retreat, and are to be seen in considerable numbers making oblique leaps from one tree to another. The membrane or expansile skin by which it is enabled to leap, like the flying squirrel, is continued on each side from the neck to the fore feet, thence to the hind feet, again to the tip of the tail, and to the roots of the claws.—*Horsfield's Mammalia; Jerdon.*

LENCHA. TRIB. Common salt. Three sorts of salt are known in the commerce of the Himalaya and Tibet,—Sercha, white and best; Chama, reddish and good; Pencha, yellowish and bad, contains soda or magnesia and earthy matter. All the salt consumed in Eastern Tibet is the produce of lakes or mines situated to the north of the Yaru river, or comes from Lache, a district lying between Digarchi and Ladakh, which is traversed

by the Yaru. But there are people who assert that it is also dug out of the ground. The salt-producing districts are rugged and inaccessible. Men and sheep only can reach the deposits, and the elevation prevents their being worked, except for the warmer half of the year, April to November. Thousands of sheep are employed in carrying the salt from the deposits to places accessible to yaks. These latter animals carry it all over Tibet in loads up to 160 lbs. Sheep in open places will carry 20 to 24 lbs.

LEN-DEN, also Lewa Dewi. HIND. Buying and selling, trading, traffic.

LENE. MAHR. The cave temples of Ellora and Ajunta, from Lena, a picture; also called Yerola.

LENGA. HIND. A thick plaited skirt of a woman's dress.

LENT is a periodical abstaining rite in the religions of Christians, Muhammadans, and Burmese. With the first of these, the abstinence is only from certain diet articles, for a period of forty days. Muhammadans, for a lunar month, called Ramadan or Ramzan, between sunrise and sundown, fast and are continent, and Burmese have a lenten period of nearly three months' duration. See Monastery; Myenmo.

#### LENTIL.

Buro-muoor, . . .	BENG.	Linsen, . . .	GER.
P'ien-tau, . . .	CHIN.	Masur, Masur dhal, . . .	HIND.
Lentil, Tare, . . .	ENG.	Dhal, dhol, . . .	"
Lentilles, . . .	FR.	Linti, . . .	It.

The lentils of Genesis xxv. 34 are from the *Ervum lens* of botanists, a leguminous plant, one of the oldest food plants of which there is any record. Ever since the time of Esau they have been eaten in the east. In Egypt and Syria they are parched in a frying-pan and sold in the shops, and considered by the natives as the best food for those who are on long journeys. Its composition in 100 parts has been found to be in samples from

	Calcutta bazar.		Bombay bazar.	
Moisture, . . .	12.70	11.40	10.72	12.50
Nitrogenous matter, . . .	24.57	26.18	25.20	24.65
Starchy matter, . . .	59.43	59.43	59.96	59.34
Fatty or oily matter, . . .	1.01	1.00	1.92	1.14
Mineral constituents (ash), . . .	2.29	1.99	2.20	2.37

Lentils, like all the other leguminous fruits, contain a large quantity of nitrogenized matters. Finhoff found that 3840 parts of lentils contained 1260 parts of starch and 1433 parts of a matter analogous to animal matter. Dr. Playfair found that 100 parts of lentils contained 33 parts of albumen or gluten, and 48 parts of starch, etc.; whilst the same quantity of peas contained 29 parts of albumen, and of beans 31 parts. Lentils constitute one of the most highly nutritious foods in nature. There are three varieties known in France and Germany,—the small brown, which is the lightest flavoured and the best for soups; the yellowish, which is a little larger and the next best; and the lentil of Provence, which is almost as large as a pea, with luxuriant straw, and might be cultivated as food for cattle. In its cultivation the lentil requires a dry, warm soil; it should be sown later than the pea, at the rate of a bushel or a bushel and a half to the acre. It ripens earlier than the pea, and requires the same treatment and harvesting. The produce of the lentil in grain is about a fourth less than that of the tare, and the straw is not more than a third as

much. The straw is, however, considered very nourishing, and is used for feeding calves and lambs. The *Ervum lens* was largely advertised in London about the year 1840, under the term *Ervulenta*, afterwards as *Revalenta*. On analysis, Warton's *Ervulenta* was found to consist of a mixture of the French or German lentil, ground and reduced to powder, including portions of the shells or husk, and of a substance very closely resembling in its microscopic characters, maize or Indian corn meal. The French lentil, either whole or ground, is of a yellowish colour, and has the taste of peas. It has been stated that the farina of *Durra*, etc., has been discovered in either *Ervulenta* or *Revalenta*. *Durra* is the *Sorghum vulgare* of some other writers. Its meal resembles that of Indian corn. The two following are receipts for lentil flour:—

Red Arabian lentil	2 lbs.	Salt, . . . . . 3 oz.
flour, . . . . .		
Barley flour, . . .	1 lb.	Mix into a uniform powder.

or

Pea flour, . . . . .	2 lbs.	Salt, . . . . . 3 oz.
Indian corn flour, . .	1 lb.	Mix as before.

—*Eng. Cyc.*; *Powell*, i. p. 340; *Roxb.*; *Voigt*; *Ainslie*; *Hassal*.

LEO, the lion, the *Felis leo* of Linnaeus, the Asiatic lion, occurs in India. It was called by Smea the *Felis Gujerattensis*, and the people call it the Sher, the Babbar-sheer, the Untia-bag or camel-coloured tiger, also Singha and Shingal. Its length is from 8½ to 9½ feet, and its height 3½ feet. The Asiatic and African lion is identical, and is found in the N.W. of India from Gujerat and Cutch to Hurriana, Gwalior, and Saugor.

LEO AFRICANUS, a Moor of Granada. He was named after Leo, having abjured the Muhammadan religion during the pontificate. He wrote a description of Africa in Arabic and Latin, and died in 1556.

LEONOTIS LEONURUS, the scarlet dandelion, a beautiful small scarlet flower, native of the Cape, and now common in all Indian gardens; blossoms throughout the year.—*Riddell*.

LEONTODON TARAXACUM, the dandelion; found in the Sutlej valley between Rampur and Sungnam at an elevation of 6000 to 10,000 feet.—*Cleghorn's Panjab Report*, p. 68.

#### LEONURUS SINENSIS.

Ch'un-gwei, . . . CHIN. | Yih-mu-ts'au, . . CHIN.

It grows all over China, especially in Hankow. It is dried, and used medicinally, as a tonic, alterative, vulnerary, and general remedy in puerperal and menstrual ailments. *Leonurus tataricus*, the Tartarian mother-wort, is a shrubby plant, grown from seed, and cultivated in some gardens.—*Riddell*; *Smith*, *Chin. Mat. Med.*

#### LEOPARD.

Pau, Ching, . . . CHIN. | Shi-tze sim, . . TUNGUS.

Several distinct species of leopard are known.

*Felis leopardus*, *Schreb.*, the leopard or cheeta of India. *F. pardus*, the pard or panther or gorbacha of the De'han.

*F. diardi*, *Desm.*, clouded leopard of India and Malaya.

*F. jubata*, maned leopard or hunting leopard of India.

*F. melas*, *Peron*, black cheeta of India and Malaya.

*F. pardochrous*, *Hodge*, of Nepal and Tibet.

*F. Horsfieldii*, *Gray*, of Darjiling.

*F. Javanensis*, *Desm.*, of Sumatra, Borneo, Java.

*F. Sumatranus*, *Horsf.*, of Sumatra.

Latterly, naturalists have regarded the *F.*



leopardus and *F. pardus* as varieties of the same animal; and Horsfield and Jerdon say the black leopard, *F. melas*, *Peron et Lesueur*, is now uniformly admitted to be a black variety of *F. pardus*. Most Indian sportsmen, however, regard them as distinct, though black and yellow cubs are said to have been seen following a female yellow leopard, and the black leopard is of a more vicious temper.

**Panther.**—There is undoubtedly in British India a large and a small leopard, the larger variety being commonly called the panther.

<i>F. pardus</i> , <i>Hodgs.</i>	<i>F. leopardus</i> , <i>Temm.</i>
Tendwa of . . . BOWRI.	Adnara, . . . HIND.
Honiga, . . . CAN.	Asnea, . . . MAHR.
Barkal, . . . GONDI.	Leopard of . . . SYKES.
Bay-hira of . . . HIMALAYA.	Chinna puli, . . . TEL.
Tahir-hay, . . . "	Sik, . . . TIB.
Chita, Chita bag, . . . HIND.	

It is found throughout India, in the more open country, near low hills and ravines. It is from 4 to 5 feet long, tail  $2\frac{1}{2}$  to  $3\frac{1}{2}$ , total about  $6\frac{1}{2}$  to  $8\frac{1}{2}$  feet. They destroy deer, occasionally kill and carry off cattle and ponies, not unfrequently carry off children, also old women. Sir Walter Elliot says an instance occurred of four men being killed by one before it could be destroyed.

Leopard, or smaller variety.

<i>Felis leopardus</i> , <i>Hodgs.</i>	<i>F. pardus</i> , <i>Temm.</i>
<i>F. longicaudata</i> , <i>Valen.</i>	
Bibla of . . . BOWRI.	Bibla-bagh, . . . MAHR.
Gorbacha, . . . DUKH.	Ghur-hay, . . . SIMLA.
Borbacha, . . . "	Dhir-hay, . . . "

This is smaller than the other, with a round bulldog head. It seizes on dogs, sheep, goats, deer, monkeys, peafowl. It is more abundant in forest countries, in Malabar, Wynad, Gumsur, in the woody parts of the Himalaya and Malay Peninsula. It is stealthy, not unfrequently attacks man, and has been known to carry off men who were watching grain at night.

Black leopard.

<i>F. melas</i> , <i>Peron.</i>	<i>F. perniger</i> , <i>Hodgson.</i>
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It is found throughout British India, but sparingly in a forest country. It is of a uniform dull-black colour. On one occasion, when shifting the tigers and leopards of the Government Central Museum from one cage to another, a black leopard leaped violently against the doorway, which it forced open, and escaped into the garden, creeping close to the low hedge. It was followed up for about fifty yards, but it turned on the Editor, who backed and leaped to the top of a wall five feet high, followed by the black leopard, which sprang from the ground, but was caught in the leap by a blow on the head, from which it fell at the foot of the wall stunned. It was restored to its den, and recovered from its insensibility on the following day, but on the twelfth day it was killed by a panther in the same den. It had a vile temper.

*Felis jubata*, *Linn.*, hunting leopard.

<i>F. guttata.</i>	<i>F. venatica.</i>
Chircha, Chirtsa, . . . CAN.	Yuz, Hindustani of the
Shiwangi, . . . "	trainers.
Cheeta, . . . DUKH.	

They are caught in the Southern Mahratta district, and are trained to kill the Antelope cervicapra. They are taught always to single out the buck, which is generally the last in the herd. The huntsmen are unwilling to slip until they get the

herd to run across them, when they drive on the cart and unhood the cheeta.

The leopards and panthers have been variously named by naturalists. *L. Chinensis*, *Gray*, *L. Elliotti*, *Gray*, *L. Reevesii*, *Gray*, and *L. inconspicuus*, *Gray*, are synonyms of *Felis Bengalensis*, *Desmoulins*. And *F. pardochrous*, *Hodgs.*, *L. dosul*, *Hodgs.*, is *Felis marmorata*, *Martin*, *Blyth*. *L. Sumatranus*, *Gray*, is *F. leopardus Sumatranus*, *Horsf.*; *L. varius*, *Gray*, is *F. pardus*, *Linn.*; *L. viverrinus*, *Gray*, is *F. leopardus viverrinus*, *Bennett*. The panther and the leopard are used in Chinese heraldry.—*Smith; Jerdon's Mammals; Adams; Horsfield's Catalogue, E.I.C. Museum; Tennent's Ceylon*, pp. 25-29.

**LEPCHA**, a Mongolian tribe forming a large part of the population of Sikkim. The country of Sikkim and Darjiling is the land of the Lepcha, a Bhot race who are hemmed in between the Newar and other Nepál tribes, and the Lhopa of Bhutan, the Lepcha area being barely 60 miles in breadth. His physiognomy is markedly Mongolian, stature short, from 4 feet 5 inches to 5 feet; face broad and flat, nose depressed, eye oblique, chin beardless, skin sallow and olive, with a little moustache on the lips; broad chest and strong armed, but small-boned legs, with small wrists, hands, and feet. The Lepcha is honest, timid, and peaceful, with mild and frank features. The Lepcha throws over him loosely a cotton cloak striped with blue, white, and red, and uses an upper garment with sleeves in the cold weather; a broad umbrella-shaped hat of leaves, and a pent-house of leaves in the rains. The women dress in silk skirt and petticoat, with a sleeveless woollen cloak. The Lepcha man carries a long, heavy, and straight knife, serving for purposes to which a knife can be applied. They drink the Murwa, the fermented juice of the Eleusine coracana, which gives a drink, acidulous, refreshing, and slightly intoxicating, and not unlike hock or sauterne in its flavour. Their songs and the music of their bamboo flute is monotonous. They marry before maturity, the brides being purchased by money or service. The Lepcha, like many other races, kindle a fire by the friction of sticks. Mountain spinach, fern tops, fungi, and nettles are used as food. Their ailments, small-pox, goitre, remittent fevers, and rheumatism. Their language assimilates to the Tibetan. Some of the Lepcha tribes call their country Dijong. Amongst themselves they divide into two tribes, the Rong, also Arrat, and Kham-ba. The Rong has no tradition of immigration; but the Kham-ba appear to have come about 200 years ago from Kham, a province of Tibet on the borders of China. The present Sikkim raja is a Kham-ba. The Lepcha have no caste distinctions, but they speak of themselves as belonging to one or other of the following sections:—

Burphoong phoocho.	Sundyang.	Luksom.
Udding "	Sugoot.	Therim.
Thurjokh "	Tung yeld.	Songme.

Captain J. D. Herbert, when writing of the Lepcha race, says that they are the same people whom he had seen at Nialang, at Jahnabbi, at Shipchi on the Sutlej, in Hangarang, and at Lari in Ladakh.

Chastity in adult girls previous to marriage is not very rigidly insisted on. The Lepcha bury their dead, as is the custom generally of the Buddhists.



The house of the Lepcha is generally square, roomy, and comfortable, built on posts, with a stage in front of the door, and low-eaved thatch of bamboo stems, split and laid flat. The walls are of bamboo wattle-work. In all respects it resembles the Bhoteah house. The Limbu and Murmi build smaller houses, often on the ground, but more frequently raised; the roof is of grass thatch, or occasionally of a species of bamboo-work matting.—*Dalton, Ethnol. of Bengal*, p. 102; *Hooker, Him. Journal*; *Dr. Thomson in Eth. Soc. Journ.*; *Beng. As. Soc. Jour.* No. xxix. p. 20; *Capt. Herbert; Latham's Ethnology*.

LEPER LEPER, a canoe of Amboyna, dug out of a single tree, with raised sides.—*Bikmore*.

LEPIDIDIUM LATIFOLIUM. *L.* Gon-yuch, LADAKH. Grows in Ladakh, 10,000 to 14,000 feet; is browsed by sheep and goats, little by the yak.

LEPIDIDIUM SATIVUM. *Linn.* Garden cress.  

Half, . . . . .	ARAB.	Nasturtium, . . .	PLINY.
Aliveri, . . . . .	BENG.	Detander, . . . .	"
Samung-ni, . . . .	BURM.	Ahreo, . . . . .	SIND.
Halim, Tara-tezak, .	HIND.	Adala vitala, . . .	TEL.

This is grown in many parts of India. Its small ovoid, reddish mucilaginous seeds are used medicinally by the natives of India as a laxative and antiscorbutic, and by the native physicians as a gentle stimulant. An oil has been extracted in India, as well as in Europe. The seed is of an agreeable warm taste. Bruised and mixed with lime-juice, it is deemed useful for checking local inflammation. Taken whole in half-drachm doses, it answers as a gentle and warm aperient.—*Roxb.; Voigt; Ainslie; O'Sh.; Birdwood; Erhzb.*, 1862.

LEPIDOSIREN, a curious reptile of Africa and South America, placed midway between the reptiles and fishes, and has gills and true lungs. It has the habit on the approach of drought of burying itself several feet deep into the mud of the ponds in which it usually dwells. It does not appear to possess the power of travelling. The *Hydrargyre* of Carolina leave the drying pools and seek the nearest water, in a straight line, though at a considerable distance; and Sir R. Schomburgk tells us that certain species of *Dora* (called by the people the *Hassar*) in Guiana have the same habit, and are occasionally met with in such numbers in their travels that the negroes fill baskets with them. If they fail in finding water, they are said to burrow in the soft mud, and pass the dry season in torpidity like the *Lepidosiren*.—*Gosse*, p. 122.

LEPIRONIA MUCRONATA. *Cl. Richard.* A rush of all the S. and E. of Asia, cultivated in China, like rice, for mat-making. It rises to 7 feet, and propagates by sprouts from its perennial roots. The stems are beaten flat, to fit them to be woven as mats, bags, mat sails, or floor matting.—*Von Mueller*.

LEPISMA. This tiny silver insect has six legs, filiform antennæ, and abdomen terminated by three elongated setæ, two of which are placed nearly at right angles to the central ones. This is one of two genera of insects which infest books in India, and which are usually regarded as accomplices in the work of destruction, but which, on the contrary, pursue and greedily feed on the larvæ of the death-watch, and the numerous acari and soft-bodied insects, which are believed to be the chief depredators that prey upon books. Another of

these maligned genera is a tiny tailless scorpion (*Chelifer*), of which three species have been noticed in Ceylon, the *Ch. librorum*, *Temp.*; *Ch. oblongum*, *Temp.*; and *Ch. acaroides*, *Hermann*, the last of which it is believed had been introduced from Europe in Dutch and Portuguese books. Of the *Lepisma*, the fish-insect genus, so called by Fabricius from its fish-like silvery scales, only two species have been described, viz. the *L. niveofasciatus* and *L. niger*, *Temp.* One of larger size is remarkable for the whiteness of the pearly scales, from which its name is derived; these, contrasted with the dark hue of the other parts and its tripartite tail, attract the eye as the insect darts rapidly along. Like the *Chelifer*, it shuns the light, hiding in chinks till sunset, but is actively engaged during the night, feasting on the acari and soft-bodied insects which assail books and papers. Linnaeus states that the European species was brought in sugar ships from America. The *Chelifer* found in Ceylon has been brought thither from Europe.—*Tenent's Ceylon*, p. 476.

LEPROSY, a disease which attacks the human race in Europe, Asia, and Africa. It appears on the skin of the body in various forms, but European medical men regard it as a constitutional ailment. Their number in all India in 1881 was 131,968, of whom 98,982 were males, 785 were under five years of age, 100,991 Hindus, and 24,376 Muhammadans:—

Ajmir, . . . . .	29	Madras Presidency, 14,600
Assam, . . . . .	3,315	N.W. Provinces, . . 18,255
Bengal, . . . . .	56,523	Panjab, . . . . . 9,734
Barar, . . . . .	3,748	Baroda, . . . . . 624
Bombay Presidency, 12,382		Central India, . . . 13
Burma, . . . . .	2,589	Cochin, . . . . . 148
Central Provinces, 6,443		Hyderabad, . . . 2,989
Coorg, . . . . .	43	Mysore, . . . . . 533

The disease is not ordinarily deemed contagious, and the welfare of the community does not demand the complete segregation of those afflicted with it. But leprosy causes much suffering, and it fosters mendicancy; also from the most ancient times, in all countries, their presence amongst their respective communities has been objected to, and they have been placed in outlying localities. According to Manetho, as quoted by Josephus, the Egyptian king Menephtah, son of the great Rameses, collected together all the lepers, and located them in the quarries in Lower Egypt, on the edge of the Arabian desert, but subsequently mitigated their lot, and placed them in the deserted town of Avaris. These outcasts, however, sided with the people of Palestine who rose in a religious war against animal-worship, and Menephtah fled to Ethiopia.

Lepers are numerous in China, and are only allowed rope-selling as a trade. Numbers of those not actually suffering from the disease, but subject to it, stand at the corner of every street in Canton, with coils of rope and banks of cord for sale. The term Lizard, still applied to that part of old towns in which a rope-walk is situated, is supposed to be a corruption of Lazare, the lepers' quarter. The Lizard Point in Cornwall, and Lezardieux, a village in Brittany, are supposed to take their names from the lepers.

Dr. Bhau Daji of Bombay, who died about the year 1873, was very successful in treating tubercular leprosy, it was supposed with the Chaulmoogra oil from the *Gynocardia odorata*.

The Puranas relate that Janamejaya was sorely

afflicted with leprosy as a punishment for having killed some serpents. Hindus believe that a man who may have killed a serpent in his former life is sure to be attacked with leprosy. The leper is regarded by Hindus as a loathsome, unclean being. After his death, his remains must be buried, and cannot be burnt without certain peculiar rites. Also, now, at the close of the 19th century, a man who has not been blessed with offspring, and whose doom is sealed if he do not beget a son, considers that the serpent has denied him children, and thus barred his entrance to the gates of heaven. The disease of sore eyes is also attributed to the serpent's wrath. The worship of the serpent is therefore essential to lepers, the sore-eyed, and the childless, who, to appease the wrath of the serpent, perform many costly ceremonies of Sarpasampas-kara and Nagamandal. For the former of these ceremonies, a day is selected, either the 5th, 6th, 15th, or 30th of the month. The family priest is summoned as the director of the ceremony. The childless sinner has first to take a bath, and next to dress himself in silk or linen garments. A spot in the house is chosen, and the family priest, sprinkling grains of rice, drives away any devil that may have been lurking there. He takes his seat with the performer on two wooden stools. He gets some rice or wheat finely pulverized, and, kneading the dough, makes a figure of the serpent. The holy Mantra are then said to give the figure animation, and transform it, to all intents and purposes, into a live serpent. It is then offered milk and sugar. The image receives the worship common to other gods. After the worship, the Mantra snatch away from the figure the life just imparted, for they are said to have the power of giving life and of taking it away again. After the serpent is dead, the sinner assumes the signs of mourning, which consist in shaving off his beard and moustaches. Then he carries the figure on his head, and, having reached the bank of a river, he reverentially places it upon a pile. The figure is carefully fenced in with chips of sandal or jack wood, and camphor and melted butter are poured over it. The pile is then kindled with the fire which the performer brings with him from his house. He previously enters into a vow with the fire that it shall be solely used for the cremation of the serpent-god. The fire reduces the mass to ashes, which are carried to the river, and put into the water. The performer is considered unholy, and cannot be touched for three days. On the fourth day, the funeral of the serpent-god or Sampaskara ends with an entertainment to eight unmarried youths, below the age of twenty. They are considered to represent eight serpents, and are treated with the utmost respect. The performer rests satisfied for a time that the ceremony will produce the desired effect. But if such be not his good fortune, he then resorts to the other ceremony, Nagamandal. On one of the days named the leper gives a grand feast to a number of his caste-men and unmarried youths. The evening comes, and one of the Deckayavara or musicians, duly summoned for the purpose, scatters on the spot already selected some bruised rice, and inscribes the figure of a huge serpent in a large circle. The figure is worshipped, and then the musicians perform their part. They are the children of the Deva-dasa or

temple women. Their band generally consists of two pipes and several drums. They dress themselves for the occasion in women's clothes, and put on various jewels. The chief man among them pretends that he can represent the deity, and, going to and fro, reels about expressing the approbation of the deity by uttering some words, which are attended to as if they proceeded from the mouth of the deity itself. The musicians produce a variety of discordant sounds. While the drummers tap with their fingers on each side of the drum, their head, shoulders, and every muscle of their body are in motion. The musicians, the drummers, the observers of the ceremony, and the representative of the deity keep going round the circle throughout the night, singing songs at one time in praise, at another in depreciation of the deity. To keep up their strength, the drummers have frequent recourse to the toddy bottle, and soon become intoxicated. As the night passes away, the ceremony is over.

One of the severe remedies to which the leper and the childless expose themselves is as follows:—On the 6th day of every month, he entertains a number of unmarried youths at dinner. Though fasting the previous day, he does not himself partake of food in their company. After dinner, and before the leaves whereon the guests had taken it have been removed, he enthusiastically rolls himself over them. The next part of the ceremony is to cleanse himself in a bath, and for the remainder of the day he cannot take any food that contains salt. A rich Sudra of low birth is not allowed to observe any of these rites. But the compassionate priest comes to his aid, and offers him his services by observing them on his behalf. After they are over, the priest takes some water in his hand and pours it into that of the Sudra. This process is said to transfer every merit of the ceremony to the Sudra, while the priest holds himself liable for all the defects in the observance.

Mr. Apothecary Phillips has published pamphlets on the Gurjun oil treatment, and professes to have a radical cure of anæsthetic and tubercular leprosy. A medical officer with large experience in the disease, writing of Gurjun oil, says: 'I have no faith in any specific, nor indeed is it in the nature of things to find a specific for this fell disease.' Combined with other remedies, such as iron, arsenic, etc., which generally help to form the so-called specifics, the treatment is only palliative but never curative.—*Bunsen, Egypt's Place in Universal History*, ii. pp. 500, 563, iii. pp. 188, 195.

**LEPTADENIA JACQUEMONTIANA.** *D. C. Kip, SIND.* This is employed in Sind along with *Periploca aphyllum*, for making into ropes and bands used for wells, as water does not rot them. *Leptadenia reticulata*, *W. and A.*, *Pala-tige*, *TBL.*, is used as a vegetable. *Leptadenia sparteæ*, another species of the genus yielding a fibre.—*Royle, Fib. Pl.* p. 306.

**LEPTOCEPHALIDÆ**, a family of fishes of the Asiatic seas, from the *Leptocephalus* or Glass Eel genus. There have been 18 species described.

**LEPTOCERIDÆ**, a family of insects, in which is the caddis-worm genus *Setodes*.

**LEPTONYCHIA MOACURROIDES.** *Bedd.* An elegant small tree inhabiting the western coast forests of the Madras Presidency, 1000 to

3000 feet elevation, met with on the Carcur ghats in the Wynad, on the Coimbatore Hills, and on the Tinnevely ghats.—*Beddome, Fl. Sylv.* p. 114.

LEPTOPTILOS ARGALA. *Linn.*

<i>Ciconia nudifrons</i> , <i>Jerd.</i>	<i>Argala migratoria</i> , <i>Hodg.</i>
<i>C. marabou</i> , <i>Temm.</i>	<i>Ardea dubia</i> , <i>Gmel.</i>
<i>Chaniari-dhauk</i> , . . . <i>BENG.</i>	<i>Hargeyla</i> , . . . <i>HIND.</i>
<i>Adjutant</i> , . . . <i>ENG.</i>	<i>Dusta</i> , . . . <i>"</i>
<i>Gigantic stork</i> , . . . <i>"</i>	<i>Garur of</i> , . . . <i>PURNIAH.</i>
<i>Hargela</i> , <i>Hurgela</i> , <i>HIND.</i>	<i>Pini-gala-konga</i> , . . . <i>TEL.</i>

The adjutant bird is migratory. It is rare in the south of India, though it occurs in Hyderabad and Mysore, but it is common in Bengal, N. and N.E. India, Burma, and the Malay Peninsula. The adult birds make their appearance as soon as the rains set in, and becoming in fine plumage towards the close of the rains, depart at that time to breed in the eastern portion of the Sunderbans, in Moulmein, in the Tenasserim provinces upon lofty trees, and along the eastern coast of the Bay of Bengal upon trees and rocks. It is a bold, familiar bird, eats all sorts of animal refuse, frogs, fish, and dead bodies. Though called a gigantic crane, it is not a crane. The three ordinary Indian cranes are *Grus antigone*, *Gr. cinerea*, and *Gr. virgo*. *Grus leucogeranus* occurs rarely in the N.W. Provinces. The words Crane and *Grus*, and the Hindustani names of the three common Indian species, *Saras*, *Karranch*, and *Kakarra*, all have reference to the loud trumpeting of these birds, which have a curious internal conformation resembling that of the trumpeter swans; whereas the storks are voiceless birds, having actually no vocal muscles, and can make no sound, but by clattering their mandibles together, which they do pretty loudly.—*Jerdon's Birds*; *Z. in Indian Field*.

LEPTOPTILOS CRUMENIFERUS. *Cur.* A bird of tropical Africa, furnishes the marabout feathers of that continent; the *L. argila* and *L. Javanicus*, those of India.—*Jerdon*; *Z. in Indian Field*; *Simmonds' Dictionary*.

LEPTOPTILOS JAVANICA. *Horsf.*

<i>Ciconia calva</i> , <i>Jerdon.</i>	<i>C. cristata</i> , <i>M'Clell.</i>
<i>C. capillata</i> , <i>Temm.</i>	<i>Argila crinta</i> , <i>B. Ham.</i>
<i>C. nudifrons</i> , <i>M'Clell.</i>	<i>A. immigratoria</i> , <i>Hodg.</i>
<i>Chandana</i> , . . . <i>BENG.</i>	<i>Chinjara</i> , . . . <i>HIND.</i>
<i>Chandiari</i> , . . . <i>"</i>	<i>Bang-gor of</i> , . . . <i>PURNIAH.</i>
<i>Madanchur</i> , . . . <i>"</i>	<i>Nutha-cootee-narai</i> , <i>TAM.</i>
<i>Moduntiki</i> , . . . <i>"</i>	<i>Dodal-konga</i> , . . . <i>TEL.</i>
<i>Small adjutant</i> , . . . <i>ENG.</i>	<i>Dodal-gatti-gadu</i> , . . . <i>"</i>
<i>Hair-crested stork</i> , . . . <i>"</i>	

The Tamil name of the small grey and black stork, *Leptoptilos Javanica*, is *Nutha-cootee-narai*, literally shell-fish (*Ampullaria*) picking crane. They have nests two feet in diameter, and contain three eggs or young. The eggs are of a dirty white colour, of the same shape, but not quite so large, as those of the turkey. The young when fully feathered are in prime condition. Their flesh is eaten by Muhammadans and Pariahs. The bird keeps entirely to marshy fields, edges of tanks, etc.; it never approaches towns. Some half a dozen or more of these birds may often be seen in the morning sunning themselves with outstretched wings in the dry fields. They only differ from the adjutant, or *Leptoptilos argala*, in size and colour. These nest early, and the young are firm on the wing in the month of February. They are found throughout Asia, feed on fish, frogs, crabs, and locusts. A pair of these birds were purchased by a detachment of the 74th Highlanders,

who in June 1877 were stationed at Penang. The birds stood about three feet in height. They were never kept in confinement, and from the very first were allowed to roam over a large open expanse of ground. They never seemed inclined to stray far, and very seldom ever attempted to fly. They would spend more than half the day standing motionless opposite each other, bill to bill, and with both their wings outspread. They were coarse feeders, and neither quality nor quantity seemed to trouble them much; one of them on an occasion gulped down one by one as fast as they could be thrown to it, 32 small fishes, each about six inches in length, and evidently was ready for more. After they had been with the regiment about a month, one of them began to look downcast. One morning it remained basking in the sun for several hours, with outspread wings. Later in the day it lay down on the grass, with its eyes closed, and evidently very sick, and by it stood its brother, apparently quite unconcerned. Like this they remained until late in the afternoon, when the healthy bird was seen to put his head on one side, and, looking curiously at his sick comrade, proceeded to stir him up with his beak, without making him move; and on going to look, he was found to be dead. A post-mortem examination was immediately held, and in the poor bird's stomach were found the legs and claws of a large fowl, quite undigested, which were the apparent cause of the intense inflammation. While the investigation was going on, the surviving bird evidently regarded it with much interest, and as great lumps of muscle were stripped off his comrade's bones he gobbled them up. Having thus got a good meal, he at length stalked demurely away, satisfied with his afternoon's performance.

LEPTOSPERMUM SCOPARIUM, the Kaeta-towa or Manu Ra of New Zealand, a tree of the myrtle family, grows on the mountains to a height of 25 or 30 feet. Its hard, heavy wood is used for war-clubs, paddles, and articles requiring strength and durability.—*G. Bennett*, p. 416.

LEPURANDA SACCIDORA. *Nimmo.*

<i>Antiaris saccidora</i> , <i>Dalz.</i>	<i>Arays anjely</i> , . . . <i>MALEAL.</i>
<i>Chundul</i> , . . . <i>HIND.</i>	<i>Navil maram</i> , . . . <i>TAM.</i>

This stately forest tree is indigenous on the west side of India, in the ravines at Kandalla, and in the jungles near Coorg, where people manufacture sacks from the bark by a very simple process. A branch is cut, corresponding to the length and diameter of the sack wanted. It is soaked a little, and then beaten with clubs until the inner bark separates from the wood. This done, the sack formed of the bark is turned inside out and pulled down, until the wood is sawed off, with the exception of a small piece left to form the bottom of the sack, and which is carefully left untouched. These sacks, called Kurumbur bags or sacks, are in general use among the villagers for carrying rice, and are sold for about six annas each. This is very common, and the most gigantic of all the trees in the Wynad jungles; wood not much used.—*Royle, Fib. Pl.*; *M'Ivor*.

LEPUS, the hare, is of the family Leporidae. There are five species known to inhabit the East Indies,—*L. ruficaudatus*, the common Indian hare; *L. nigricollis*, the black-naped hare; *L. hispidus*, the hispid hare; *L. Peguensis* of Burma, and *L. pallipes* of Tibet. Hares are unknown in Arakan and in the Tenasserim provinces, also throughout

the Malayan Peninsula and Archipelago, with the exception of *Lepus nigricollis*, *F. Cuv.*, in Java, which has most probably been introduced from South India or Ceylon, as it doubtless likewise has in the Mauritius; but several notices occur of hares in the Indo-Chinese countries, even in Cochin-China the species being as yet undetermined.

*Lepus Ægypticus*, Egyptian hare, is found in Egypt.

*Lepus cuniculus*, *Linn.*, rabbit, coney.

Konyn, Konin, . . . BELG.	Coelho, . . . . . PORT.
Kanine, . . . . . DAN.	Conejo, . . . . . [SP.
Konyn, Konin, . . . DUT.	Kanin, . . . . . SW.
Kanichen, . . . . . GER.	Cwningen, . . . WELSH.
Coniglio, . . . . . IT.	

The rabbit begins to breed at the age of six months, and produces several broods in a year, generally from five to seven or eight at a time. The young are blind at their birth, and nearly naked. The fur of the rabbit is in considerable demand, particularly for the hat trade; and at one time the silver-haired varieties, or silversprigs, fetched three shillings a piece, for ornamental linings to cloaks.

*Lepus hispidus*, *Pearson*.

*Caprolagus hispidus*, *Bl.* | Hispid hare, . . . ENG.

The great sal forest at the base of the sub-Himalaya and of their offsets, from Gorakhpur to Tiperah, also at Siligori in the Terai, is the peculiar and exclusive habitat of the hispid hare, which never ventures into the open plains on the one hand, or into the mountains on the other; and hence it is but little known, deep cover and deadly malaria contributing alike to its obscurity. As the black-necked hare or *L. nigricollis* is the single species of the Dekhan, and the redtail, *L. ruficaudatus*, of Hindustan and Bengal, so is the hispid of the vast sub-Himalayan forest; and it is remarkable that the mountains beyond the forest, even up to the perpetual snows, have no peculiar species. The sal forest hare feeds chiefly on roots and the bark of trees, a circumstance as remarkably in harmony with the extraordinary rodent power of its structure as are its small eyes and ears, weighty body, and short, strong legs, with what has been just stated relative to the rest of its habits. The whole forms a beautiful instance of adaptation without the slightest change of organism. If anything, the male is rather the larger and darker. The male measures 19½ inches from snout to vent. The female is 19 inches long and 5½ lbs. Both have a girth behind the shoulder of 12 inches. Compared with the common species, these animals are conspicuously of darker hue and heavier make, but not larger. They have heavier heads, much shorter ears, smaller eyes, shorter tails, limbs shorter, stronger and less unequal,—in that respect like a rabbit;—and, lastly, their mystacal tufts are much less, and their fur much harsher. The profile of the head is less curved in the hispid than in the common species, the nails somewhat larger, and the digits slightly different in gradation, the thumb in particular being less withdrawn, and the little finger more so, from the front, in hispidus. The ears both in male and female considerably exceed one-half of the length of the head, and are broader as well as shorter than in *L. ruficaudatus* or *L. timidus*; and it is remarkable that the tail in the male is shorter than in the female,—in both

more so than in *L. timidus*. The teats are six, two pectoral and four ventral.

*Lepus macrotus* inhabits the Himalaya and Nepal. It is larger than the black-necked hare, *L. nigricollis*, of the Indian plains.

*Lepus nigricollis*, *F. Cuv.*, *Bly.*, *Ell.*

*L. melanauchen*, *Temm.*

Malla, . . . . . CAN.	Sassa, . . . . . MAHR.
Black-naped hare, . . . ENG.	Musal, . . . . . TAM.
Khar-gosh, . . . . . HIND.	Kundeli, . . . . . TEL.

This is the hare of Ceylon, of the Peninsula of India, of Sind, the Panjab, and of Java.

*Lepus oicstolus*, *Hodgs.* *L. Tibetanus*, *Waterh.* The blue, woolly, or alpine hare of Tibet and Nepal is considered by Major Cunningham to be the *L. pallipes* of Hodgson. There was, says Dr. Hooker (ii. p. 157), much short grass about the land, on which large antelopes, Chiru (*Antelope Hodgsonii*), and deer, Goa (*Procprap picticaudata*, *Hodgs.*), were feeding. There were also many slate-coloured hares with white rumps (*L. oicstolus*), with marmots and tailless rats. He found the horns of the Chiru on the south side of the Donkia pass, but he never saw a live one except in Tibet. The *Procprap* is as described by Mr. Hodgson. Dr. Adams says of the alpine hare, *L. oicstolus*, that it was common among the fallen boulders, and along the long bottoms and sides of the valleys leading towards the Puga lake. This species very much resembles the alpine hare of Europe.

*Lepus pallipes*, *Hodgs.*; *L. tollai*, *Pallas*, *Gray*. White-foot hare, Ri-bong, *Tib.*, occurs in Ladakh and Tibet.

*Lepus Peguensis*, *Blyth*, is very similar to the *L. ruficaudatus*. *Is. Geoffroy*, of Bengal. It occurs in all Upper India, Assam, and Upper Burma. Tail black above, as in the generality of the genus. Upper parts same colour as Bengal hare, but the belly abruptly white.

*Lepus ruficaudatus*, *Geoff.*, *Blyth*.

<i>L. Indicus</i> , <i>Hodgs.</i>	<i>L. macrotus</i> , <i>Hodgs.</i>
Sasru, . . . . . BENG.	Khargosh, . . . . . HIND.
Common Indian hare, ENG.	Kharras, . . . . . "
Molol, . . . . . GONDI.	Lamma, . . . . . "

This hare is found from the Himalaya and the Panjab to the Godavery, Malabar, and Assam.

*Lepus Sinensis*, *Gray*, of Hardwicke's Illustrations of Indian Zoology, is known only by that figure. The skull closely resembles that of *L. ruficaudatus*, *Is. Geoff.* (the common Bengal hare); the general structure of *L. Sinensis* and *L. ruficaudatus* would appear to be quite similar, but the colouring is remarkably different, being a mixture of deep tawny or rufo-fulvous with much black on the upper parts, and the under parts whitish. The paws are black underneath, mingled with some tawny along the lower surface of the tarsus; the latter being almost pure white externally, and thus forming a remarkable and striking contrast with the hue of the lower surface. Tail black above and at the tip, whitish below towards its base. On the sides towards the belly the fur much resembles both in colour and texture that of the entire upper parts of *L. ruficaudatus*; but on the back the fulvous hue is very much deeper, and the admixture of black is much greater, the short soft under-fur is deep buff or fulvous, whereas in *L. ruficaudatus* the same is whitish or rather almost pure white.—*Adams*; *Mr. Blyth* in *Beng. As. Soc. Journ.*, 1846, 1847, 1852;

## LERA.

*British Museum Catalogue; Eng. Cyc.; Jerdon's Mammals.*

**LERA.** HIND. A coarse brown gum, imperfectly soluble, used in calico printing.

**LÉSCHENAU** DE LA TOUR, a French botanist, who accompanied Baudin's voyage to the Moluccas, Java, and Sumatra. He appears to have been appointed director of the botanic garden at Pondicherry, and to have investigated some of the southern provinces of the Peninsula; the plants he collected seem, however, to be chiefly from the Neigherries, and are principally published by De Candolle in his *Prodromus Systematis Naturalis Vegetabilium*.

**LESCHI**, an agricultural race of about 18,000 families who occupy Daghestan in Caucasia. They speak a peculiar dialect; one of the seven Caucasian nations, between the Black Sea and the Caspian. They are supposed to be descended from the tribe of mountaineers known to ancient geographers under the name of Lesgae or Ligyes. They are alike remarkable for their valour and turbulence. They are now subject to Russia. The Lesghi kamri is a broad two-edged knife.—*MacGregor; Malcolm*, ii. p. 125.

**LESPIDEZA STRIATA**, *Hooker and Arnott*, the Japan clover of China and Japan, grows readily on dry soil, and the cattle like it. It is much valued in N. America as a grass for cattle.—*Von Mueller*.

**LESSEPS**. Ferdinand de Lesseps, a native of France, who planned the formation of the Suez Canal, between Port Said on the Mediterranean and Suez on the Red Sea. A great engineer.

**LET-HTA**, a small tribe in the Karen-ne country, who so call themselves, but are designated Goung-dho by the Burmese. They occupy the country to the N.W. of Mobyay, called the twelve hills of Levay Loung. They have a bachelor hall and a spinster hall at opposite ends of their villages. They have an intense sensitiveness; and if one of them be accused of any evil act by several of the community, he will retire to some secluded spot, dig his grave, and strangle himself.

**LET-PHET**. BURM. Pickled tea. It is prepared from the *Elæodendron Persicum*. The leaves are brought from native Burma, and are kept constantly moist. When to be used they are mixed with a little salt, oil, fried garlic, green ginger, and parched sesamum seeds. Let-phet-dhok are small packets of the pickled tea which form part of every Burman ceremonial, and are sent as invitations instead of notes or letters.

**LETSOMIA NERVOSA**. *Roxb.*

*Argyria speciosa, Choisy.*

Rich-tarik, . . . BENG. | Elephant creeper, . . . ENG.  
Googuli, . . . DEKHAN. | Sumandar soh, . . . HIND.

A woody twining perennial plant of Arabia, Sind, and all India. Its leaves are useful as a maturant and discutient, and are rubbed on the skin in cutaneous affections.—*Murray*.

**LETSOMIA SETOSA**, a large red-flowered creeper of the convolvulus tribe, is seen in Tenasserim during the rainy season on almost every hedge.—*Mason*.

**LETTI**, a high island of considerable extent, in lat. 8° 11' S., and long. 127° 45' E., 18 miles E. by N. from Pulo Jackee, in the Arafura Sea. The S.W. islands of the E. Archipelago are the Baba, Sermatta, Letti, Roma, Wetta, and Lamma groups. The Baba people are known to

## LEZAM.

have destroyed an English trading vessel. Each family preserves on a scaffold of their dwelling the head of one of their ancestors.

**LETTUCE**, *Lactuca sativa*.

Peh-ku, Sang-tai, CHIN.	Kaboo, . . . GUJ., HIND.
Lattuo, Salat, . . . DAN.	Lattuga, . . . IT.
Laktuk, . . . DAN., SW.	Alface, . . . PORT.
Laitue, . . . FR.	Latuk, . . . RUS.
Lattich, . . . GER.	Lechuga, . . . SP.

The most esteemed sorts of lettuce are the cabbage, red and brown cos-lettuce. For early salading, the seed may be sown at the commencement of the rains, although neither are in perfection until the cold season. They are mostly raised in small beds, and then transplanted into others at about one foot apart, or on ridges around other vegetables; they do not require any particular care. The ground should be light and rich, and when the plants are of a sufficient size they should be tied up, and this may be done with shreds of plantain-leaf or twine.—*Riddell*.

**LEUCAS ASPERA**. *Spreng.*

<i>Philomis esculentum</i> .	Kulkusa, . . . BENG.
Choto, . . . BENG.	Thumby keera, . . . TAM.

A small annual weed with white flowers; appears during the rains; the leaves are used as greens mixed with others.—*Jaffrey*.

**LEUCAS CEPHALOTES**. *Spreng.*

*Philomis cephalotes, Roxb.*

Chatra, . . . HIND.	Tummi, . . . TEL.
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The leaves are eaten; the flowers are sacred to Siva, and are offered in his temple. But there are many species to which the term Tummi is indiscriminately applied.

**LEUCAS ZEYLANICA**. *R. Br.* The plant is used as a stimulant, sialogogue.

**LEUCISCUS RASBORA**, *Buch. Ham.*, of Penang, numerous in rivulets and in rice fields when they are flooded.

**LEUCORYX**, *Oryx leucoryx*, of N.E. and W. Africa, from the Gambia to Abyssinia. In S. Africa it is replaced by the Gemsbok (*Oryx gazella*). In Dongola and on the coasts of the Red Sea a third beautiful species of this form occurs, the Beisa; and in Arabia a fourth species, described and figured under the name of *Oryx beatrix*.

**LEUCOSPERMUM**, an interesting genus of plants, with entire downy or hairy leaves, and terminal heads of yellow flowers.—*Riddell*.

**LEVISTICUM**.

Tang-kwei, . . . CHIN.	Ta-kung, . . . CHIN.
Ch'uen-kung, . . . "	Fuh-kung, . . . "

Species of Levisticum are used in China, like sumbul root and valerian plants.—*Smith*.

**LEWES UERTOMENES**, a learned gentleman of Rome, who in A.D. 1503 gave an account of Cambay, and of its quartzose minerals.

**LEYDEN**, DR. JOHN, a celebrated linguist, antiquary, and poet; born 1775; entered the Madras Medical Service in 1802; became Professor of Hindustani, College, Fort William, 1806; accompanied Lord Minto to Java in 1809, where he died. Author of Translation of the Memoirs of the Emperor Baber, Lond. 1826, 4to; On the Indo-Chinese Languages, in *As. Res.* x. p. 158; On the Rosheniah Sect, *ibid.* xi. p. 363.—*Dr. Buist's Cat.*

**LEZAM**. HIND. An iron bow with chain, used for gymnastic exercises in the Talimkhana or gymnasium of India.

LHA. Tib. God. Lhamo, goddess.

LHASSA. To the Lhasan kingdom of Great Tibet is applied the name of Kha-chan-pa or Snow-land. Lhasa is the seat of the great priest of the eastern Buddhists. Its houses are large, and are fresh whitewashed and painted every year, so as to present a gay appearance. In the city of Lhasa, and over the whole of Tibet, Geawa Remboochi or the Grand Lama is nominally the supreme authority in temporal and spiritual affairs. His residence is in Patala Goompa, which is on the north side of Lhasa. M. Huc says that Lhasa in the Tibetan language means Land of Spirits. The Mongolians, on the same authority, call this city Monche-dhot, i.e. Eternal Sanctuary. The Chiebu Lama gives the following interpretation:—L'ha means God; Sa, abode or resting place; hence it is the city of God, or the Eternal City. There are two resident envoys from China, called Ampas, stationed at Lhasa; subordinate to them are two great Chinese officers, designated Daloo-he. Their rank and occupation are those of general officers. Next to these are two Phopun, who act as paymasters of the troops, and perform the duties of British Adjutant and Quartermaster-Generals. They also are Chinese. One of the Daloo-he and one of the Phopun are generally stationed at Digarchi. These officers constitute the general staff of the army in Tibet. Next in rank are three Chonghar. They are Chinese, and military commanders; one is generally stationed at Digarchi and another at Tingri, near the Nepal frontier of Tibet. Below these are three Tingpun, non-commissioned officers,—also Chinese. There are no other Chinese military officers in Tibet. The usual number of Chinese troops, all Manchu Tartars, in Tibet, did not exceed 4000 men. Stationed at Lhasa, 2000; Digarchi, 1000; Giangtechi, 500; Tingri, 500. The Chinese functionaries in Tibet are political and military officers only. All the civil appointments are held by Tibetans. The local temporal government of Tibet is headed by the Grand Lama, who is entirely guided in all political and military affairs. — *Prinsep's Tibet.*

LHOPA, a quarrelsome and cruel but not brave race of Eastern Tibet and Nepal. They have invariably black hair, which is cut close to the head. The eye is small, black, with long pointed corners, as though stretched and extended by artificial means. Their eyelashes are so thin as to be scarcely perceptible; and the eyebrow is but slightly shaded. Below the eyes is the broadest part of the face, which is rather flat and narrow from the cheek-bones to the chin. Many are more than six feet high, and, taken altogether, they have a complexion not so dark by several shades as that of the European Portuguese. They make paper from the bark of a tree called deah, steeped in a ley of wood-ashes, drained, beaten to pulp, cleansed, and formed into sheets. This is done by spreading it over a frame of reeds. These the manufacturer dips into the water which contains the pulp, until he has covered the surfaces. Then he raises them perpendicularly, and has nothing further to do beyond the drying and pressing. They are industrious agriculturists, and skilful in artificial irrigation. Lho-pa-to or Bhutan people are Buddhists of the sect called in Tibet Bruk-pa (vulgarly Duk-pa), which they adopted in the 17th century. The four valleys of

Bhutan are called Thet yul, Thim-yul, Patro or Pato, and the middle district.

LI. The ancient Chinese philosopher Li or Licius flourished in the latter half of the 5th century B.C., or about 100 years after Confucius. His writings seem to indicate a protest against the purely secular wisdom of the latter sage, and to represent those more religious and imaginative elements of the national thought which afterwards led to the diffusion of Buddhism. His theory of the universe appears substantially pantheistic, and offers considerable affinity to the Indian in its practical conclusions, though resting rather on an empirical than a metaphysical basis. Licius would also seem to have been considerably influenced by Lao-tse; the existence and efficacy of magic, at all events, appear to be taken for granted by him. On the whole, his writings may probably be taken as a fair example of the Chinese mind alike in its strength and weakness. Childish absurdity, as at least it appears to us, alternates with shrewd homely sagacity; and in their independence of foreign influence they afford an interesting proof of the tendency of the awakened intellect in all ages and countries to occupy itself with the same problems, with a remarkable correspondence in the results ultimately attained. His aphorisms are for the most part cast into the form of apologues or anecdotes, some quaint and ingenious, others at the first aspect puerile or extravagant. Licius is full of interesting incidental illustrations of Chinese manners and customs, indicating the progress which civilisation had made in his time. Medicine, architecture, and music seem to have attained a considerable degree of development,—the latter especially was almost as highly regarded as in contemporary Greece. True intellectual progress has been arrested in China since Licius' time, and the nation has even retrograded in several respects.

LI, a Chinese copper coin; ten to a candareen. 10 li, 1 candareen; 100 li, 1 mas; 1000 li, 1 tael; 1 tael about 5s.

LI, a Chinese measure of length, about one-sixth of a British mile, or 293 yards.

LI, a Chinese word of very extensive meaning, sometimes rendered reason, courtesy, propriety, good breeding. The saying is, Li and Wen (learning) make up the whole sum of human excellencies. — *Bowring.*

LI. Many non-Aryan peoples of India take their tribal designations from the word for 'man' in their respective dialects, and the term mi (man), with some prefixed or supposed syllable, supplies the basis of the race name to not less than forty ascertained tribes. Thus Du-mi, Ka-mi, Ku-mi, Anga-mi Naga, Mi-than Naga. And if we recognise the non-Aryan phonetic displacements of m and l and of l and r, the list can be greatly increased. Thus, in the Sak, lu; Toung, mru; Murmi, mi; Thaksya, mli; and the root li affords the generic term Homo, man, to a whole series of tribal names. Thus Ma-li, the people of Rajmahal; Bala-li, Dhima-li, Santa-li, Banga-li, meaning the people of Bala, Banga, and so forth. Li is thus often added to specific names for man to form names for aboriginal tribes. In Santali, li furnishes the nomenclature connected with the propagation of our species, such as lai, laih, etc., and appears in li dih, a child; le-daka or lad ko, children; Khi li, a generation of men (ho-li), and



the hitherto unexplained terms, Che-la, Che-li (= Khi-li = holi), for son and daughter, used by all the semi-aboriginal castes of Lower Bengal. The root ko, with the generic affix li, is met with in all periods of history, and in all India. The Mahabharata and Vishnu Purana speak of Ko-li tribes in connection with Mikala, Dravida, Kirata, and others, and the Aitareya Brahmana speaks of the Koli as Dasya. Among a section of the non-Aryan races of India, or aborigines, as Dr. Hunter styles them, the root ho, shortening in some to hu and ha, or interchanging into ko, ku, and ka, furnishes the specific word for man amongst the Kol tribes of Central India, and is one of the oldest and most widely spread roots for man. In the Sanskrit play the Mrichha kati, go-ho is man; among the Kur, near Ellichpur, it is ho ko; amongst the Siamese it is khon or kun, which is the same form as it takes amongst Khond.—Dr. W. W. Hunter on the *Non-Aryan Languages of India*, p. 22.

LIANG. A tchokli, in Chinese thsian, pronounced tchin in the Mongol, is a small round brass coin with a square hole in the centre; the reign during which it was struck is marked on the reverse. Five hundred tchokli are strung together upon a ribbon. All the way to Peking, Timkowaki received 1150 tchokli for a liang or lan.—*Timkowsky's Peking*, i. p. 274.

LIBADA, properly Labada. ARAB., HIND. A caftan of chintz quilted with cotton, the winter dress of the people about Almorah.

LIBATION. Amongst the Hindus, the Argha offering to an idol, a Brahman, a bridegroom at the marriage ceremony, or to any venerable person, and in farming operations. It consists chiefly of fruit and flowers, or water, or milk and honey; and when the first bundle of corn is brought home from the threshing-floor and deposited, cultivators of the N.W. Provinces make a libation of water, offered between the threshold and the spot where it is so deposited.

Libations of the Hindus are offered to the gods, the rishi or sages, and progenitors, with the parts of the hand severally sacred to each. The offerer bathes, puts on clean clothes, and scatters water thrice to gratify the gods; as many times to please the rishi, and once to Prajapati; he must also make three libations to satisfy the progenitors.—*Wilson; Carnegy*. See Argha.

LIBER. The inner bark of a plant is a layer consisting of woody tissue, cellular substance, and vessels of the latex, forming a compact zone immediately applied to the wood. The woody tissue of which it is composed quickly becomes thick-sided, by the addition of internal ligneous strata, the consequence of which is that such tissue in this part is more tough than elsewhere. Hence it is usually from the liber that are extracted the fibres employed in making cordage or linen thread; this at least is its source in hemp, flax, the lime tree, the lace bark, and the many other exogens which furnish fibres; but in endogens, which have no liber, as the cocoanut, it is the ordinary woody bundles of the leaves, stem, and husks of the fruit from which the fibres used for ropes is procured. It is said that certain exogens, such as Menispermaceæ, have no liber. In many plants a new layer of liber is formed annually, contemporaneously with a new layer of wood, but this is by no means universal; on the

contrary, the oak and the elm increase their liber slowly and irregularly.—*Eng. Cyc.*, quoting *Comptes Rendus*, v. p. 393.

LIBOCEDRUS DECURRENS, a tree of N.W. America, which grows associated with the Sequoia (Wellingtonia) gigantea. It attains a height of over 200 feet. Its timber is much sought after by farmers for rails and fencing timbers. It might be introduced into N.W. India.

LICHEN ODORIFERUS. Royle. Borrera ashneeh is a product of the Himalaya, and official at Lahore. The hakims administer it in disorders of the stomach, dyspepsia, vomiting, pain in the liver or womb, induration in the uterus, amenorrhæa, calculi, and nocturnal spermatic discharges. L. stapelioides mentioned by Griffith, and the lichen of Masson, is the Boucerosia aucheri.—*Dr. Honigberger*, p. 299.

LICHEN ROTUNDATUS. Rottl.

Hinna-i-koreish, . ARAB. | Kull pashi, . . . TAM.  
Pathar-ka-phul, . DUKH. | Ratipanchi, . . . TEL.

This is a dried rock moss which the Tamil practitioners suppose to possess a cooling quality, and prepare a liniment with it accordingly.—*Ains. Mat. Med.* p. 86.

LICHENS possess two distinct characters; several are nutritious, some bitter, and some yield to ammoniacal solutions a variety of brilliant colours, and are much used as dye-stuffs.

Lichen bread is used in Finland in times of scarcity. They are perennials, spreading in the form of a crust over rocks, trees, or the surface of the earth. On the Kunda Hills of the Neilgherry Hills, all the rocks are covered by lichens. Of lichens, the Stricta orygonosse and several other species give a beautiful pink dye; Parmelia periolata and P. Nepalense yield a yellow dye; P. borrieri, a deep brown dye.

Ramalina farinacea is used for food. R. vulpina yields a fine deep yellow dye; and the following are plentiful on the Kundas, viz. Cetraria glauca, Cetraria, sp., Parmelia periolata, Lecanora tartarea, Gyrophora deusta, Cladonia rangiferina.

Rocella fusiformis, a dye lichen of Ceylon, was sent to the 1851 Exhibition, and there valued at £380 the ton. Parmelia periolata, a dye lichen of Ceylon and the Neilgherry Hills, was sent to the Exhibition of 1851, and was valued then at £195 to £225 per ton. Other dye plants are Lecanora atra, L. hæmatomma, L. parella, Ach., and L. tartarea, Ach.

Alectoria jubata, the Keh-Kieo of Ramree, is a gelatinous lichen, and is eaten with rice by the natives.

Several lichens grow on the top of the Donkia pass, as Cladonia vermicularia, the yellow Lecidea geographica, and the orange L. miniata, also some barren mosses. At 18,300 feet, Dr. Hooker found on one stone only, a fine Scotch lichen, a species of Gyrophora, the 'tripe de roche' of arctic voyagers, and the food of the Canadian hunters; it is also abundant on the Scotch alps. Parmelia Kamtschadalis, Esch., occurs in the Panjab bazars. It is used as a dye and as a stimulant to digestion in disorders of the stomach and womb, and in cases of calculus. Its vernacular name is chalchala, also ashneeh. The chief lichens employed in the manufacture of orchil and cudbear are the Angola weed, Ramalina furfuracea, and Mauritius weed, Rocella fusiformis, which, however, comes also from Madagascar, Lima, and Valparaiso, and



then bears the distinctive commercial name of the port of shipment.

*Rocella tinctoria*, from Tenasserim and other parts of India, had been introduced by the E.I. Company. *R. tinctoria* and *R. fusiformis* furnish the orchil or orchilla weed of commerce, which is sometimes sold as a moist pulp, but usually in the form of dry cakes, known under the name of litmus; it produces a fine purple colour. The English imports are derived chiefly from the Canary, Azores, and Cape de Verd Islands. Rock orchilla was shown at the Exhibition of 1851; from the Berlingen Isles, from Angola, Madeira, and the Cape de Verda. Orchilla weed is very plentiful about the shores of the islands of New Zealand, some was sent from thence to that Exhibition; but from a want of knowledge as to the time at which it should be gathered, and the mode of preparing it for the market, it had not yet become a saleable commodity. The rich varieties of lichens on the rocks and plains of Australia have not been tested as they ought to be. Iceland moss (*Cetraria Islandica*, Hoff.) is chemically allied to starch; it swells in water, and when boiled gelatinizes on cooling. It is used by invalids.

The *Cladonia rangiferina*, Hoff., is the reindeer moss, that animal using it as its winter food.—*Hooker, Him. Jour.* ii. p. 130; *O'Sh.* p. 671; *Dr. J. L. Stewart*, p. 269.

LICH'H. HIND. The payment in kind for the land in the Panjab.

LICHHAVI, a tribe of the Vriji. There were ancient kings of Nepal, Tibet, and Ladakh of this race.

LICHL or Leechee or Li-tchi, the *Nephelium litchi*, is a shady and large tree, some 40 feet high, ornamental, and bears the fruit of that name; it is a delicious fruit, as large as a good-sized plum. It produces a very large quantity of fruit, and there is not the least injury to be feared from a free use of it. In that respect it is like the mango. The fruit is dried in India. Fu-chu-fu, in Foh-kien in China, is noted for this fruit, and the trade in them in a dried state is extensive.—*Bonyngce, America; Vegetable Kingdom.*

LICTORS of the king of Barma are generally, if not always, convicts whose sentence has been commuted. Often the pain of death is changed to perpetual infamy; the criminal is then branded on the face, his offence is written in indelible characters on his breast, and he is doomed to act as a satellite or executioner.—*Yule*, p. 93.

LICUALA, a genus of palms of the tribe Coryphæ of Martius, Coryphæ of Lindley, and so named by Rumphius, from the Macassar name of the species, *L. spinosa*, figured by him in *Herb. Amboin.* i. t. 9, and which is found in the islands of Macassar and Celebes. *L. peltata* is described by Dr. Roxburgh as a native of the mountainous and woody parts near Chittagong, which separates that province from the Burma territories. Both species are small, with palmate, somewhat fan-shaped leaves, but of little use. Rumphius describes the narrow leaves of this tree as being formed into pipes for smoking tobacco, while the broader are employed for wrapping up fruit, and for other domestic uses. This genus of palms is confined to the tropical parts of Asia, and composed of about a dozen species.

The species of *Licuala* are shrubby, sometimes

stemless, palms of the East Indies as well as the islands of the Eastern Archipelago. The stem in many is marked with rings, and sometimes rough with the persistent indurated petioles of fallen leaves. The leaves are pinnately fan-shaped, with the petioles armed towards the margins with horny conical or often hooked prickles.

*Licuala acutifida*, Griffith., are the Plass tikoos, MALAY; the walking-sticks called Penang lawyers are the stems of this small palm. It is a miniature palm, inhabiting Penang, and attaining generally only 3 or 5 feet, and in exceptional cases from 15 to 20 feet in height.

*Licuala dentifida*, Martius, grows in Penang; its Malay name also is Plass tikoos. Its stems also afford the Penang lawyer walking-stick. These are prepared by scraping with glass and polishing; each stem is well scraped, by which the epidermis is altogether removed; care must be taken not to take away much more, as the inside is like the substance of a rattan. It is on this account that the smaller thinner sticks are so much sought for, and are so rare. The sticks are then straightened by fire. No other process is used. The plant seems to be confined within narrow geographical limits; it is not known, as Griffiths believed, about Malacca, where its place seems to be supplied by several other closely-allied species. Martius, however, states it is to be found throughout the Malayan Peninsula. Griffiths had an impression that under this species, as given by Martius, two distinct palms will be found; for though the description by Martius agrees well with Griffiths' Penang specimens, yet the drawing of the spadix represents the parts nearly of the same size as in *L. spinosa*. *L. pumila*, Blume, appears only distinguished from this by the broader equal teeth of the pinnales (the intermediate ones of which are the broadest), being described as 16 to 21 lines broad, and 6 to 8 toothed, while the two innermost ones are said to be only an inch broad.

*Licuala glabra*, Griffiths, is a miniature palm, the trunk being from 3 to 5 feet high, and rather more slender than that of the preceding. The petiole, the rete, and the ligula are much the same as those of the preceding. It grows solitary on Ganong Miring, an offset of Mount Ophir. Flowers in February. Its Malayan name is Plass gunong. Griffiths first met with this species on Mount Ophir; he subsequently received specimens from the same locality. It is closely allied to the preceding Penang lawyer, from which, indeed, the leaves are scarcely distinguishable, except by the broad sinuses of the lobes, and their more obtuse points. The smooth inflorescence and flowers, however, at once distinguish it both from that species and *L. pumila* of Blume. Griffiths was not aware of its stem being used for walking-sticks.

*Licuala peltata*, Roxb. Chitta-pat or Chhatta-pat, ASSAM, is one of the finest of the genus. It inhabits all the woody mountains to the eastward of Bengal in Sikkim, as well as the base of the Himalaya, below Darjiling, Rangpur, Assam, and the Andamans; and its large peltate orbicular leaves, though coarser than Toka-pat of Assam, are used for making chattas or umbrellas, pun-kahs or hats. Nevertheless the demand for them is very great, scarcely a single ploughman, cow-

## LIE-TEA.

keeper, or coolie being without his jhapi or chatta, umbrella-hat, made of chatta-pat. Other species are *L. longipes*, *Griff.*, *L. paludosa*, *Gr.*, *L. spinosa*, *Gr.*, and *L. triphylla*, *Gr.*, but are of no economic importance.—*Roxb.* ii. p. 179; *Seeman*; *Hooker*; *Griffith*.

LIE-TEA, a commercial term for inferior adulterated tea.

LIEUN. BURM. In Amherst, a most valuable compact wood, homogeneous and very heavy, of deep-brown colour and fine grain, and exempt from attacks of insects; used for house posts and rafters.—*Dance*.

LIEU PEI, in A.D. 221, by the aid of Chu-ko-liang and Kwan-yun-chang, made himself emperor of Western China. Chu-ko-liang was the wisest of counsellors, and Kwan-yun-chang the most loyal of heroes. These men have been honoured by subsequent dynasties.—*Dr. Edkins*.

## LIGHTHOUSES.

In the *Red Sea*, the lights—

At Ashrafi, on the N.E. part of the reef at Jubal Strait, in lat. 27° 47' 21" N., and long. 33° 42' 27" E.  
The Brothers on N. Island, in lat. 26° 18' 50" N., and long. 34° 50' 12" E.  
On the Dedalus Shoal, in lat. 24° 55' 30" N., and long. 35° 51' 30" E.  
El Weg (Sherm Wej'h), in lat. 26° 13' N., and long. 36° 27" E.  
Ras Gharib Cape, lat. 28° 20' 52" N., and long. 33° 6' 30" E.  
Suez Light Vessel off Newport Rock, lat. 29° 53' N., and long. 32° 32' 45" E.  
Perim Island Obstruction Point, lat. 12° 38' 59" N., and long. 43° 25' 6" E.  
Zafarana Point, lat. 29° 6' 29" N., and long. 32° 39' 40" E.

## South Coast of Arabia, Gulf of Aden, and West Coast of India.

Aden, Ras Marshigh Cape, lat. 12° 44' 50" N., and long. 45° 2' 35" E., and a light vessel S. side of channel, in lat. 12° 46' 50" N., and long. 44° 57' 45" E.  
Berberch, south shore, Kurachee, near bastion of Manora Fort.  
Gulf of Cutch at Mandavi, Toona, Roji, Beyt or Bate, Dwaraka, Porbandar, Mangrol, and Verawal.  
Gulf of Cambay at Bhaimuggur, Bulsar, Goamathi, Gogo, Bhagwadundi, Tankuri, Jafarabad, Khumbandar, Perim, Tapti.  
Bombay, Outer and Inner Light Vessels, Dolphin Rock, Pringreep, Kenery, and Tourbah.  
West Coast. Ratnagerry, Rajapur, Malwan, Vingorla, Goa, Karwar, Oyster Rock, Karwar Bay, Coompta, Mangalore, Cannanore, Tellicherry, Calicut, Cochlin, Alleppy, Muttam, Cape Comorin.  
Ceylon, Colombo, Point de Galle, Great Basses, Little Basses, Batticalao, Trincomalee.

## East Coast of Peninsula.

Tuticorin, Paumben Pass, Calimere, Negapatam, Karikal, lat. 10° 55' N., and long. 79° 50' 35" E.  
Colerun, Pondicherry, Madras, Pulicat, Arnegon, Divi, Masulipatam, Coringa, Cocanada, Vizagapatam, Santapilly, Calingapatam, Gopalpur, Pooree, Pulse Point.  
Mouth of Hoogly, Ganges, Brahmaputra (Megna), E. Channel Ship, Intermediate Ship, Lower and Upper Gaspar, Saugor, Cowcooly, Mutlah.  
Farther India.—Chittagong, Kutubda, Oyster Reef, Savage Island, Terribles, lat. 19° 23' 10" N., and long. 93° 16' 15" E.  
Mouth of Irawadi and Alguada Reef, lat. 15° 42' 5" N., long. 94° 11' 10" E. Krishna Ship, Great Coco Group, China ba-keer, Eastern Grive, Rangoon River, Double Island.  
Sannatra. Pulo Brasse, Acheen Head.  
Mabacca Strait. Kelang Strait, Cape Rachada, Malacca, Pulo Penang, Raffles, Singapore, Pedra Branca or Horsburgh.

## LIGN-ALOES.

### LIGHTNING.

Barq, . . . . . ARAB. | Skimshek, . . . . . TURK.  
Bijh, . . . . . HIND.

Sheet-lightning is an electric phenomenon very common in India; it is unaccompanied by thunder, or is too distant to be heard. When it appears, the whole sky, but particularly the horizon, is suddenly illuminated with a flickering flash. The zigzag appearance is often observed. Philosophers differ much as to its cause. Matteucci supposes it to be produced either during evaporation, or evolved (according to Pouillat's theory) in the process of vegetation; or generated by chemical action in the great laboratory of nature, the earth, and accumulated in the lower strata of the air in consequence of the ground being an imperfect conductor. Arago and Kamtz, however, consider sheet-lightning as reflections of distant thunder-storms. Saussure observed sheet-lightning in the direction of Geneva, from the Hospice du Grimsel, on the 10th and 11th of July 1783; while at the same time a terrific thunder-storm raged at Geneva. Howard, from Tottenham, near London, on July 31, 1813, saw sheet-lightning towards the south-east, while the sky was bespangled with stars, not a cloud floating in the air; at the same time a thunder-storm raged at Hastings, and in France from Calais to Dunkirk. Arago supports his opinion, that the phenomenon is reflected lightning, by the following illustration. In 1803, when observations were being made for determining the longitude, M. de Zach, on the Brocken, used a few ounces of gunpowder as a signal, the flash of which was visible from the Klenenberg, sixty leagues off, although these mountains are invisible from each other.—*Cosmos*; *Curiosities of Science*; *Collingwood*.

LIGHTNING CONDUCTORS. The most important ancient notice of the relations between lightning and conducting metals is that of Ctesias, in his *Indica*, cap. iv. p. 190. He possessed two iron swords, presents from the king Artaxerxes Mnemon and from his mother Parasytis, which, when planted in the earth, averted clouds, hail, and strokes of lightning. He states that he had himself seen the operation, for the king had twice made the experiment before his eyes. The H'tee or Tee placed on the summit of each Buddhist pagoda seems to be a lightning conductor.—*Humboldt*.

### LIGN-ALOES, Eagle-wood, Aloes-wood.

Ahel, <i>mas.</i> , . . . . .	ARAB.	Calumbac, . . . . .	END
Ahelat, <i>fem.</i> , . . . . .	"	Agila-wood, . . . . .	"
Ahelun, <i>pl.</i> , . . . . .	"	Ahilim, Ahilotti, . . . . .	HIN.
Chin-hiang, . . . . .	CHIN.	Agar, . . . . .	HIND.
A-kia-lu-hiang, . . . . .	"	Agallochum, . . . . .	LAT.
Ya-hiang, Mili-hiang, . . . . .	"	Kayu gahru, . . . . .	MALAY.
Agalocha-wood, . . . . .	ENG.	Agaru, Agur, SANSK., HIND.	

Lign-aloes is mentioned in Numbers xxiv. 6, Psalm xlv. 8, Proverbs vii. 17, Canticles iv. 14. It is obtained from the Aquilaria agallocha, *Roxb.*, the *Ophiospermum* of Loureiro, a large evergreen tree. The wood of the sound tree is light, pale, and very slightly odorous, and is used to scent clothes. A very high artificial value is placed on the better qualities of its resinous product by the natives of the east, the best quality being worth about £14 to £30 the pikul of 133½ lbs. The wood of the tree contains a quantity of an odoriferous oleo-resin, which, when heated, undergoes a sort of imperfect fusion, and exhales a fragrant and very agreeable odour. There are several kinds in

Borneo, called generally by the natives Kayu garu, but produced apparently by diseases in the tree, the scented and resinous parts not being procurable until the tree has been cut down and decayed. The garu has long been an article of considerable export from Borneo and the other islands to Arabia and China, where it is burned as incense. The *Aquilaria agallocha*, *Roxb.*, is something like the cedrela tree. It grows in Persia, Sylhet, Assam, the Laos country, Cochin-China, Cambodia, in China, in Kiung-Chan (Hainan Island), in Shankung-fu and Lien-Chan-fu in the Canton province. The wood, when boiled, produces several substances, to which the Chinese apply separate names. If part of the tree rot while growing or at any time after being felled, a dark resinous aromatic substance exudes in the heart-wood, which is the eagle-wood perfume under notice.—*Simmonds*, p. 439; *Low's Sarawak*; *Smith's Chin. Mat. Med.* See Aloes-wood; *Aquilaria*; Eagle-wood.

**LIGNIN.** When fine sawdust is boiled, first in alcohol, then in water, next in a weak solution of potash, afterwards in dilute muriatic acid, and lastly, several times in distilled water, so as completely to remove all the soluble portions, the substance which remains when dried at 212° is called lignin; it forms the skeleton of plants and the basis of their structure. It varies in texture from delicate pith to the hard shells of seeds; it forms the bulk of such manufactured products as linen, cotton, and paper, and the washed and bleached fibre of hemp or flax is a good example of it. Pure lignin has a specific gravity of 1.5; it is white, tasteless, and is not soluble in water, alcohol, ether, or oils.—*Tomlinson*.

**LIGNITE** is a fossil wood, somewhat carbonized, but displaying its wooden texture. In structure it is intermediate between peat and coal, and comprises jet, moor coal, bovey coal, brown coal, and basaltic coal. It occurs in Sumbulpur, Telchere, Rajmahal, Chittagong, amongst the hills up the Kurnfuli river in Assam, and, underlying the clay, in the recent strata all along the sea-coast from Cutch to Singapore. On the banks of a small tributary of the Tenasserim, in about 10 degrees of latitude north of Tavoy, trunks of trees changed to lignite may be seen in the stiff clay, and near them the trunks of other trees completely silicified, and turned to stone. There is a great variety in this wood coal, both in its appearance and chemical analysis. Dr. Morton described specimens of lignite collected by the commander of the surveying vessel on the coast below Amherst. Mr. O'Hiley, near the headwaters of the Ataran river, found two separate lines of lignite in a coarse sandstone conglomerate, with shale and a semi-indurated blue clay containing limestone pebbles. This lignite is highly pyritous, its decomposition affording a copious deposit of sulphate of iron which covers the exposed surface with a dirty-coloured efflorescence. Some of the specimens taken from the deposit retain their original characteristics, do not fracture, and may be sawn through in sections across the grain, the same as wood imperfectly carbonized. Other deposits of wood less charged than the foregoing are found in the banks of the rivers Dabgyaine and Gyaime, some 20 to 30 miles to the N.E. of Moulinein, covered with the same blue clay, but

none possess any useful quality as a combustible material.—*Dr. Mason*.

**LIGNUM COLUBRINUM**, the wood of *Strychnos colubrinum*, supposed to be an antidote against the poison of venomous snakes, as well as a cure for intermittent fevers. It is also produced by *Strychnos ligustrina*. *S. tieute* yields the Upas tieute and Tiettek of the Javanese, which is an aqueous extract of the bark. *S. toxifera* yields the Woorli or Ourari poison of Guiana. *S. pseudoquina* is employed in Brazil as a substitute for chinchona bark, and the seeds of *S. potatorum*, *Roxb.*, the nirmulee of the Hindus, are employed by them to clear muddy water.—*Faulkner*; *Hogg's Vegetable Kingdom*.

**LIGNUM VITÆ** of Pegu is the *Melanorrhæa usitatissima*, *Wall.*

*Lignum vitæ* (*Guaiacum officinale*, *L.*), of the West Indies, grows slowly, but attains a great size. The wood is remarkable for the singular brownish-green of the heart-wood, and its extreme hardness and toughness, which adapt it for pestles, mortars, rulers, etc. It yields a green resin used in medicine, which is obtained either from incisions in the trunk, or by heating the wood broken up into fragments.

**LIGOR**, in Siamese, Muang Lakhon, is also called Na-khon-si Thamarat. It was founded four centuries ago by the king of Ayodhya. Ligor is in lat. 8° 20' N., and long. 99° 25' E., and is a seaport of the Malay Peninsula. Its chief trade is in tin, rice, and pepper. It has 150,000 souls, of whom three-fourths are Siamese.

**LIGORA**, ASSAM. A female servant granted to officers of state.

**LIGUSTICUM AJOWAN**, *Roxb.*

Ajwan, . . . . .	HIND.	Brahmadurbha, . . . . .	SANSK.
Yavanika, . . . . .	SANSK.		

Cultivated all over India. The seeds and those of *L. diffusum* are highly carminative, promote the secretions, good in dyspepsia; much used in all mesalies; 8 seers for 1 rupee. This is one of the most useful and at the same time grateful of the umbelliferous tribe. It is much cultivated in Bengal during the cold season. *Ligusticum diffusum*, *Roxb.*, *Junglee-ajowan*, HIND., is found wild in the vicinity of Calcutta during the cold, and the beginning of the hot, season; it delights in shady, moist places.—*Roxb.*

**LIGUSTRUM**, a genus of plants belonging to the natural order Oleaceæ. The species are shrubs or low trees, natives of Europe and Asia, have a fleshy fruit, the berry containing two membranous one-seeded nuts. The genus has bitter and astringent leaves, and coloured berries, used in dyeing wines. A bluish colour which they yield is very much admired. Dr. Wight gives *Ligustrum intermedia*, *macrophylla*, and *ramiflora*. *L. bracteolatum*, *Don.*, and *L. Nepalense*, *Wall.*, occur in Nepal, and *L. lucidum*, *Ait.*, in China, *L. glabrum* is the tung-tung of the Chinese. *L. Sinense* has lanceolate tomentose leaves, white flowers, and very small brown berries. It is a native of China, near Canton. *L. spicatum* has elliptic acute leaves, hairy beneath, as well as the branchlets. It is an evergreen shrub, native of Nepal, on mountains, growing from 6 to 8 feet in height.

**LIGUSTRUM JAPONICUM**, *Thunb.*

<i>L. laurosalutans</i> , <i>Mb.</i> , <i>Lam.</i>	<i>L. spicatum</i> , <i>D. Don.</i>
<i>L. Nepalense</i> , <i>Wall.</i> , <i>Roxb.</i>	

## LIGUSTRUM LUCIDUM.

A plant of Nepal, China, and Japan, with oblong ovate grooved leaves and white flowers, growing to the height of 6 or 8 feet. Japan privet is a valuable hedge plant, which grows well under trees.—*Voigt*; *Von Mueller*; *Eng. Cyc.*

### LIGUSTRUM LUCIDUM. *Ait.*

Lah-shu, . . . CHIN. | Tung-ts'ing, . . . CHIN.

A handsome evergreen tree of China, with ovate pointed leaves, profuse white flowers with paniced cymes, and bearing a black capsular fruit. The Chinese term tung-ts'ing is applied to several plants on which the vegetable wax insect congregates, as *L. Japonicum* and *L. obtusifolium*, both of which, with *Rhus succedaneum*, are also in China called Nu-ching. Another wax insect tree is the *Ligustrum ibota* of the province of Sze-chuen. But *L. lucidum* principally harbours the insect. Its fruit and bark are used by the Chinese in the form of tincture, and its leaves are applied to swellings and sores. In the Keenchang district, the *Ligustrum lucidum* thrives in abundance, and on its twigs in the spring of the year countless flies swarm like a brown film. The branches soon become covered with a white, soapy incrustation, that increases in volume until the commencement of the fall of the year, when the sprays are cut off and immersed in boiling water. The viscid substance rises to the surface, and is skimmed off, melted, and allowed to cool in deep pans. It was accidentally discovered that, by transporting the insects from their native district to Keating Fu, in the north of the province, their capability of discharging wax was largely augmented, which was availed of by the Sze-chuen traders. The period between morning and evening is chosen for conveyance, because many hours of sunlight would precipitate the hatching. This should take place only after the females have been attached to the trees. Arrived at their destination, six or more of the mothers are tied, wrapped in a palm leaf, to a ligustrum. A few days later the young flies are swarming on the twigs, where they fulfil their mission by the month of August. Then they perish in the caldrons, where the results of their brief existence are collected. It is said that this peculiar industry requires the exercise of great care, forethought, and experience.—*Voigt*; *Smith*, p. 229.

LIKHAUAT, HIND., from Likhna, HIND., to write; a written document, a handwriting.

LILAC. In India several plants are known as lilacs. The *Syringa Persica* is the true Persian lilac; the *Melia azederach* is the Persian lilac of the English in India; *Melia sempervirens*, *W.*, is the West Indian lilac of English writers.

LILAM or Nilam, in the sea-coast towns of India, means an auction sale. They are both from the Portuguese *Leilao*, auction sale.—*Wilson*.

LILASTHAN, in Hindu mythology, a place near the Hradancita where Samirama resided with Lilesvara.—*As. Res.* iv. p. 370.

LILAVATI, the title of that chapter of Bhas-kara Charya's Siddhanta Siromani which treats of arithmetic and geometry. It has been printed and been translated by Colebrooke and Dr. Taylor. *Lilavati* and *Bija Ganita*, by Bhaskara Charya, are the best Hindu books on algebra and arithmetic.

LILESA, also Lilesvara, sprung from Bal-eswara, is identical with Ninus.—*As. Res.* iv. p. 376.

LILIACEÆ. *D. C.* The lily tribe of plants, comprising, in the East Indies, about 20 gen. and

## LILIACEÆ.

66 sp. Liliaceous plants grow all over the world. Many of the tulip section are ornamental, but the roots of *Methonica superba* are considered to be a virulent poison. The *Aloes* yield valuable fibres from species of *Sansevieria* and *Aloes*; also the medicinal aloes, the flowering hyacinth and other ornamental plants, are found in the *Asphodelæ*, as also the useful squill, leek, onion, garlic, romabole, shallot, and chives.

### A. TULIPÆÆ.

*Gesneria stellata*, *Hooker*, Kamaon.  
*Notholirion roseum*, *Wall.*, Gossainthan.  
*Lilium Nepalense*, *D. Don*, Nepal.  
*L. giganteum*, *Wall.*, Nepal.  
*L. Wallichianum*, *Schult.*, Kamaon.  
*L. Neelgherrense*, *Wight*.  
*Methonica superba*, *Lam.*, all British India.

### B. AGAPANTHÆÆ.

*Funkea albo-marginata*, *Hooker*, Japan.  
*F. cœrulea*, *Spreng.*, China, Japan.  
*F. cordata*, *J. Grah.*, China, Japan.  
*Polianthes tuberosa*, *Linn.*, East Indies.

### C. ALOEÆ.

*Sansevieria Zeylanica*, *Willde.*, Ceylon.  
*S. Roxburghiana*, *Schult.*, all British India.  
*A. Barbadosensis*, *Mill.*, Barbadoes aloes.  
*A. Indica*, *Royle*, North-West India.  
*L. Socotrina*, *Lam.*, Socotra, East Indies.  
*Lomatophyllum Borbonicum*, *Willde.*, Bourbon.  
*Yucca aloifolia*, *Linn.*, West and East Indies.  
*Y. gloriosa*, *Linn.*, West and East Indies.  
*Y. draconis*, *L.*; filamentosa, *L.*; and glauca, *Ham.*  
About 104 introduced species.

### D. ASPHODELÆÆ.

#### a. Hyacinthina.

*Muscari moschatum*, *Tourne.*, Asia.  
*Hyacinthus orientalis*, *Linn.*, S. Asia.  
*Scilla Indica*, *Roxb.*, Konkans.  
*S. Coromandeliana*, *Roxb.*, Coromandel.  
*Ornithogalum thyrsoides*, *Jacqu.*, Arabia.  
*O. Arabicum*, *Linn.*, Africa.  
*Allium sativa*, *Linn.*, garlic, all East Indies.  
*A. controversum*, *Schrad.*, all East Indies.  
*A. scorodoprasum*, *Linn.*, romabole, all East Indies.  
*A. proliferum*, *Roxb.*, China, all East Indies.  
*A. porrum*, *Linn.*, leek.  
*A. ascalonicum*, *Linn.*, shallot, all East Indies.  
*A. ascalonicum*, *var.* Chinese, China.  
*A. cepa*, *Linn.*, onion, all East Indies.  
*A. schoenoprasum*, *Linn.*, chives, all East Indies.  
*A. fragrans*, *Vent.*, *var.* *Nepalense*, Nepal.  
*A. tuberosum*, *Roxb.*, Bengal.  
*Asphodelus fistulosus*, *Linn.*

#### b. Anthericina.

*Anthericum Nimmonii*, *J. Grah.*, S. Konkan.  
*Chloopsis acaulis*, *Bl.*, Java.

#### c. Asparagina.

*Dianella ensifolia*, *Red.*, South-East Asia.  
*Asparagus officinalis*, *Linn.*, all British India.  
*A. volubilis*, *Buch.*, all British India.  
*A. curillus*, *Buch.*, Nepal, Assam.  
*A. sarmentosus*, *Rheede*, Ceylon, Peninsula of India.  
*A. racemosus*, *Willde.*, Ceylon, Bengal.  
*A. acerosus*, *Roxb.*, Burma.  
*A. adscendens*, *Roxb.*, Hindustan.  
*A. maritimus*, *Rall.*, Caspian shores.  
*Dracæna reflexa*, *Lam.*, Mauritius.  
*D. draco*, *Linn.*, Canaries, Socotra.  
*D. cernua*, *Jacqu.*, Mauritius.  
*D. umbraulifera*, *Jacqu.*, Java.  
*D. terminalis*, *Willde.*, China, Moluccas.  
*D. ferrea*, *Linn.*, China, Moluccas.  
*D. angustifolia*, *Roxb.*, Amboyna.  
*D. spicata*, *Roxb.*, Chittagong.  
*D. maculata*, *Roxb.*, Sumatra.  
*D. terniflora*, *Roxb.*, Sylhet.  
*D. atropurpurea*, *Roxb.*, Sylhet.  
*D. ensiformis*, *Walt.*, Sylhet.

—*Voigt*; *Murray*.

## LILIES OF THE FIELD.

**LILIES OF THE FIELD**, alluded to by Jesus, Messiah, are supposed to be the *Amaryllis lutea*, also supposed to be the Chaldeonian or scarlet Martagon lily, formerly known as the lily of Byzantium. The plains westward of the lake of Gennesareth which surround the Mount of Beatitudes, are covered at different seasons of the year with liliaceous flowers of many kinds, nearly all of which are brightly coloured. The Chaldeonian lily was in blossom at the season that the sermon on the mount was spoken.

**LILIUM CANDIDUM**. Peh-hoh, CHIN. In China the bulbs, the unopened flower-buds, and the flowers of this and of *L. tigrinum* are used medicinally. *L. Wallichianum*, *Roem. et Sch.*, is a plant of Naini Tal.—*Smith's Chin. M. M.*

**LILLAH**. ARAB. For the sake of God; out of charity, gratuitously. Lillahi, for God; Lillahi l'Azim, for the love of the great God. Lillahi'l-hand-wa-al-manat, to God be praise and glory.

### LILY-FLOWERS.

Kin-chin-tsai, . . . CHIN. | Hwang-hwa-tsai, . . . CHIN.

*Hamercallis graminea* and *Lilium bulbiferum*, and a reddish variety of the orange lily, are largely raised in the Chinese province of Shan-tung, for their flowers, which are collected and dried for use in China, and for export, as all Chinese use them medicinally, and as a relish with meat dishes.—*Smith, M. M. C.*

**LILY OF THE VALLEY**, a common name for the *Convallaria majalis*.

**LIMBU**, called by the Lepcha, Chung, a partly Buddhist, partly Brahmanical border race between Nepal and Sikkim, a branch of the Kiranti or Kirati; and a hardy, hard-working people. They engage in the cultivation of grain, and feed cows, pigs, and poultry; their huts are made of split bamboo, and the roofs of leaves of the wild ginger and cardamom, guyed down with rattans. They drink to excess. The Limbu near Darjiling eat their sacrifices, dedicating, as they forcibly express it, 'the life-breath' to the gods, the flesh to ourselves. According to Dr. Campbell, the Limbu tongue is more pleasing to the ear than the Lepcha, being labial and palatal. The Limbu, Sunwar, and Chepang possess a small Mongolian type, strongest in the Limbu, and their language is referable to either the Tibetan or Indian standard. The Rong, the Khampa or Kamba, and the Limbu, are people from different parts of Tibet. All these people have powerful frames, but are idle.—*Latham; Lubbock, Orig. of Civ.; Dr. Campbell, p. 148; Dalton's Ethn. p. 102.*

**LIME**, Quicklime, Caustic lime.

Ahaq, . . . . .	ARAB.	Tur, . . . . .	MALAY.
H'ton-phiu, . . .	BURM.	Nurch, . . . . .	PERS.
Shih-hwui, . . .	CHIN.	Iswest, . . . . .	RUS.
Chaux, . . . . .	FR.	Churna, . . . . .	SANSK.
Kalk, Leim, . . .	GER.	Hunnou, . . . . .	SINGH.
Chuna, . . . . .	HIND.	Cal, . . . . .	SP., PORT.
Calcina, Calce, .	IT.	Chunambu, . . .	TAM.
Calx, Calx recensusta, LAT.		Kirech, . . . . .	TURK.

Lime is an English term applied alike to quicklime or freshly-burned limestone, to the same when it has been slaked, and when mixed with sand in the form of mortar. Lime, in its pure form, is a greyish-white, earthy-looking mass, moderately hard, brittle, sp. gr. 2.3 to 3.03, having an acrid alkaline taste, corroding animal substances. It is made by burning limestones of various kinds, also by burning shells of the mussel, cockle, oyster, *Unio ampullaria*. When fresh burnt, it absorbs

## LIMESTONE.

both moisture and carbonic acid from the air. It will abstract water from most bodies, and is hence often employed as a drying substance. White Carrara marble, calcareous spar, chalk, shells, nodular limestone, or kankar, all yield good lime. With heat sufficiently great, the carbonic acid is expelled, and about 56 per cent. of lime left in a caustic state, and tolerably pure; but if shells have been employed, mixed with a little phosphate of lime and oxide of iron. Water being added, lime cracks and falls to powder; the rest is a hydrate of lime.

The farmers of the south of India manure the fields on which Sea Island cotton is grown with a compost of shells and mud saturated with seawater.—*Royle.*

Lime, slaked.

Hydrate of lime, . .	ENG.	Kapur mati, . .	MALAY.
Calcia hydras, . .	LAT.		

The slaked lime is obtained by pouring water over quicklime. It is used for making mortar, by mixing it with sand, also after watery dilution as a whitewash; in this form it is deemed to possess great purificatory power; and in British India it is applied annually to buildings, but oftener when necessary.

Lime, carbonate of.

Kwang-fen, . . .	CHIN.	Valaiti chuna, . .	HIND.
Craie, . . . . .	FR.	Chuna, . . . . .	"
Carbonate de chaux, .	"	Calcia carbonas, .	LAT.
Kohlensaures kalk, GER.			

Carbonate of lime assumes, in nature, several forms,—chalk, marble, limestone, calc-spar, kankar, and in most of its varieties is useful in the arts and manufactures.

Lime fruit, Bergamotte lime, acid lime.

Citrus bergamia, Risso.	C. acida, Roxb.
C. limetta, var., D. C.	
Korna nebu, Nebu, BENG.	Jaruk tipis, . . .
Tan-pu-lo, . . . . .	Jaruk nipis, . . .
Chan-po-lo, . . . . .	Jambira, . . . . .
Caytanh-yen, COCH.-CHIN.	Dehi, . . . . .
Khatta nimbu, . . .	Elimitcham pallam, TAM.
Limbu, Nimbu, . . .	Nemma-pandu, . .

This fruit grows on a shrub or small tree. The rind of the fruit is of a pale-yellow colour; the pulp within is very acid. It is largely used in cookery, and the expressed juice known as lime-juice is preserved and used on board ship as an antiscorbutic; also used to make lemonade. Dried limes are used by dyers in some parts of India to fasten and improve colours. There are eight varieties of this nimbu fruit,—the pati, kaghazi, gora, China-gora, Kamurahi, Rungpur, and taba nimbu of Bengal, and the Arabian lime of Muscat. It is grown throughout India, in Assam, the Sunda Islands, and Moluccas.—*M'Culloch; Faulkner.*

Lime, sweet lime, *Citrus limetta, Risso and Poit.*

Shouk-cho, . . . .	BURM.	Mitha nimbu, . .	HIND.

The sweet lime grows to the size of a large orange. The juice of the fruit is very grateful to persons with fever, although rather tasteless. It is easily propagated by seed. It will grow also from cuttings. The young shoots make a very good stock for orange grafts.

**LIMESTONE** occurs abundantly in many parts of the E. Indies, in the form of nodular masses, also as a compact stone and granular as marble, rarely as chalk. There is much granular marble in the Tinnevely district in the south of the

Peninsula of India, both pure white and veined. The marble rocks of the Nerbadda river, below Jubbulpur, are also famed, and marble is found and largely worked in Burma. Chalk is rare in India, but a nodular limestone called kankar occurs in the black soil throughout British India. Compact limestone occupies great districts,—much of the valleys of the Godavery, Kistna, Tumbudra, Gutparba, Malparba, and Bhima rivers. The great Buddhist stupa of Amraoti is of this marble. Between one and two hundred pieces of its sculptures were sent to England by the Editor, and are arranged against the wall of the great stair of the British Museum. The carvings are minute. Mr. Fergusson noticed them in his Tree and Serpent Worship. A limestone underlies the whole of the Kymore range in Shahabad, and it also shows itself along the valley of the Sone as far at least as Mungeysur peak in Mirzapore. In some parts, as in Rohtas, it crops up boldly to 200 or 300 feet, forming a sloping base to the precipitous sandstone rock. There appear to be three well-defined strata, viz. an upper one of a yellowish-blue mixed with disintegrated sandstone, iron pyrites, and chalk, all in thin plates. Below that again, a more bluish-grey limestone, with occasional calc-spar crystals, is found, but generally of the same nature as the German lithographic stone. Under the aforesaid strata lies a very dense bluish-grey limestone mixed with veins of calc-spar. It is not used by native lime-burners, as being intractable. This is the lowest stratum, and would be an almost indestructible building or flooring stone, from its great hardness. Much harder than granite, and approaching to porphyry, it may be had in large blocks, and, if sawn into slabs, would be a very handsome building stone, bluish-grey with white streaks, and, moreover, it would probably make a superior kind of lime. Immense quantities of lime are made from the quarries of the western bank of the Sone, and exported down the Sone and the Ganges as far as Monghyr. Perhaps 300,000 to 400,000 tons are made annually, and the material is inexhaustible. The same limestone rock crops out on the northern face of the range, with intervals, between the Sone river and Mirzapore, and again, especially in the singular and interesting limestone caverns of Guptheswar, in the valley of the Durgowtee river, at Beetree Band, in Khawah Koh, at Mussai, on the Soorch river, and near Mirzapore. The cost of the lime at these quarries varies from 6 to 16 rupees per 100 maunds, or, say, 5s. to 14s. per ton.

Close to Jubbulpur is a range of low hills within a circumference of about 10 miles, interspersed with masses of limestone both above and below the surface. In burning it for lime, the stone is broken into fragments of 6 to 12 inches in size, then piled like a dome over a hole of about 9 feet diameter dug in the ground, and a passage left for introducing the fuel. This kiln is kept burning continually for the whole of the day, and the lime removed on the following morning. The fuel is used in the proportion of 40 maunds to every 75 maunds of limestone, and the yield is about 50 maunds of well-burnt lime.

White saccharine marble occurs on the banks of the Nerbadda, at Bhera Ghat, near Jubbulpur, on the line of the railway to Bombay. It has been used in a limited degree at Jubbulpur,

sometimes to make lime, and other times for metalling roads. It is made up into images by natives, but does not take a good polish. But a block was sent to the Paris Exhibition of 1855, and pronounced to be equal to Italian marble for statuary purposes.

The marble of which the images of Gautama are formed is a granular limestone, but are usually called alabaster images. It is a primitive limestone abundant near Ava. All the limestone of the Tenasserim provinces belongs to the older secondary formation. The limestone of Tavoy has a sp. gr. of 2.7, and is a perfectly pure, semi-crystalline carbonate of lime, akin to statuary marble. It is well adapted to act as a flux in the smelting of iron. The limestone of Mergui has a sp. gr. of 2.7; it is a pure calcareous carbonate.—*Cal. Cat. Ex.*, 1862; *Mason's Tenasserim*; *Edward Balfour in Government Central Museum Records*.

LIMONIA, a genus of plants of the order Citraceæ.

- L. acidissima*, Linn., all the E. Indies.
- L. alata*, Hb. Madr., Wight, Ill., Ceylon, Neilgherries.
- L. alternans*, Wall., Pegu.
- L. angulata*, W. and A., Moluccas.
- L. caudata*, Wall., Khassya Hills.
- L. grata*, Wall., ?
- L. laureola*, D. C., Wall., Nepal.
- L. missionis*, Wall., W. I., Tanjore.

The leaves of some of the *Limonia* are fragrant, the small fruits of *L. acidissima* are very acid. *L. laureola* is the only plant of this family found on the tops of cold mountains. The people of the Himalaya, remarking its highly fragrant leaves, fancy that it is by feeding on them that the musk-deer acquires its strong and peculiar flavour.—*Roxb.*; *Wallich*, *Pl. As. Rar.* t. 245; *Voigt*.

LIMONIA ACIDISSIMA. *L.*, D.C.

*L. crenulata*, Roxb.

Jeru kat narigam, MALEAL. | Torolaga, . . . TEL.

Grows at the falls of Gokak; common on sandstone hills at Padshapur, in the forests of the Godavery, at Hardwar, Monghyr, and Assam. It is a shrub with pinnate leaves and winged petioles; its flowers are small, white, and fragrant; its fruit small, size of a pea, is an article of commerce with the Arabs, used as a tonic. Wood very hard, and worthy of attention.—*Riddell*; *Graham*; *Voigt*.

LIMONIA ALATA. *Wight*, Ill.

Kat yellu mitcha, . TAM. | Adivi nimma, . . TEL.

Tree small, but its wood is remarkably close-grained, hard, and heavy. It is pale-yellow or straw-coloured, and if procurable of adequate size would be very valuable. Is found in the Southern Ghat forests of the Bombay Presidency, above and below, but it is not a common tree.—*Drs. Wight, Gibson*.

LIMONIA ANGULATA. *W. and A.* *Citrus angulata*, Willd., of the Moluccas and Sunderbans, with small white fragrant flowers.

LIMONIA CARNOSA. *McClelland*. *Tau-shouk*, Burm. The small fruit of this tree, not larger than a nut, is a favourite spice, known in the bazars of Bengal under the name of Kekhani. It is only found in the Pegu district.—*McClelland*.

LIMONITE, Wu-meng-i, CHIN., was formerly used medicinally by the Chinese; it is a perhydroprous oxide of iron.

LIMOSA, a genus of birds known as godwits, of the order of Grallatores or Waders, family

Scolopacidae. *L. melanura*, the black-tailed godwit of Europe, Asia, N. Africa, Australia, is very common in India. *L. rufa*, bar-tailed godwit, of Europe, Asia, N. Africa, W. Asia, Nepal (*Hodgson, Gray*), Java and Timor (*Temminck*).

LIMRI or Limbadi, a Native State of Kattyawar, lying between lat.  $22^{\circ} 30' 15''$  and  $22^{\circ} 37' 15''$  N., and between long.  $71^{\circ} 44' 30''$  and  $71^{\circ} 52' 15''$  E. The chief has power to try his own subjects for capital offences without the express permission of the Political Agent.—*Imp. Gaz.*

LIMULUS, a genus of crustaceans belonging to the family Xyphosuræ. The species are found in all the seas of Southern Asia and the Eastern Archipelago, as also in the Atlantic and near the coast of N. America, and sometimes come upon the sandy beaches. They do not appear to have a higher range than lat.  $44^{\circ}$ , and seem confined to the northern hemisphere. Their food consists of animal substances, and when stranded they often bury themselves in the sand as a protection against the heat of the sun, which is soon fatal to them. The Limuli undergo in their youth considerable changes of form. At first there is no sword-like or styliform tail, which in the adult *Limulus* equals, at least, the rest of the body in length; their abdominal buckler is rounded posteriorly, and the last pairs of false feet are not developed. Two species are common at the mouth of the river Ganges; one is distinguished (among other characters) by having a cylindrical tail.

LIMULUS LONGISPINA. *Milne-Edwds.*

Un-kiie, . . . . CHIN. | Kabuto-gani or  
Umi-do-ganie, . . . . JAP. | helmet crab, . . .

It is found on the coasts of Japan, and probably of China.

LIMULUS MOLUCCANUS. *Latreille.*

*L. polyphemus*, *Fabr.* | Cancer Moluccanus, *Clus.*  
*L. gigas*, *Muller.* | *C. perversus*, *Rumph.*  
*L. tridentatus*, *Leach.*

The Molucca crab or king crab is found in the Molucca seas. *L. Moluccanus* is apparently the Cancer figured by Bontinus in the fifth book of his Natural and Medical History of the East Indies, p. 83; he notices its sword-like appendages, and states that if any incautious fisherman is wounded by it, the pain is like that caused by a scorpion, adding that its flesh is not so delicate as that of the other crabs. The chapter is headed by the following verse, which refers to the painful wound inflicted by the tail :—

'Quisquis caudati sensisti tela Paguri,  
Disce meo exemplo morsus vitare dolosos,  
Dente leonino quos aula volubilis infert,  
A tergo, et pejus retinet fors cauda venenum.'

LIMULUS ROTUNDICAUDATA. *Edwards.*

*Cancer marinus perversus*, *Seba.*, a native of the Molucca seas.

LIMULUS VIRESCENS. *Milne-Edwards.*

*Polyphemus heterodactylus*, *Lam.*, a native of the Molucca seas. See Crustacea.

LINARIA, the toad-flax, a genus of unimportant plants, of the natural order Scrophulariaceæ, section Antirrhineæ.

1. bipartita, *Willd.*, N. Africa, cultivated in India.
1. incana, *Wall.*, Nepal.
1. juncea, *Ait.*, Europe, cultivated in India.
1. purpurea, *Mill.*, Europe, cultivated in India.
1. ramosissima, *Wall.*, Bengal, Hindustan, Burma.
1. sparten, *Hoffm.*, Europe, cultivated in India.
1. triphylla, *Mill.*, Europe, cultivated in India.
1. vulgaris, *Mill.*, Europe, cultivated in India.

As flowering plants, they are easily raised from seed; colours mostly purple, blue, and yellow.

LINARIA GYMBALARIA. *Mill.* Karamba, SANSK., ivy-leaved snap-dragon. Given in India with sugar for the cure of diabetes.—*O'Sh.* p. 477.

LINARIA RAMOSISSIMA. *Wall.* This little yellow-flowered plant may be seen in the Sikkim valleys, crawling over every ruined wall, as the walls of old English castles are clothed with its congener, *L. cymbalaria*.—*Hooker, Him. Jour.* i. p. 42.

LINDEN TRIBE, the Tiliaceæ of botanists, comprise about 91 species of the East Indies, mostly with valuable economic properties, the following being the more important of them :—

- Corchorus acutangulus*, *Lam.*, all India, Malaya.  
*C. fascicularis*, *Lam.*, all British India.  
*C. olitorius*, *Linn.*, all British India, Egypt, Malaya.  
*C. capsularis*, *Linn.*, all British India, China.  
*C. trilocularis*, *Linn.*, all British India, Burma.  
*Triumfetta angulata*, *Lam.*, all British India.  
*T. annua*, *Linn.*, Bengal.  
*T. rotundifolia*, *Lam.*, Bengal, Circar.  
*T. trilocularis*, *Roxb.*, Bengal, Senegambia.  
*Grewia abutilifolia*, *Juss.*, Peninsula of India.  
*G. Asiatica*, *Linn.*, Bengal, Peninsula of India.  
*G. columaris*, *Sm.*, Peninsula of India, Khassya.  
*G. denticulata*, *Wall.*, Nepal.  
*G. elastica*, *Royle*, Himalaya.  
*G. fl. rubunda*, *Wall.*, Burma.  
*G. humilis*, *Wall.*, banks of Irawadi.  
*G. laevigata*, *Vahl.*, all British India, Malaya.  
*G. microcus*, *Wight*, Peninsula of India.  
*G. microstemma*, *Wall.*, banks of Irawadi.  
*G. occidentalis*, *Linn.*, introduced.  
*G. oppositifolia*, *Buch.*, Dehra, Kheree Pass.  
*G. orientalis*, *Linn.*, Peninsula of India, Bengal.  
*G. paniculata*, *Roxb.*, Penang, Malacca.  
*G. pilora*, *Lam.*, both Peninsulas of India.  
*G. polygama*, *Roxb.*, Bengal.  
*G. populifolia*, *Vahl.*, Peninsula of India.  
*G. sapida*, *Roxb.*, Bengal.  
*G. sclerophylla*, *Roxb.*, Dehra, Kheree Pass.  
*G. septaria*, *Roxb.*, Bengal.  
*G. tiliaefolia*, *Vahl.*, Neilgherries.  
*G. trochodes*, —? Bengal.  
*G. ulmifolia*, *Roxb.*, Assam, China.  
*G. umbellata*, *Roxb.*, Penang, Sumatra.  
*G. villosa*, *Hb. Missionis*, Trichinopoly.  
*G. viminea*, *Wall.*, Prome.  
*Berrya ammonilla*, *Roxb.*, Ceylon, Peninsula of India.  
*Brownlowia elata*, *Roxb.*, Chittagong.

The Tiliaceæ abound in a mucilaginous wholesome juice. The fibres of the inner bark are very tough, and are used for a variety of economical purposes. The wood is generally white, light, and tough; that of *Grewia elastica* is used for making bows in India. The Trincomalee-wood, used at Madras for making the Masula boats, is the produce of *Berrya ammonilla*. *Corchorus olitorius* is cultivated in Egypt for use as a pot-herb, and species of *Corchorus* and *Triumfetta* furnish valuable fibres. The wood of *Brownlowia* is also valuable.—*Roxb.*; *Royle*; *Voigt*.

LINDLEY, Dr., an eminent English botanist, who rendered essential service to Indian botany by numerous descriptions and figures of Indian plants that had appeared in various illustrated periodicals. He laboured indefatigably in the distribution of the great Wallichian herbarium. His elementary books of botany, and his great work the Vegetable Kingdom, are indispensable both to botanical students and to proficients; whilst by the scientific direction he gave to the study and practice of horticulture, as an author and as secretary to the Horticultural Society of



London, he was the means of rendering European botanists familiar with the plants of India in a living state, to an extent that would have been thought visionary a few years before his time.—*H. et T.*

**LINDSAY-BETHUNE.** Sir Henry Lindsay-Bethune, an officer of the Madras Horse Artillery, who was sent to Persia with Sir John Malcolm, along with Captain Christie, of the Bombay army, and employed in training the Persian soldiery. After many years' service, he resigned his Persian appointment, and settled on his estate of Kilconquhar, in Scotland, adding Bethune to his previous surname of Lindsay. In 1834 he was again sent to Persia, where he led the advanced division from Tabreez to Teheran, and quelled a rebellion against Muhammad Shah, for which he was created a baronet. In 1836 he was a third time sent to Persia, with the rank of Major-General.

**LINEAR MEASURE.** In India, the distance from the elbow to the tip of the middle finger of a tall man is known as the *Hat'h*, *HIND.*, or *Moolum*, *TAM.*, *Mora*, *TEL.*, and averages 19½ inches. It is always translated cubit, though invariably exceeding the English cubit of 18 inches by 1½ or 2 inches. In the Southern Karnatic, the *adi*, or length of a tall man's foot, is in use, and averages 10½ inches. The *gaz* or *guz* of India (translated yard) is partially in use all over India, but varies in different localities from 26 to 36 inches. In the N.W. Provinces of India it had been defined by Government, for the purpose of survey, at 33 inches. The British yard and foot are, however, very extensively adopted by native artisans; and in all the public works of India, which give employment to thousands of natives, the British linear measure is invariably employed. See Measures; Weights.

#### LINEN.

Lynwaat, . . . . .	DUT.	Panno de linho, . . .	PORT.
Toile, . . . . .	FR.	Lenu, Polotno, . . .	RUS.
Linnen, Lienwand, .	GER.	Lienza, Tela de lino, .	SP.
Lein, . . . . .	GOTHIC.	Keten-bezi, . . . . .	TURK.
Linnon, . . . . .	GR.	Soghuk-bez, . . . . .	"
Tela, Panno lino, . .	IT.	L'lin, . . . . .	WELSH.
Linum, . . . . .	LAT.		

Most of the names for linen in use in Europe are derived from *lin*, the Saxon for flax, the word flax being derived from the Greek word *Pleko*, to weave. Linen is also a term applied to linen cloth, to body clothing, and bed linen.—*M'Culloch's Dictionary*, p. 761.

**LINGA** or **Lingam** is the symbol or form under which the Hindu deity Siva is principally worshipped. There are various kinds of linga, to all of which worship is offered. As usually seen in British India, the lingam is a round conical stone, rising perpendicularly from an oval-shaped rim cut on a stone platform. The *salunkha* is the top of the lingam altar, and the *pranalika* is a gutter or spout for drawing off the water poured on the lingam. The lingam is the *Priapus* of the Romans, and the phallic emblem of the Greeks; and the oval rim-like lines sculptured or drawn around it is the *yon*i or *bhaga*, symbolical of the female form, as the lingam represents that of the male. The effigies worshipped in Tibet are known to the Chinese as *Hwan-hi-Fuh*, i.e. Buddhas of Delight.

In British India, for at least 1500 years, the

lingam has been the object under which Siva is worshipped by his followers, in this instance as a regenerator, whilst the *yon*i or *bhaga* is regarded as emblematic of his *sakti* or consort *Parvati*. These two emblems represent the phallic form of worship followed by the great Saiva sect; and the worship of Siva, under the type of the lingam, is almost the only form in which that deity is now revered. About two-thirds of all the Hindu people, perhaps 80,000,000 of souls, worship these emblem idols. They are conspicuous everywhere, in all parts of British India from the Himalaya to Ceylon. Throughout the whole tract of the Ganges, as far as Benares, in Bengal, the temples are commonly erected in a range of six, eight, or twelve on each side of a ghat leading to the river. At Kalna is a circular group of 108 temples, erected by a raja of Bardwan. Each of the temples in Bengal consists of a single chamber, of a square form, surmounted by a pyramidal centre. The area of each is very small, the linga of black or white marble occupies the centre; the offerings are presented at the threshold. This worship is unattended by any indecent or indelicate ceremonies, and it would require a very unusual imagination to trace any resemblance in its symbols to the objects they are supposed to represent. The Vedas do not seem to inculcate this form of worship; their ritual was chiefly, if not wholly, addressed to the elements, and particularly to fire; but the lingam is undoubtedly one of the most ancient idol objects of homage adopted in India, subsequently to the ritual of the Vedas. The worship of the linga is the main purport of the *Skanda*, *Saiva*, *Bramadanda*, and *Linga Puranas*.

In the *Saiva Purana* and in the *Nandi Upa Purana*, Siva is made to say, 'I am omnipresent, but I am especially in twelve forms and places.' These are the twelve great lingas, viz. at *Somnath*, *Pattan*, *Malikarjuna*, near the *Krishna*, *Maha-Kala Omkara*, all three at *Ujjain*; *Amarswara*, *Vaidhya*, at *Deo-garh* in Bengal, *Ramisseram*, at *Dra Charam* in *Rajamundry*, at *Benares*, on the banks of the *Gumti*, at *Kedarnath* in the Himalaya. That at *Benares* is called *Viveswara*, Lord of All.

The idol destroyed in A.H. 415 by *Mahmud* of *Ghazni*, is said to have been a linga. It was a block of stone of four or five cubits long, and of proportionate thickness. *Sonnerat* says the lingam may be looked upon as the phallus or the figure representing the virile member of *Atys*, the well-beloved of *Cybele*, and the *Bacchus* which they worshipped at *Hieropolis*. The Egyptians, Greeks, and Romans had temples dedicated to *Priapus*, under the same form as that of the lingam. The Israelites worshipped the same figure, and erected statues to it.

Scripture (1 Kings xv. 13) informs us that *Asa*, son of *Rehoboam*, prevented his mother *Maachah* from sacrificing to *Priapus*, whose image he broke. The Jews caused themselves to be initiated into the mysteries of *Belphegor*, a divinity like the lingam, whom the *Moabites* and *Midianites* worshipped on *Mount Phegor*; and which worship, in all appearance, they received from the Egyptians. When *Judah* did evil in the sight of the Lord, and built them high places, and images, and groves on every high hill and

under every tree, the object was Baal, and the pillar, the lingam, was his symbol. It was on his altar they burned incense, and sacrificed unto the calf on the fifteenth day of the month, the sacred monthly period, the amavas of the Hindus. The calf of Israel seems the bull Nandi of Bal Iswara or Iswara, the Apis of the Egyptian Osiris, and throughout all British India a sculptured stone bull, called Nandi, the vahan or conveyance of Siva, is seated with its face looking towards the lingam. According to Colonel Tod, the lingam is identical with the Arabic idol Lat or Alhat. The worship reached France, doubtless with the Romans, and the figure of the lingam is still to be seen on the lintel which surrounds the Circus at Nismes, as well as on the front of some of their ancient churches, particularly on that of the cathedral of Toulouse, and on some churches at Bourdeaux. Plutarch says that the Egyptian god Osiris was found everywhere with the Priapus exposed. Ptah-Sokari is also so represented, and images of that kind were called Ptah-Sokari Osiri.

There can be no doubt but that the god Baal, whose votaries the Hebrews frequently became, is identical with the lingam, and the god styled Chiun in Amos v. is Siva, whose name the races dwelling in Hindustan and along the valley of the Indus pronounce Seb, Seo, Sivin, and Chivin. Yet there is nothing to fix the date at which the worship of Siva was brought to India, nor by whom brought; but the wars between the Buddhists and the linga worshippers of the Dekhan extended up to the 11th century of the Christian era, and formed a series of important events in Hindu history.

The worship of Vishnu seems to have come from Tartary, and that of Siva about the beginning of the Christian era, from the basin of the Lower Indus through Rajputana, and to have displaced the nature-worship of the Vedas. But which race brought the lingam-worship is not known. At Ujjain it was particularly celebrated about the period of the Muhammadan invasion, but probably long before, and one particular linga was named Vinda-swerna, from Vindu, drop, Swerna, gold. At present there is a four-faced lingam, sometimes three-faced or tri-murti; and tri-lingam is said to be the source of the name Telinga and Telingana, the country extending from north of Madras to Ganjam, and west to Bellary and Beder. The four-faced lingam is called the Choumurti Mahadeva, such as may be seen in the caves of Ellora, and of common occurrence in other districts; and a famous shrine of ek-linga or the one lingam is situated in a defile about six miles north of Udaipur, and has hills towering around it on all sides.

This ek-lingam, or one phallus, is a single cylindrical or conical stone; but there are others, termed Seheslinga and Kot-Iswara, with a thousand or a million of phallic representatives, all minutely carved on the monolithic emblem, having then much resemblance to the symbol of Bacchus, whose orgies both in Egypt and Greece are the counterpart of those of the Hindu Bagh-es, so called from being clad in a tiger or leopard's hide, as Bacchus had that of the panther for his covering. There is a very ancient temple to Kot-Iswara at the embouchure of the eastern arm of the Indus; and there are many to Seheslinga in the

peninsula of Saurashtra. At the ancient Dholpur, now called Barolli, the shrine is dedicated to Gut-Iswara Mahadeva, with a lingam revolving in the yoni, the wonder of those who venture amongst its almost impervious and unfrequented woods to worship. Very few Saiva followers of the south of India ever realize the lingam and the yoni as representations of the organs of the body, and when made to apprehend the fact they feel overpowered with shame that they should be worshipping such symbols.

LINGA-BALJA-VADU, members of the Lingaet sect who follow the Jangam religion, natives of Telingana. They seem to be identical with the Linga-banjigya, or Linga-banjaga, or Linga-banijaga. Linga-banajiga, a merchant or trader of the Lingaet sect. Lingadhari, sectarian Hindus who wear the linga.

LINGAET, Jangam, Lingadhari.  
Banjigya, . . . CAN. | Wani, . . . MAHR.  
Banijaga, . . . " | Linga-balja-vadoo, . TEL.

The Lingaet, a Hindu sect in Southern India, also called Lingadhara, Linghawant, Lingamat, and Jangama. They are Vira Saiva, whose sole object of worship is the lingam, a model of which in stone or gold (Ezekiel xvi. 17) they carry on their arms, or suspend from their necks in caskets of silver or gold, the workmanship of some of them being of great beauty. They are sectarian Saivavi, for their creed does not recognise castes nor acknowledge Brahmans. Their customs and belief were described about the year 1833 by Mr. C. P. Brown, of the Madras Civil Service, in the Madras Literary Journal. They are very numerous amongst the Canarese people from Bangalore, northwards to Panderpur on the Kistna, and towards Kalliani fort, where the sect was originated in the 12th century by a Brahman named Basava, and north to Berar. They are largely engaged in agriculture, and as shopkeepers. They are rigid in external ceremonial, but they have loose ideas in morals, probably resulting from what Wilson styles their belief in the equality of women. The sect are sometimes styled Jangam, from jangam, the title of their priesthood. They do not reverence Brahmans nor acknowledge the Vedas, their principles do not recognise caste (though they have established one of avocation), and they deny polytheism and the inferiority of women. Besides the trade divisions, there are also race, sectarian, or social distinctions amongst them. The Aradhya, for instance, are of Brahman birth, and though some Aradhya are well versed in Sanskrit, they are not held in esteem by the other Lingaet, who are of Sudra birth. The Samanya or ordinary, the Vissha or extraordinary, and the Samanya Bhakta and Vissha Bhakta, are other sects. The Samanya Bhakta differ from the ordinary Samanya Lingaet only in retaining caste distinctions; the Vissha Bhakta are puritans, have no caste distinctions, and are bound by a vow to honour their guru. Their religious book is the Basava Purana, written in the Canarese tongue, in which language, as also in the Telugu, they have other writings. Lingaet women, in widowhood, re-marry by inferior ceremonies. In such case the widow returns to her parents' home, and is there re-married. The ceremonies are few, and the bridegroom gives small sums, of Rs. 5 or 10, with two cloths. A village head, who will expend

about Rs. 200 for his spinster marriage, will expend about Rs. 5 to 100 for his marriage with a widow. The lingam casket of the Lingaet is called Ayigalu. Although authorized by their principles, without castes, they are undoubtedly the most bigoted of all the Hindu sects. They are all engaged in civil avocations. Perhaps in the Madras native army, 20,000 strong, there are not one hundred soldiers of this sect. They are vegetarians, and will not sell, and will not even buy or bring, a creature that is to be killed and used as food. Their dislike to Brahmans takes many shapes; at a village near Kaladgi, three miles distant from the Gutparba river, they would not dig a well in their village, lest a Brahman should be attracted to reside, and their wives had to bring all the drinking water from the river bed.

The three words, Om! Guru, Linga, Jangam, comprise the creed of the sect, and evidently were intended to disavow every part of the Brahmanical priestly tyranny. This mystic phrase is thus expounded. The image (lingam) is the deity; the jangam is the wearer or fellow-worshippers; and he who breathes the sacred spell in the ear is the guru.

The men of the Lingaet sect have a small casket of gold or silver enclosing a lingam of stone or metal, and suspended from their necks, or fastened to the left arm; this form is known as the Jangama lingam, meaning the moveable or locomotive. That in the temples is called the Sthavara lingam, meaning the standing or stable lingam.

Lingam-worship was conducted in Phenicia (the Canaan of Scripture) in its worst aspect. According to Lucian (De Syria Dea) after the return of Bacchus, he placed the two colossal phalli, each 300 fathoms high? in the vestibule of the great Syrian temple. In the great Bacchic pomp, celebrated by Ptolemy of Alexandria, we read (Athenæus, lib. v.) of a golden phallus 120 cubits high.

The Bana-lingam or Ban-lingam, and the Chakram-lingam of India, are stones formed by attrition in a river bed into a lingam-like form; the saligram is a fossil shell, the interior parts of which resemble a lingam. The lingam of the temples of India is almost invariably of stone of some kind, and is imbedded in the yoni, and varies from a little projecting knob to a considerable cylinder of two feet high and a foot in diameter. The figure inside the temple is often of copper or silver. The Ada-sarpa, or old serpent, in the form of a single cobra, or three, five, or nine headed cobra, is often figured bending over the lingam, with the figure of a bull Nandi, or Basava, the vahan of Siva, sitting before it.

At the Hogena Kallu, or smoke rock, where the Cauvery turns southwards on its way to the rice-fields of Tanjore, 10 or 12 huge lingam stones are arranged in a line, each in a separate cell. At Munoli, Parasgad, in the Belgaum collectorate, are a group of temples of Pancha-linga Deva. At the present day, in the south of India, the principal Siva temples are at Conjeveram (Kanchi), at Jambuk Eswar, near Trichinopoly, Tirunamalle, Callesty (Kalahistri), and at Chadambaram. The Saiva Hindu, however, is essentially polytheist, worships at every temple, and reverences all Brahmans.—*Cole, Myth. Hind. p. 175; Wilson's Gloss.; Latham; Lubbock's Origin*

*of Civil. p. 236; Burton's Mecca, i. p. 134; Sonnerat's Voyage, p. 52; Tod's Rajasthan, i. pp. 219-514, ii. p. 658; Hind. Theat. ii. p. 97; Cat. Ex., 1862; C. P. Brown in Madras Lit. Soc. Journal. See Jangam.*

LINGA PURANA, a mystical and spiritual work of 11,000 stanzas, written about the 8th or 9th century.

LING CHEE. CHIN. The name for the punishment inflicted on great criminals in China. The criminal is bound to a cross, and is cut into 120, or 72, or 36, or 24 pieces.—*Gray, p. 59.*

LINGH. SANSK. One who wears the outward emblems of the Lingaet order or sect to which he belongs; but it is more usually applied to signify a pretender, a hypocrite, or one who assumes the external emblems of a caste or order to which he does not belong, or of which he does not perform the duties; the bearer of a linga.—*Wilson.*

LINGOA WOOD, or Amboyna wood, is said to be from the Pterospermum Indicum; it is very durable, and takes a high polish. It was imported into Britain from the Moluccas in considerable quantities at the time when the latter were British possessions; it may be had in any quantity. Very large circular slabs are obtained from the lower part of the tree, by taking advantage of the spurs or lateral growths; they are sometimes as large as nine feet in diameter. A circular disc of wood thus obtained, nearly seven feet in diameter, as well as some other specimens, were exhibited in 1851 by Messrs. Almeida of Singapore, and received a prize medal from the jury. The importation ceased with the cessation of British intercourse with those islands. The wood is abundant at Ceram, New Guinea, and throughout the Molucca seas. It is prepared in large circular slabs by the natives of these islands, and can be obtained in almost any quantity if the precaution be taken of ordering it during the previous trading season. The Kayu-boka or Kyaboca wood of commerce is the knarled excrescence of this tree; slabs can be had six or seven feet in diameter, by taking advantage of the spurs which project from the base of the trunk, as the tree itself has not sufficient diameter to furnish such wide slabs. They are occasionally met with as large as nine feet in diameter, but the usual size is from four to six feet. This wood is brought to Singapore by the eastern traders from Ceram, Aru, and New Guinea, and is sold at Singapore by weight. It is much esteemed as a fancy wood, both in Europe and China, but the demand in Europe seems to have decreased of late years. See Amboyna Wood; Kyaboca Wood; Pterospermum Indicum.

LINSCHOTEN. Jan Hugo van Linschoten travelled in India from 1583 to 1589. His travels were described in a book entitled Voyages into the East and West Indies. It gives information of the early struggles of the Dutch with the Portuguese.

LINSEED, flax seed of Linum usitatissimum.	
Buzruk, . . . . .	ARAB. Tukhm-i-katan, . . . . .
Hu-ma-tze, . . . . .	CHIN. Siemie, Iniane, . . . . .
Horrfroe, . . . . .	DAN. Linhaca, . . . . .
Lynzaad, . . . . .	DUT. Semja-lenjana, . . . . .
Lin, Graine de lin, . . . . .	FR. Linaza, . . . . .
Lein-samen, . . . . .	GER. Linfro, . . . . .
Suf, Tisi, Ulsi, . . . . .	HIND. Alloverei, . . . . .
Semenza di leno, . . . . .	IT. Alivi tullu, . . . . .
Linseme, . . . . .	PER. Bezir-tukhma, . . . . .
Bidgierammi, . . . . .	MALEAL.

In India the seed is the chief product of the

flax plant, and is principally used in the manufacture of linseed oil. The first export from Calcutta was made by Mr. Hodgkinson in 1832, and amounted to only ten bushels, but the increase has been rapidly progressive. In 1860-61 the exports from India were 550,700 cwt., value Rs. 1,25,57,790; and in 1882-83 there were 6,724,514 cwt., value Rs. 3,52,84,813; in 1883-84, 8,543,766 cwt., value Rs. 4,58,40,234.

This crop in India is sown thickly in the linseed-producing provinces. In the poorer western districts it is often sown as an edging crop to wheat and other grain, because it is not eaten by cattle in the green state. The reason for its being sown in both long and cross drills, is that the plant, being weakly, requires much sowing to guard it against the action of the weather. It does not seem improbable that the spurious white 'atees' roots of the bazar are occasionally obtained from this or from the Gula-shupre, or *Linum trigynum*, indigenous in the Lower Provinces. The oilcake which remains after the oil is expressed from linseed, contains the albuminous part of the seed, and is used for fattening cattle. The oil is contained in the kernel of the seeds, and may be either cold drawn, or, as is usual, obtained after the seeds have been subjected to a heat of 200°. The oil obtained by the former process is paler, with less colour and taste, than where heat has been employed. The seeds of different countries yield different proportions of oil. It is one of the cheapest fixed oils; is a drying oil, and is used in the manufacture of paints, varnishes, and printing inks. Where the linseed oil of India is not possessed of the full drying properties of the oil prepared in Europe, there is no doubt this is owing to the Indian linseed being expressed before the mustard seed has been separated, with which it is commonly mixed, in consequence of the two plants being often grown together. By boiling with litharge, its drying properties are much improved. When used as the vehicle for the harder resins, it should be pure, pale, well clarified, and combined with the resin at as low a temperature as possible. Unless these conditions be attended to, a dark varnish is produced, which becomes darker by age. This oil gives softness and toughness to the resin, but produces a slowly drying varnish. It is clarified for the best varnishes by being gradually raised to near the boiling point in a copper pan. It is used also in printers' ink.—*M' Culloch; Smith.*

**LINUM USITATISSIMUM.** *Linn.* Flax was cultivated in Egypt in very early periods. It is extensively grown in many parts of British India, and produces abundance of seed for oil, but its fibre is inferior. European linseed, on the other hand, is better for fibre than for oil. By proper treatment, however, good fibre can be got from plants raised in India. In N. India it is cultivated as a mixed crop, with grain; it is sown in October, and never irrigated. Every 5 seers of seed yield 1½ seers of oil by the native process of pressing. Flax fibre is prepared by steeping, stripping off the bark, and then beating, so as to separate the fibres. Linen cloth and cambric are prepared from it, the latter differing from the former in its fineness, and in being obtained from plants which are more thickly sown. Linen clothing is cool, being a better conductor of heat than cotton; but when the skin is covered with perspiration, or exposed to cold, it feels cold and

chilly. The fibre of flax is a straight tube-like cylinder, and is therefore less irritating than the twisted fibre of cotton. Hence lint, which is prepared by scraping linen, is preferable to cotton for surgical dressings. Tow consists of the short fibres of the flax which have been removed in the process of hackling. In India the seeds are official with natives, being given in infusion for asthma. The seeds, after having had the oil pressed from them, are in the form of a flat mass, commonly called oilcake.—*M. E. J. R.; Powell; Rox.*

**LION,** *Felis leo, Linn.*  
*Löwe, . . . . . GER. Leone, . . . . . It.*  
*Sher, . . . . . HIND., PERS. Leon, . . . . . Sp.*  
*Untia-bag, . . . . . HIND. Arslan, . . . . . TURK.*

The lion is generally recognised to be of only one species, with the lion of Senegal, the lion of Barbary, the lion of Persia, the lion of Gujerat, Runn of Cutch, and Kattyawar, and the lion of Gwalior and Hurriana as varieties. The lion is the desert king, as the tiger is the monarch of the jungles. It was, till early in the 19th century, tolerably plentiful at Gwalior, and also about Goonah, and lions have been killed 20 miles from Sargor, but wretched, mangy-looking things, the male generally nearly maneless, and usually inferior in size and appearance to its African brothers. Tigers are said to avoid the lions, and to desert those jungles in which any roving lion may make its appearance. In the Kattyawar district, which the lions most affected, tigers were said to be unknown, though panthers are common. It has been also supposed that the lion avoids the tiger; and in the Central Provinces, since tigers have been shot off, lions began to appear in the northernmost parts. The lion is very rare in Afghanistan, but has been heard of in the hilly country about Kabul, and there they are small and weak compared with the African lion. The lion is found as far as Tashkend, in a northerly and easterly direction. In 1837, Major Brown ('Gunga' of the Bengal Sporting Magazine) remarked that only 23 years elapsed from the occupation of the Hurriana country, when the lions, which were at one time in the dry and sandy deserts of the Hurriana, became extinct south of the Cuggar. Having no inaccessible dens to retire to during the hot weather, the lions, from necessity, took up their abode where water could be found; and as places of this description were rare, and generally near villages, their retreat was easily beaten up, and their entire destruction speedily effected. We have the evidence of Jahangir and the Rev. Edward Terry, that in their days the province of Malwa abounded with lions. Jahangir records that he had killed several, and Mr. Terry mentions his having been frequently terrified by them in his travels through the vast woods and wilderness of the country. Bernier had frequent opportunities of witnessing the chase of this animal, an amusement which was reserved for the emperor Aurangzeb alone. Captain Postans observed that while Kattyawar abounded with the tiger and lion species, Cutch, the neighbouring province, was free from them. The *Times* of India related how Lieut. Heyland, 56th Regiment, succeeded in killing 11 tigers, 2 lions, several cheetas, bears, and wild jungle boars; and while stationed at Dessa, he shot three lions in one year. One of them, which measured some nine feet in

length, had severely wounded Lieutenant Clarke of the R.A. some time in August. When the 3d Bombay Cavalry was stationed at Rajkote in Kattyawar (in 1832-33), Captains Reeves, Berry, and others of that regiment used to shoot lions on horseback. Major Fulljames turned out a lion from the Bhet (a sort of island in the Runn of Cutch), opposite the town of Junjuwara, in 1835, and followed it up to a place called Khura Suttapur, on the southern border of the Runn, where he shot it; and Colonel Le Grand Jacob, when First Assistant to the Political Agent in Kattyawar, killed a lion and lioness in one day in the Geer jungle valley, in the southern part of Kattyawar.

In the year 1862, a correspondent in the Times of India, writing of Kattyawar, says lions existed then in certain portions of this province, and in Gujerat also, on the range of hills near Deesa. The figure of a lion is on the top of each of the three tall pillars or columns at Bettia in North Berar. A lion was shot by Mr. Arratoon, a little before the appearance of the Asiatic lion in the Barah jungles. Colonel Clifton Benbow, of the Bombay Army, in his youth a great hunter of large game, with his companions hunted the lion in the Runn, by galloping at them and firing, but continuing to gallop on without pausing to see the effect of the shot,—each of the party acting similarly until the lion fell.

One of the largest lions seen in England was caught, when very young, in Hurriana, by Gen. Watson, and was presented to George IV. The Sporting Review, in 1845, mentions the lion as an inhabitant of the territories south of Gwalior. About 1848 there was in Calcutta a lioness, more than two-thirds grown, which had been captured as a small cub in Sind. There were also then in the London Zoological Gardens a young lion and lioness from Gujerat.

Heber mentions (ii. p. 149) having been informed in the year 1825, that lions were in considerable numbers in the Saharunpur and Ludhiana districts, and that they had been killed in the northern parts of Rohilkhand, and in the neighbourhood of Moradabad and Rampur. One was killed in the Sagar district in 1851; and some years later, another only a few miles from the Jubbulpur and Allahabad railway.

In the Pro. Beng. As. Soc., Dr. King adduces several instances of the lion (not the maneless variety of Gujerat) having been recently shot by sportsmen in Goonah in Central India.

In the report of the great Trigonometrical Survey for 1871-72, Captain Trotter, R.E., gives an account of the lion of Gujerat. It is not maneless, although the mane is considerably shorter and of lighter colour than that of the African species. It is called the Untia-bag, camel-coloured tiger, by the natives. The male is rather darker than the female, and is a little heavier about the head and shoulders, the female being very much the same shape as the tiger. There are no difficulties to the lion crossing to the Runn from the south of Persia. And it is supposed to be the lion that visits India, from which the figure was taken that is used in the royal arms of England.

The lion is frequently met with on the banks of the Tigris below Baghdad, rarely above. On the Euphrates it has been seen, almost as high as Bir. In the Sinjar, and on the banks of the Khabour,

they are frequently caught by the Arabs. They abound in Khuzistan, the ancient Susiana, three or four together, and are hunted by the chiefs of the tribes inhabiting that province. In 1861, Captain Balfour, of the Indian Navy, in one day, at daybreak, saw a group of four lions. About noon, from a 'tell' close to the river, on the plain below, ten were counted; and in the evening, some twenty miles up the Tigris, three were seen.

Mr. Layard was given a tame lion by Osman Pasha, commandant of Hillah; and Sir Henry Rawlinson had a tame lion for some years at Baghdad, which was much attached to him, and ultimately died at his feet, not suffering the attendants to remove it.

The maneless lions, by the people of Babylonia, are called mōmin, or true believers; the maned lions they call gubar; the former they say will spare a Musalman if he pray, the latter never. Sir Gardner Wilkinson says the same of the green and the black crocodile of Egypt.

The Hindus, in their fifth avatar of Vishnu, recognise that deity as Nara Sinha (Nara, a man, and Sinha, a lion), a man-lion.—*Madras Mail*, May 12, 1873; *G. Rawlinson*, i. p. 40.

LIP-LAP, in Netherlands India, a half-caste, a child of a European and a native.

LI PU, the six bureaux of administration in China.

LIQUEURS are alcoholic fluids variously flavoured and sweetened. They are called Shrab, and are largely made in all parts of India, from arrack, and spirit of aniseed, roses, saffron, musk, citron, or simply sugar.

#### LIQUIDAMBAR.

Mia-sailah, . . .	ARAB.	Liquid storax, . . .	ENG.
Nan-tu-yok, Tu-yok, BURM.		Rasamalay, . . .	MALAY.

The name is derived from Liquidum, fluid, and Ambar, the Arabic name of amber. Theliquidambar of commerce is a product of three plants. *I. styraciflua*, a large, fine tree, is the species found in Mexico and the United States, in the latter of which it is called sweet gum, and the fragrant liquid exudes, though not copiously, from incisions in the stem. This is called liquidambar, oil of amber, and copalm balsam, and in this form has a pleasant balsamic odour, and an aromatic bitter taste. This becoming dry, forms what is called soft or white liquidambar, which resembles very thick turpentine, has a feeble odour than the liquid balsam, and contains less volatile oil, but more benzoic acid. *I. orientale* is a native of Cyprus, where it is called Xylon Effendi (the wood of our Lord); it produces an excellent white turpentine, especially by incisions in the bark. It is also said to be produced on the island of Cabross, at the upper end of the Red Sea, near Cadess, which is three days' journey from Suez. The product of the *I. altingia* is said to be mixed with the substance obtained by boiling the branches of *Styrax officinale*, or acting upon them with oil, spirit, or naphtha. The subject is interesting as connected with ancient commerce, inasmuch as old writers mention a liquid with the solid storax, the mia-sailah and mia-yahseh of the Arabs. *I. cerasifolia* of Wallich (*Sedgwickia cerasifolia* of Griffiths) grows in Assam, but it is not known if it yields any balsam.

All these balsams are obtained either by spontaneous exudation, by incision into the bark, or decoction of the bark, leaves, and branches.—

*Eng. Cyc.; O'Sh.; Dr. Mason in Beng. As. Soc. Jour., 1848; Hogg, Veg. King.*

LIQUIDAMBAR ALTINGIA. *Blume.*

Nan-tar-ok, . . . BURM. | Rose maloes, . . . ENG.  
Nan-tu-yok, . . . " | Liquid storax tree, . . .  
Liquid amber tree, ENG. | Rasamala, JAV., MALAY.

A superb tree, native of the forests of Java, at elevations of 2000 and 3000 feet above the level of the sea, and indigenous on the Tenasserim coast, in some parts of which it is quite abundant, and a considerable stream in Mergui derives its name from this tree, in consequence of its growing so thickly on its banks. It grows also in N. Guinea, rising to 200 feet. The bark of *L. altingia* of Tenasserim and Java is bitter, hot, and aromatic, and when wounded affords a resinous substance, which is employed to mix with balsam of Peru; and a similar substance is obtained from *L. orientale* of the Levant islands, *L. cerasifolia*, and *L. styraciflua* of Mexico. The balsam of *L. altingia*, with that of *L. orientalis* of Rhodes, furnish the rasamala or rose maloes of commerce. This is shipped from Rhodes to Alexandria. The latter is said to follow down the Red Sea to Aden, and to the Persian Gulf and Bombay, whence it is sent to China, Asia Minor, Arabia, Surat, Annam, and Sumatra, and seems to have been shipped to places from which it was formerly sent. The balsam called liquid storax, rasamala or rose maloes, is a stimulating expectorant, influencing the mucous membranes, especially that which lines the air passages.—*Dr. Mason in Ben. As. Soc. Jour., 1848; O'Sh.; Hogg, Veg. King; Smith.*

LIQUIDAMBAR CERASIFOLIA. *Griff.*

*Sedgwickia cerasifolia, Griff., Wall.*

Grows in Assam, but it is not known if it yields any balsam.—*O'Sh.; Hogg, Veg. King.*

LIQUIDAMBAR FORMOSANA. *Hance. L.* Formosana, *L. altingia* (*Altingia Sinensis, Oliv.*), and the maple-leaved *L. Maximowiczii*, all grow in China, where they are called Fung-shu. They are large timber trees, with gnarled branches and rustling leaves, and the Chinese believe that ghosts hide in their branches. The chi-ling or pigs' tubers are the corky excrescences on these trees. A silk-producing insect is reared on the *L. Formosana*.—*Hance; Smith, Mat. Med.*

LIQUIDAMBAR ORIENTALE. *Von Mueller.* *L. imberbe*, *Aiton*, a tree of Asia Minor, yields liquid storax, which is vanilla scented, containing much styrol and styracin. It keeps moths from woollen clothing, and is used in perfumery. *Liquidambar orientalis* is a small tree, a native of Cyprus and other parts of the east. It was introduced into the Jardin des Plantes, Paris, from Smyrna, and is said to occur along the Red Sea. Dr. Pococke, as quoted by Dr. Lindley, states that it is called Xylon Effendi (the wood of our Lord) in Cyprus, where it produces an excellent white turpentine, especially by incisions made in the bark. Liquid storax is said to be obtained by boiling the bark.—*Von Mueller.*

LIQUIDAMBAR STYRACIFLUA. *L.*

Usteruck, . . . ARAB. | Liquidambar, . . . ENG.  
Meati-lubani, . . . | Rasamala, . . . MALAY.  
Salajit, Meah, . . . | Cotter mija, . . . TURK.  
Sillarua, . . . " | Kara-ghyunluk-yaghy, ..  
Copalm balsam, ENG.

The sweet gum of North America, obtained

from the bark of this tree, is at first liquid, transparent, yellow, rather consistent; its odour is strong, and resembles that of liquid storax; taste very aromatic and acrid. By long keeping it dries into a deep brown resin. It contains benzoic acid, and has a benzoïn odour.

## LIQUORICE JUICE, Spanish juice.

Arak aus, . . . ARAB. | Regaliz, . . . SP.  
Jetimad-ka-ras, . . . HIND. | Ati madhuramu, . . . TEL.  
Sugo di regolizia, . . . IT. | Yashti madhukamu, ..  
Succus liquoritie, . . . LAT.

This is the inspissated juice of the root of the plant *Glycyrrhiza glabra*. The juice is boiled to a consistency for rolling into paste, when it is wrapped in bay leaves. It costs about £5 the cwt. Liquorice lozenges are made with extract of liquorice, or of Gunch, gum-arabic, each six ounces, pure sugar one pound. Dissolve in boiling water, and concentrate to a proper consistence. Use, — demulcent in irritating coughs. — *Beng. Phar. p. 435; Poole; M'Culloch.*

## LIQUORICE ROOT.

Useul-u-suz, . . . ARAB. | Pao dooi, . . . PORT.  
Kan-ta'sau, . . . CHIN. | Regoliz, Alcaçuz, . . .  
Iakris, . . . DAN. | Solod kovyri koren, . . . RUS.  
Mit'ha Iakri, . . . DUKH. | Madhuka, . . . SANSK.  
Zoethout, . . . DUT. | Yashtimadhuka, . . .  
Reglisse, . . . FR. | Wellmi, Olinde, . . . SINGH.  
Racine douce, . . . | Regaliza, Orozuz, . . . SP.  
Sussholz, Lakritze, GER. | Lakrits, . . . SW.  
Jetimad, . . . HIND. | Jakritze, . . .  
Regolizia, Logorizia, . . . IT. | Adimodrum, . . . FAM.  
Liquirizia, . . . | Athimadthuramu, . . .  
Urattmanis, . . . JAV. | Yashti madhama, . . . TEL.  
Bekh-mehak, . . . PERS.

In Europe, the liquorice roots are obtained solely from the *Glycyrrhiza glabra*, a perennial plant, a native of the south of Europe and Persia, but cultivated in some parts of England. It is grown in large quantities about Peshawur, dug up, dried, and cut into pieces, and used by the natives as a tonic in fever, in doses of sixty grains, also as a demulcent in coughs, and in all diseases consequent upon an undue accumulation of phlegm or bile. The roots are very long, about an inch thick, flexible, fibrous, of a brown colour, and, when fresh, juicy; taste sweet. They are apt to spoil, and it is necessary to pack them in sand, when not required for immediate use. They are an article of the *Materia Medica*, particularly in coughs, colds, etc., and are also in demand by brewers and druggists. Throughout Southern India it is the roots of *Abrus precatorius* that are sold for liquorice. They are a perfect substitute, and are sold in the bazar as a medicine. In China, the roots of *Glycyrrhiza echinata* and *G. glabra* are used.—*Cat. Ex.; Faulkner; Mason; O'Sh.*

LIRIODENDRON, the tulip tree, one of the Magnoliaceæ, is highly ornamental, growing to a large size, and well adapted for a plantation or lining an avenue; the flowers are large and of a yellow and red colour, they appear in the rains; it is easily raised from seed. The bark is a strong tonic, and is said to be equal to the Peruvian. The wood is fine-grained and smooth, used by coachmakers and carpenters. Roxburgh describes *L. grandiflorum* and *L. tulipiferum*.—*Riddell; Gamble.*

LISHARI, a section of the Gurchani tribe. The Lishari is a more degraded creature even than the Gurchani. In 1850, one raid was



reported against them; in 1852, one; in 1853, four; and in 1854, four. These raids were not, however, successful. In front of the Gurchani and Lisbani Hills, and between Harrand and Mithunkote, are plains inhabited by the Dreshuk, British subjects.

LI SHE CHAN, sometimes called Li Poon Woo, a Chinese author of botanical and medical works.

LITCH. BALUCH. Proprietors' dues, corresponding to jaghir. Ilāq Litch paid to the proprietors generally  $\frac{1}{16}$ th share of produce. Pani Litch pay Abiana for the water of wells on another estate.

LITCHI. CHIN. Fruit of *Nephelium litchi*, *Euphorium litchi*, *Camb.*, common in China, but the tree is also grown in Tenasserim, Bengal, Travancore, and the island of Mauritius, a tree belonging to the natural order Sapindaceæ. The eatable part is a pulpy flesh, which covers a stone enclosed in a hard, dry, tessellated, prickly pericarp. The Rambutan, *Nephelium lappaceum*, and the Long-yen or Longan, *Nephelium longanum*, are yielded by species of the same genus. The Chinese cultivate many varieties of each. The litchi fruit, called by the Chinese Tanli, is imported from China into England in chests, and can be had in Liverpool at about 6d. per dozen. The litchi looks like a strawberry in size and shape; the tough, rough, red skin encloses a sweet watery pulp of a whitish colour surrounding a hard seed. The whampe, lichi, longan or dragon's eyes, and loquat, *Eriobotrya Japonica*, are four indigenous fruits at Canton. The whampe resembles a grape in size and a gooseberry in taste.—*Hogg, Veg. Kingd.*; *Williams' Middle Kingdom*; *Mason, Tenasserim*; *Smith*.

LITERATURE. From the most ancient times there have been races and nations in the south and east of Asia who have been famed for their literary attainments. The Akkadians were pre-eminently a literary people; their conception of chaos was that of a time when as yet no books were written, and in their legend of creation the art of writing was seemingly to be traced back to the very beginning of mankind. They were the inventors of the cuneiform system of writing. They left behind them a considerable amount of literature, which was highly prized by their Semitic successors, the Babylonians and Assyrians. Accordingly, a large portion of the tablets which have been found at Nineveh consist of interlinear or parallel translations from Akkadian into Assyrian, as well as of reading books, dictionaries, and grammars, in which the Akkadian original is placed by the side of its Assyrian equivalent. In the Akkadian mythology, there was a tree of life, of Irmin, the personified Euphrates, and of Hea, the snake-god of the tree of life.

The Hittite, another powerful race, carried their arms, their arts, and their religion to the shores of the Ægean. At one time their empire stretched from the Euphrates to the Dardanelles, and they held mastery in Syria in the era of the Judges and earlier kings of Israel. To the Phœnicians and the Hittites the Greeks owed their alphabet and their early civilisation, and the alphabet as used in Europe came through the Greeks and Romans. The Hittites were defeated by the Egyptian king Rameses II., about B.C. 1340; their last king, Pirsiris, was defeated and

slain by the Assyrians B.C. 717, and their writing character was displaced by the Assyrian cuneiform.

From another race of that south Asian region there has been handed down a sacred book, the *Zendavesta*. It is a compilation, for liturgical purposes, from various older books which have been lost. It is composed of eight pieces or books, entitled *Yagna*, *Visporatu* or *Visparad*, *Vendidad*, *Yashts*, *Nyayish*, *Afrigans*, *Gahs*, *Sirozah*. It is written in the old form of Aryan speech called the *Zend*, a language closely cognate to the Sanskrit of the Vedas, and to Achaemenian Persian, or the Persian of the cuneiform inscriptions. The original texts of the *Zendavesta* are supposed to have been written in Media by the priests of Ragha and Atropatene, and to exhibit the ideas of the sacerdotal class under the Achaemenian dynasty.

The taste for literary pursuits continues to be evinced by the Iranian, Turanian, and Semitic races of Central Asia and Arabia. In Central Asia most of the celebrities in the field of religious knowledge and belles-lettres have been Tajaks. At the present day the most conspicuous of the Mawla and Ishan are Tajaks, and the chief men of the Bokhara and Khiva courts are Tajak, or, as the Turks style the race, Sart. In Central Asia, the warrior, the shepherd, the priest, and the laymen, youth and old age, equally affect poetry and reciting of tales. The literature of the Muhammadans or settled nations brought from the S. is filled with exotic metaphor and illustration. In the three khanates, the Mawlas and Ishans have written much on religious subjects, but its mystical allusions are beyond the reach of the people. The Uzbek, the Turkoman, and Kirghiz esteem music as their highest pleasure, and often break out in song, singing soft minor airs. The Uzbek poetry on religious subjects is exotic, derived from Persian or Arabic sources. The Tartar compositions are tales, and relate to heroic deeds, similar to the romances of Europe. The Arab writings up to the time of Mahomed consisted of poetry and romances, and their learned men were accustomed to compete with one another, and invite criticism by suspending their poems in the temple of Mecca. These were known as the *Muallakat* or suspended, and Mahomed with some chapters of the Koran followed this popular course.

The Muhammadans of Arab, Turk, and Iranian descent have followed this predilection, and to the present day throughout British India every educated Muhammadan occupies his leisure in writing poetry, works on grammar or history.

In the middle of the 19th century Sir Henry Miers Elliot availed himself of this trait, and undertook to gather the writings of all the Muhammadan authors on India, with the object of compiling a history of India, as told by its own historians. He collected from all sources, and the Editor sent him catalogues of the books available in the libraries of the Nawab of the Carnatic and the Dewan Mudar-ul-Umra. He did not live to complete his project, but the task was entrusted to Professor John Dowson, who edited eight volumes of extracts from 17 early Arab geographers and historians of Sind and India, and 154 historians of India. Many of these authors are known to the people of Europe and



Asia,—Abul Fazl, Abu Talib, Biladuri, Biruni, Ibn Haukal, Idrisi, Istakhri, Kazwini, Khafi Khan, Khondamir, Khurdadha, Masudi, Mir Khond, with the royal authors Timur, Baber, Firoz Shah, Aurangzeb, and Jahangir.

Another large class of the literature of Southern Asia relates exclusively to India proper, and emanated from the Brahmanical branch of the Aryans which penetrated into India from the north-west. They have had in use a spoken language or Prakrita bhasha, and a Sanskrita bhasha or perfected speech. Their Sanskrit literature was almost entirely in sloka or verse. Astronomy, mathematics, medicine, surgery, music, the drama, architecture, and painting engaged their attention, as also law as in the Grihya Sutras and the code of Menu. To the Brahmanical race India is indebted for the four Vedas,—Rig, Sama, Yajur, and Atharva Veda; also the Brahmanas supplementary to the Vedas; likewise the Sutras or sacred traditions, and two great epics, the Mahabharata and Ramayana. India is also indebted to the Brahman race for a system of theology, for six darsana or schools of philosophy, known as the Sankhya, the Yoga, two Vedanta schools, the Nyaya and the Vaisheshika; and the science of language in grammars and dictionaries has received the attention of their able grammarians.

The reverence of the Brahmanic race for learning is evinced by their recognising in Saraswati a goddess of learning, and in Ganesha or Ganapati a god of wisdom. In all their letters and all their books they commence with an invocation to Ganesha, and he is propitiated at the beginning of every undertaking.

The early Sanskrit literature comprises the Vedas and the works collected in the Buddhist Tripitaka. The Vedas are religious books of the Hindus, of which the Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda are deemed inspired, and regarded as canonical. But the term is also applied to scientific works, as Ayur Veda, the art of medicine, science of life; Dhanur Veda, the art of war (the bow); Gandharba Veda, the science of music. Besides these are several series of ancient books, the Upanishads, the Upanishad, etc. The latter writings of this race are to be seen in the Bhagavat Gita, the dramas of Kalidasa, such as Sakuntala and Urvashi, a few episodes from the Mahabharata and Ramayana, such as those of Nala and Yajnadatta badha, the Hitopadesa, and the sentences of Bhartrihari.

The Mahabharata and the Ramayana books are the national treasures of the traditions and legends of the Hindus, and contain all that has been preserved of Vedic ideas and institutions, as well as the expression of that later Brahmanical system, which forms the basis of the existing religion and civilisation of the masses, ramifying more or less throughout the entire body of Hindu literature. The Mahabharata is the source of all the Puranas. It is the Purana properly so called. The Bharata war relates to the period of Aryan invasion, when the invaders had reached the upper courses of the Jumna and Ganges. The Ramayana refers to a period when an Aryan empire had been established in Oudh, and when Vedic rites and institutions had been established in the very heart of Hindustan. There are three

works bearing this name, the first edition in Sanskrit, by Valmiki; a later edition in Hindi, by Tulsi Das; and a third in Tamil, by Perumtevar.

The Pancha Tantra (five chapters) is one of the oldest collections of Indian fables. It can be traced back to the 6th century A.D. The Hitopadesa, founded upon it, is still more celebrated. Among the well-known books may be mentioned twenty-five stories of a demon, thirty-two tales of the animated images supporting the throne of Vikramaditya, the tales of a parrot, etc. Each fable is designed to illustrate and exemplify some reflection on worldly vicissitudes, or some precept for human conduct; and the illustration is as frequently drawn from the intercourse of human beings, as from an imaginary adventure of animal existence; and this mixture is in some degree a peculiarity of the Hindu plan of fabling or story-telling. Again, these stories are not aggregated promiscuously, and without method, but they are strung together upon some one connected thread, and arranged in the framework of some continuous narrative, out of which they successively spring,—a sort of machinery to which there is no parallel in the fable literature of Greece or Rome. As far, therefore, as regards the objects for which the apologues or stories are designed, and the mode in which they are brought together, this branch of literary composition may be considered as original with the Hindus; and it was the form of their fabling that served as a model, whilst at the same time the subjects of their tales afforded materials, to the story-tellers of Europe in the Middle Ages. That the fables of Pilpay were of Indian extraction was known to the orientalists of Europe in the latter part of the 18th century.

The Vrihat-Katha contains the Sanskrit form of the Beast Stories, and the Hitopadesa and Pancha Tantra have been arranged for translation into many of the languages of Asia and Europe.

Kalidasa, a great dramatic and epic poet, the father of the Sanskrit drama, wrote the Raghuvansa, the Kumara-sambhava, and Sakuntala. There also appeared Mrich'chhaka-kati or Toy Cart, a drama in ten acts; the poem of Nala and Damayanti; the Megha-duta or Cloud Messenger; the Gita Govind of Jayadeva, about the 12th century; and between the 8th and 16th centuries there appeared the eighteen Puranas, meaning old writings, which form the sacred texts of the modern Hindus.

Hindus reckon six great poems, or Maha-Kavya, three of them, the Raghuvansa, the Kumara-sambhava, and Megha-duta, by Kalidasa; the Kiratar-juniya, author unknown; the Sisupalabadha by Magha; and the Naisadha-charitra by Sri Harsha.

The great defect in all the Sanskrit writings is in the absence of historical literature. On the other hand, the Muhammadan histories always present a connected narrative of the progress of events, show a knowledge of geography, a minute attention to dates, and a readiness to quote authorities. None of the Hindu nations have books from which a history of their own country could be drawn up, similar to what Sir Henry Elliot contemplated, the sole work of a historical character by any of the Brahman race being the Raja Tarangini, a history of Kashmir by Kalhana. Their writings have been largely speculative,—

works of imagination, poetry, and the drama; and religion, astronomy, mathematics, ethics, grammar, etymology, and philosophy, with books on medicine, have formed a large part of their writings. Hindu literature is largely interwoven with the Hindu religions.

Buddhism has had two great revivals in India. Asoka (B.C. 257) collected the body of Buddhist doctrine into an authoritative version, in the Magadhi language, or dialect of his central kingdom in Behar, and this version for 2000 years has formed the canon of the southern Buddhists. He issued and engraved on rocks fourteen edicts enjoining the principles of that faith. Later on, Kanishka, a great Saka conqueror who ruled (A.D. 40) over the N.W. of India, from Yarkand and ?Khokand to Agra and Sind, drew up three commentaries on the Buddhist faith. These commentaries supplied in part materials for the Tibetan or Northern Canon, completed at subsequent periods. The Chinese designate this Northern Canon as the Greater Vehicle of the Law, and it includes many later developments or corruptions of the faith as originally embodied by Asoka in the Lesser Vehicle or Canon of the Southern Buddhists (B.C. 244). The Buddhist Canon of China, a branch of the Greater Vehicle, was arranged between A.D. 67 and 1285. It includes 1440 distinct works, comprising 5586 books.

In A.D. 410-432, the holy books of Asoka were rendered into Pali, which is now the sacred language of the Buddhists of Ceylon, Burma, and Siam.

The literature of the Singhalese Buddhists is in Pali, and the *Dipavansa* contains a history of Buddhism in that island which breaks off with the death of Mahasena, A.D. 302. The *Mahawansa* was compiled by Mahawana, who lived about A.D. 500, was brought down by successive writers to the 18th century, and was translated by the Honourable G. Turnour, of the Ceylon Civil Service. The Singhalese language, according to Rask, belongs to the Turanian family of speech; but in Ceylon, where the Aryan and Dravidian element is intermixed, a remnant of Buddhists is still to be found who use the Pali scriptures.

*Pittakayan*, or the Three Baskets, embodies the doctrines, discourses, and discipline of the Buddhists. Its contents extend to 592,000 stanzas, and the *Atthakatha* or commentaries, which are as old as the 5th century, contain 361,550 more. They were translated into Pali from Singhalese by Buddhaghosa, A.D. 420 (*Mahawansa*, cxxxvii. p. 252). The legendary tales profess to have been related by Gautama Buddha, and were collected under the title of *Pansiya panas jatakapota*, or the 550 births.

India has been repeatedly overrun by races from the west,—Turanians, Iranians, and Semites,—and this has led to the formation of a new language, known as Urdu or Hindustani. It is a *lingua franca*, and largely in use throughout British India. It is a mixed tongue, formed on the Indian dialect of Kanouj, to which have been added numerous words from all the languages of the native Indian races and of the invading armies. This new tongue has been almost solely used for poetry; and Wali, the earliest of the celebrated poets who have used modern Hindustani, wrote in the middle of the 17th century;

Sauda in the 18th century. They have been followed by a multitude; but their compositions are in general mere imitations of the Persians.

Of all the Turanian languages, Tamil is probably the most highly cultivated, and possesses the richest stores of indigenous literature. Its name signifies sweetness, and though it has not the softness of the Telugu it is a harmonious tongue, and much cherished. The Tamils have a kind of elegy which they denominate *Ula* or *Malai*, consisting of couplets. The *Parani* also consists of a succession of couplets, but has its lines of equal length. The *Kalampakam* is a sort of poetry in which the author mixes at pleasure all kinds of verse. The *Ammanai* consists of couplets, composed of lines of four feet. The diction ought to be perfectly familiar. This kind of poetry is used in recounting the lives of princes, etc.

The Burmese Buddhists' sacred book is the *Beetaghat*; the *Wee Nee* contains the whole duty of the Burmese monk. Young Buddhists learn the *Paycht Gyee* and the *Payah Shekko*, Pali sermons and forms of worship, also the *Mingula Thoht*, Buddhist Beatitudes. Later on they pore over the *Abidhamma Konit-gyan*, the seven books of the most difficult parts of the *Beetaghat*, with the *Thing-yoh* and *Thaddah*. Their lay literature consists of beast tales, fables of animals, with the *Nataka* or drama, from *Nata*, a dancer, or the *Pooay* or *Pwe*, a dramatic performance; amusement winds up with the *Pwe* or *Pooay*.

The dramas are all founded on the tales which Gautama told of his 510 previous existences, all of them taken from the Sanskrit or Pali. These, called *Zaht* or *Woottoo* (i.e. a real story), are religious plays, the 510 *Jatakas*. The work of fiction is called *Paya Zaht*, an acting play.

*China*.—Letters are held in higher esteem in China than in any other country in the world. Natural inclination, personal interest, and popular feeling are thus all on the side of literature. It is the key which opens the door to official life, and is the passport for admittance into cultivated society. Nine-tenths of the educated youths of China devote themselves to imitate the established literary models. The four highest collegiate degrees are the *Chwang-yuen*, *Pang-yen*, *T'an-hwa*, and *Ch'uen-lu*.

In the classical literature of the Chinese, at the head of the *Wu-king*, or five classics, is placed the *Yih-king*, or Book of Changes, which is held by the Chinese in great veneration for its antiquity, and the occult wisdom, which only sages can understand, supposed to be contained in its mystic lines. It was composed in prison by Wan-Wang, the literary prince, about B.C. 1150, and is doubtless one of the most ancient books in any language.

The *Yih-king* treats of general philosophy, and the first cause is supposed to have been taught by Fuh-hi, whose Institutes were founded on the *Pa-Kwa*, or eight diagrams, which he invented, and by subsequent combinations increased to 64. These diagrams are merely trinities of straight lines, upon which has been founded a system of ethics, deduced by giving names to each diagram, and then associating the meaning of these names according to the changes which could be rung upon the 64 combinations. Adding to the diagrams, the points of the compass and elemental appellations, humid, light, hot, rigid, flexible,

cold, heavy, and dry, they have formed the material for a cabalistic logomancy, peculiarly pleasing to Chinese habits of thought. They have supplied also the basis for many forms of divination by shells, lines, letters, etc. The leading idea of this curious relic of antiquity seems to have been founded upon the physiological notion of the creation of the world, according to which all material things proceeding from two great, male and female, vivifying elements, the yin and yang, were made in harmony. There are about 1450 treatises on the Yih-king alone, consisting of memoirs, digests, expositions, etc.

Japan and China received from India their Buddhism, with many of the essential doctrines of Hinduism. The Shen Shiu sect of Japan, founded in China A.D. 381, under the title of the White Lotus School, sent friars to India to collect Sanskrit MSS., and several of these contain descriptions of Sukhāvat. In Japan the Shen Shiu sect dates from A.D. 1174.

India.—The latest arrivals from the west have been from nations of Europe,—Portuguese, Dutch, Danes, French, and British, and their authors are so numerous, and have contributed so largely to the literature of Southern Asia, that even for the bare mention of their names space cannot be given. The learned men of each of the civilised nations of Europe and America have formed an Asiatic Society to attend to Asiatic subjects, and individuals are competing with them.

The sacred books of the east, edited by Professor Max Muller, have been translated by several oriental scholars. They comprise—(1) twelve Upanishads; (2) the laws of the Aryas, as taught in the schools of Apastamba, Gautama, Vasishtha, and Baudhayana; (3) the Confucian Shu-king, parts of the Shih-king, Yih-king, and Hsiao-king; (4) the Zendavesta, comprising the Vendidad, the Sirozahas, Yasts, and Nyayis; (5) Pehlavi texts, comprising the Bundahis, Bahman Yasts, Shayaet la-shayast, the Dadistan-i-Dinik, the epistles of Manuskihar, the Dina-i-Mainog-i-Khirad, Shikand-gu-mani, and Suddar; (6) the Koran; (7) Institutes of Vishnu; (8) the Bhagavat Gita, with the Sanatsugatiya and the Anugita; (9) the Dhammapada and Sutta Nipata, canonical books of the Buddhists; (10) seven Buddhist Suttas; (11) the Satapatha Brahmana; (12) the Patimokha, Mahavagga, and Kulavagya, Vinaya texts; (13) the Fo-sho-hing-tsan-king, life of Buddha; (14) the Saddharma or the Lotus of the True Law; and (15) the Akaranga Sutra.

The following are the names of the more famed Muhammadan and Hindu authors of works relating to India. The mere names of the European writers would fill a voluminous catalogue:—

a. Muhammadan authors, chiefly in Arabic, Persian, and Turki.

Abbas Khan, son of Shaikh Ali Sarwani, author of the Tarikh-i-Sher Shahi, written by order of the emperor Akbar.

Abdullah, author of the Tarikh-i-Daudi, A.D. 1575.

Abdullah, styled *Wassa*, son of Fazl Ullah, author of *Tazjiyat-ul-Amaar-wa-Tajriyat-ul-Aaar*, A.D. 1312.

Abu Abdullah Muhammad, styled *Al Idrisi*, author of the *Nuzhat-ul-Mushtak-fi-Ikhtirak-ul-Afak*.

Abu Is'haq, *Al Istakliri*, author of *Kitab-ul-Akalim*, A.D. 961.

Abu-Fazl, Allami, author of the *Akbar-Namah*, was one of the sons of Shaikh Mubarak, the most learned man of his time. Abu-l-Fazl and his elder

brother, Shaikh Abu-l-Faiz, surnamed Faizi, were the intimate friends of their sovereign Akbar. Abu-l-Faiz's escort was treacherously waylaid and its leader slain.

Abu-l-Fazl-bin-al-Hasan al Baihaki, author of *Tarikh-us-Sabaktagin*, died A.D. 1077. It is also known as *Tarikh-i-Baihaki*.

Abu-l-Hasan Abi, styled *Al Masudi*, died A.D. 966. He was a native of Baghdad, a great traveller, acute observer, and able writer. He wandered to Morocco and Spain on the west, and eastwards to China, through all the Muhammadan and many other countries, and he wrote his travels, which he styled *Muruj-uz-Zahab*, or meadows of gold.

Abu-l-Kasim Ubaid-ullah-bin Abdullah-bin *Khuradadba*, died A.D. 912.

Abu Nasr Muhammad ibn Muhammad-al-Jabbar-ul-Utbi, author of the *Tarikh Yamini*, about A.D. 1030.

Abu Rihan Muhammad-bin-Ahmad al *Biruni* al Khwarizmi, author of *Tarikh-ul-Hind*, born about A.D. 970-71. He was an astronomer, geometrician, historian, and logician, died A.D. 1039.

Abu Umar Minhaj-ud-Din, Usman-ibn-Siraj-ud-Din al Juzjani, about A.D. 1227-1247, author of the *Tabakat-i-Nasiri*.

Abu Zaid-ul-Hasan, of Siraf, A.D. 916.

Ahmad Yadgar, author of the *Tarikh-i-Salatin-i-Afaghana*, about A.H. 1020.

Ahmad-ibn-Yahya-ibn-Jabir, al *Biladuri*, author of *Fatah-ul-Baldan*, died A.D. 892. He was also surnamed Abu Jafar and Abu-l-Hasan.

Ala-ud-Din Malik, son of Baha-ud-Din Muhammad Juwaini, author of the *Tarikh-i-Jahan Kusha*, died A.D. 1253.

Ali Sher Kani, A.D. 1767-78, author of *Tuhfat-ul-Kiram*.

Bakhtawar Khan, author of the *Mirat-i-Alam* and *Mirat-i-Jahan Numa*.

Beg-lar Nama, written about A.D. 1625 by a dependent of Shah Kasim Khan, son of Amir Saiyid Kasim Beg-lar.

Bakhr-ud-Din, Binakiti, A.D. 1317, author of the *Tarikh-i-Binakiti*, an abridgment of the *Jami-ut-Tawarikh* of Rashid-ud-Din.

Fazl Ullah Rashid, styled Rashid-ud-Din, author of *Jami-ut-Tawarikh*, A.D. 1310.

Ghiyas-ud-Din Muhammad-bin-Humam-ud-Din, styled *Khondamir*, was a son of Mir Khond, of whose book he wrote an abridgment which he called the *Khulasat-ul-Akhbar*. He was born at Herat about A.D. 1476. He also wrote the *Dastur-ul-Wazra* and the *Habib-us-Siyar*.

Haider Mirza Dughlat, cousin of Baber, was the author of the *Tarikh-i-Rashidi*.

Hamid Ulla-bin-Abu Bakr-bin-Hamid-bin-Nasr, Mustaufi, Kazwini, A.D. 1329, author of the *Tarikh-i-Guzida*.

Hasan Nizami, author of *Taj-ul-Masair*, about A.D. 1205.

Ibn Batuta, a native of Tangiers, travelled over the greater part of Asia, visited India in the reign of Muhammad Tughlaq.

Ibrahim-bin-Hariri, author of the *Tarikh-i-Humayuni*, which was dedicated to Sultan Baber, A.D. 1528. It is an abridged history of India.

Jahangir. His autobiography has several titles, amongst them *Jahangir Nama*, *Tarikh-i-Salim Shahi*, *Tuzakh-i-Jahangiri*, and *Wakiat-i-Jahangiri*. A continuation of it was written by Muhammad Hadi, called the *Tatimmat-i-Wakiat-i-Jahangiri*. Mutamad Khan, called also Muhammad Sharif, wrote the *Iktal Nama-i-Jahangiri*, and Kamgar Khan wrote the *Maasir-i-Jahangiri*.

Jauhar, Aftaboli, or Ewer-bearer of Humayun, author of the *Tazkirat-ul-Wakiat*, private Memoirs of Humayun.

Kamal-ud-Din Abd-ur-Razzak-bin Jalal-ud-Din Is'hak-us-Samarkandi, the author of the *Matta-us-Sadain-wa-Majma-ul-Bahrain*. He was born at Herat, 6th November 1413.

Kazi Ahmad-bin-Muhammad-al-Ghaffari al-Kazwini, author of the *Nusakh-i-Jahan Ara*, a useful compendium. He was a Persian who went to Mecca and died at Dewal, in Sind, A.D. 1567.

Khushhal Chand, author of the *Tarikh-i-Nadir-us-*

- Zamani. He was in the service of the emperors Aurangzeb, Bahadur Shah, and Muhammad Shah.
- Majmal-ut-Tawarikh, an Arabic work by an author who wrote it between A.D. 1126 (A.H. 520) and A.D. 1193 (A.H. 589). His name is not known, but he was the grandson of Muhallib-bin-Muhammad-bin-Shadi. It is a chronological abridgment of universal history to the 6th century of the Hijra. The Majmal-ut-Tawarikh, about the tenth century was translated from Sanskrit into Arabic by Abu Salih-bin-Shu-aib-bin-Jami, and into Persian, A.D. 1026, by Abul Hasan Ali.
- Mir Ali Sher, or Ali Sher Amir, minister of Sultan Husain of Persia, was born A.H. 844 (A.D. 1440). He was of an illustrious family of the Chaghtai tribe. He passed his later days in the composition of Turki and Persian works, of which Sam Mirza names twenty-one. Daulat Shah, the biographer, Mir Khond, and Khondamir dedicated their works to him, and he supported the poet Jami. He patronized sculpture and architecture and music. His Chaghtai Odes are called Nuai, and those in Persian Fanai. He died A.H. 906 (A.D. 1500).
- Mir Khusr, died A.D. 1325, author of the Tarikh-i-Alai or Khazain-ul-Fatuh. He also wrote the Bakiya Nakiya and the Ijaz-i-Khusrui.
- Mir Muhammad Masum of Bhakkar, author of Tarikh-us-Sind, about A.D. 1602, also called Tarikh-i-Masumi.
- Mir Tahir Muhammad Nasayani, son of Sayyid Hasan of Thatta, author of the Tarikh-i-Tahiri, A.D. 1606.
- Misar-bin-Muhalhil, author of the Ajaib-ul-Baldan, frequently quoted by Zakariya-al-Kazwini.
- Muhammad Abd-ul-Baki, author of the Maasir-i-Rahimi, a history of the Muhammadans in the Dekhan.
- Muhammad Abu-l-Kasim, styled *Ibn Haukal*, author of the Ashkal-ul-Bilad or Kitab-ul-Masalik-wa-l-Mamalik.
- Muhammad Ali-bin-Hamid, bin Abu Bakr Kufi, about A.D. 1216 translated the Chach-nama or Tarikh-i-Hind-wa-Sind from the Arabic. The name of the author is not known.
- Muhammad-bin-Khawand Shah-bin-Mahmud, styled Mir Khond, author of the Rauzat-us-Safa-fi-Sirat-ul-Ambia-wa-ul-Muluk-wa-ul-Khulafa, was born A.D. 1433, lived in Balkh and Herat, and died in Balkh. His father, Syud Burhan-ud-Din Khawand Shah, a native of Mawar-un-Nahr, claimed descent from Hasan, son of Ali. The name of his son, also an author, known as Khondamir, was Ghaia-ud-Din Muhammad-bin-Hamam-ud-Din.
- Muhammad Hadi Kamwar Khan, author of the Haft Gulshan-i-Muhammad Shahi and the Tazkira-i-Chaghtai.
- Muhammad Hashim, styled *Khafi Khan*, author of the Muntakhab-ul-Lubab Muhammad Shahi, frequently entitled Tarikh-i-Khafi Khan. It is a highly esteemed work, commencing with the invasion of Baber, A.D. 1519, and concluding at the 14th year of the reign of Muhammad Shah. It is full of details of Aurangzeb's reign.
- Muhammad ibn-Isa of Moquinay in Morocco.
- Muhammad Kasim Hindu Shah, *Ferishta*, author of the Tarikh-i-Ferishta, born about A.D. 1570 at Astarabad, died about 37 years of age, at Bijapur, during a great pestilence. His work is a history of the Muhammadan dynasties of India.
- Muhammad Saki Mustaid Khan, author of the Maasir-i-Alangiri, finished A.D. 1710.
- Muhammad Ufi, author of Jami-ul-Hikayat, about A.D. 1211.
- Mulla Abd-ul-Kadir, *Badauni*, author of the Muntakhab-ut-Tawarikh, a history of India from the time of the Ghaznavi to the fourth year of the reign of Akbar.
- Niamat Ullah, historiographer at the court of Jahangir, author of the Makhan-i-Afghani and of the Tarikh Khan Jahan Lodi. The former book was written at the request of Khan Jahan Lodi.
- Nizam-ud-Din Ahmad, Bakhshi, author of the Tabakat-i-Akhari. It is one of the most celebrated histories of India down to A.D. 1593.
- Nur-ud-Din *Lutf Ullah*, styled Hafiz Abru, author of

- the Zabtat-ut-Tawarikh Baisangari, which contains a complete history of the world down to A.D. 1425. He died A.D. 1430.
- Rai Bhara Mal, author of Lub-ut-Tawarikh-i-Hind. He was the Dewan of Dara Shekoh.
- Rashid-ud-Din, A.D. 1310, author of the Jami-ut-Tawarikh, a chapter of Al Biruni's work.
- Rustam Ali, author of the Tarikh-i-Hindi, compiled A.D. 1741-42.
- Saiyid Jamal, son of Mir Jalal-ud-Din, Husaini, Shirazi, A.D. 1654-55, author of the Tarkhan Nama or Arghun Nama.
- Shah Jahan had several biographers, viz. Muhammad Amin, Kazwini, author of the Badshah Nama, during the reign of Shah Jahan. It was completed by Muhammad Waris; also Inayat Khan, author of the Shah Jahan Nama; also Muhammad Salih, Kambu, author of the Amal-i-Salih, a valuable history of Shah Jahan from his birth to his death, A.D. 1665; also Muhammad Sadik Khan, author of Shah Jahan Nama.
- Shaikh Abd-ul-Hakk, author of the Tarikh-i-Hakki, a general history of Muhammadan India.
- Shaikh Nur-ul-Hasik, author of Zubdat-ut-Tawarikh, a general history; it is an enlarged edition of the book by his father, Shaikh Abd-ul-Hakk, entitled the Tarikh-i-Hakki.
- Shaikh Zain-ul-Abidin, author of the Tabakat-i-Baberi, A.D. 1589-90, an account of Baber's fifth invasion of Hindustan.
- Shams-i-Siraj-i-Aff Tarikh-i-Firoz Shahi.
- Sharaf-ud-Din, Ali, Yazdi, Zafarnama. He died A.D. 1466. A partial biography of Timur.
- Subhan Rai, author of the Khulasat-ut-Tawarikh, a general history of India, written A.D. 1695-96.
- Sulaiman, the merchant, A.D. 851, author of Salsilat-ut-Tawarikh.
- Sultan Firoz Shah, author of Fatuhat-i-Firoz Shah, an autobiography. Firoz Shah born A.D. 1309.
- Sur-ul-Baldan, a compilation from Istakhri and Ibn Haukal.
- Timur. Malfuzat-i-Timuri, the autobiography of Timur. This is in Persian. It is supposed to have been written originally in Chaghtai Turki, but in that language it has never been found. In the reign of Shah Jahan it was translated into Persian.
- Yahya-bin-Abd-ul-Latif, author of the Lub-ut-Tawarikh, a general Asiatic chronicle, A.D. 1541. He is also named Ismail-bin-Abdul Latif, also Mir Yahya Husaini Saifi.
- Yahya-bin-Ahmad-bin-Abdullah Sirhindi, author of the Tarikh-i-Mubarak Shahi. He seems to have died about A.D. 1448.
- Yamin-ud-Din Muhammad Husain, styled Amir Khusr, born A.D. 1253, died A.D. 1325. He is said to have left behind half a million of verses.
- Zahir-ud-Din Muhammad Baber wrote his autobiography, called Tuzak-i-Babari or Wakayat-i-Babari, in Turki, and they were translated into Persian in the middle of Akbar's reign.
- Zakariya, al-Kazwini, about A.D. 1263 or 1275, author of Asar-ul-Bilad-wa-Akhbar-ul-Ibad, also Ajaib-ul-Makhlukat-wa-Gharaib-ul-Maujudat, wonders of things created and marvels of things existing.
- Zia-ud-Din, Jarni, author of Tarikh-i-Firoz Shahi. This is the foundation of Ferishta's history of the period.
- b. Buddhist and Hindu authors, chiefly in Sanskrit, Hindi, and Tamil.
- Agasti or Agastya, the earliest teacher of the Tamils.
- Amara Sinha, author of the Amara Kosha Vocabulary.
- Anandagiri, author of a Sankara Vijaya.
- Angirasa, author of hymns in the Rig Veda.
- Apastamba, author of Sutras connected with the Black Yajur Veda, and of a Dharmasastra, and two recensions of the Taittiriya Sanhita.
- Aryabhata, the earliest Hindu writer on algebra.
- Asoka, king of Magadha, Buddhist Edicts.
- Aswalayana, author of Srana Sutras, Grihya Sutras, and other ritualistic works. Founder of a Sakha of the Rig Veda.
- Auvaiyar, the most famed Tamil poetess.
- Barthrihari, a celebrated poet and grammarian, who wrote the Sringara-sataka, Nita-sataka, Vairagya-

sataka, also the *Vakya-padya* and the *Bhatti-Kavya*.

Bharata, a muni, author of the *Gandharva Veda*, the science of music and song.

Bharavi, author of the poem *Kiratar Juniya*.

Bhaskaracharya, an astronomer and mathematician, about A.D. 1100, author of the *Siddhanta Siromani*, a chapter on arithmetic, known as the *Lilavati*.

Bhatta Narayana.

Bhatti, author of the *Bhatti-Kavya*.

Bhava Bhuti, author of the *Maha Vira Charita*, Uttara Rama Charita, and Malati Madhava, about A.D. 800.

Brahmagupta, an astronomer, author of the *Brahma Gupta Siddhanta*.

Casi Chetty, author of the *Tamil Plutarch*.

Chaitanya, a Vaishnava reformer, A.D. 1485-1527.

Chand, a celebrated poet of Hindustan.

Daksha, one of the writers of the *Dharmasastras*.

Dandi, or Sri Dandi, author of the *Kavya Daras* or *Mirror of Poetry*.

Devi Mahatmya, author of the *Chandipatha*, an episode of the *Markandeya Purana*.

Dhanwantari, a physician.

Dya Diviveda, author of the *Niti Manjari*, a work on ethics.

Gautama, or Akashapada, founder of the *Nyaya* school of philosophy.

Gopi-natha, author of the *Kantuka Sarvaswa*, a modern farce.

Gritas Mada, reputed author of many hymns in the second *Mandala* of the *Rig Veda*.

Halayudha Bhatta, A.D. 700, author of *Abhidana Ratnamala*.

Hari Charan Das.

Hema Chandra, A.D. 1300, author of *Abhidana Chintamani*.

Jaimini, author? of the *Sama Veda*s and its teacher, founder of the *Purva Mimamsa* philosophy.

Jayadeva, author of the erotic lyric *Gita Govinda*, about A.D. 1200.

Jimuta Vahana, author of the *Daya Bhaga*, law of inheritance.

Kabir, A.D. 1380-1400, a disciple of Ramanand. He was a celebrated Hindu Unitarian, equally revered by Hindus and Muhammadans, founder of the sect called *Kabir Panthi* or *Nanak Panthi*, from which Nanak, founder of the Sikhs, borrowed the religious notions which he propagated with the greatest success. Kabir and other Hindu sectarians used the Hindi language in opposition to the Brahmins, with whom Sanskrit was the language employed.

Kalhana, a pandit of Kashmir, author of the *Raja Tarangini*.

Kalidasa, author of the dramas *Sakuntala*, *Vikramorvasi*, *Malavikagni-mitra*, *Raghu-vansa*, *Meghaduta*, *Kumara Sambhava*, *Nalodaya*, *Ritu-sanhara*, and the *Sruta-bootha*, a work on prosody.

Kampar, a celebrated Tamil writer, author of the *Sarasvati Antati*, *Erelapatu*, and *Kangai Puranam*.

Katyaiana, author of the *Varttika*, a continuation of Panini's grammar. He is generally identified with Vararuchi, the author of the *Prakita Prakasa*, about A.D. 200. He also wrote *Srauta Sutras*, also the *Yajur Veda Pratishakya*, and the *Katha-sarit-sagara*.

Ksutaa, author of the *Nirukta*, a rationalistic philosopher.

Ksvi-karna-pura, author of the *Chaitanya Chandrodaya*.

Kavi Raja, author of the *Raghava Panda Viyam*, a poem of studied ambiguity.

Kaushal Chand.

Krishna Dwaipayana, styled Vyasa, the reputed compiler or arranger of the *Vedas* and of the *Mahabharata* epic poem.

Krishna Misra, author of the *Prabodha Chandrodaya*, rise of the moon of knowledge.

Kulluku Bhatta, a commentator of the *Vedas*.

Madhavacharya, a celebrated scholar and religious teacher. He and his brother Sayana have attributed to them many important works, scholia on the *Sanhitas* and *Brahmanas*. Madhavacharya was a warm supporter of the views of Sankaracharya, and among his works are the *Sarva-darana Sangraha* and the *Sankashepa Sankara Vijaya*.

Magha, author of an artificial poem, the *Sisupala-badha* or *Magha Kavya*.

Mallinatha, a poet and commentator on the *Raghuvansa*.

Meghaduta, and *Sisupala-badha*.

Mamatta Bhatta, of Kashmir, author of the *Kavya Prakasa*.

Manu, author of *Manu-Sanhita*, the code of Manu, also called the *Manava Dharmasastra*. It is attributed to *Swayambhuva*, the first Manu. 2085 verses are extant.

Markandeya, author of the *Markandeya Purana*.

Murari Misra, A.D. 1300? author of *Anargha Raghava*.

Nalo Daya, ascribed to Kalidasa.

Nanak, founder of the Sikh religion, author of their religious book the *Adi Granth*.

Nannaya Bhatta.

Panini, about B.C. 400, a great grammarian. His writings are in the form of aphorisms.

Parasara, a rishi, author of some of the *Rig Veda* hymns.

Patanjali, B.C. 150, founder of the *Yoga* philosophy, author of the *Mahabhashya*, supposed to be Patanjali, author of a commentary on the grammar of Panini.

Pavananti wrote the *Nannul* Tamil grammar.

Raghuvsandana Bhattacharya, author of the *Daya Tatva*, law of inheritance.

Raja-sekhara, author of the *Bala Ramayana*.

Ramanand, A.D. 1250, a Vaishnava reformer.

Ramanuja, A.D. 1150, the first Vaishnava reformer.

Sama Raja Dikshita, author of the modern drama *Sridama Charitra*.

Sankaracharya, A.D. 800, a great Saiva reformer, author of several *Bhashyas* or commentaries on the *Sutras* or aphorisms of Vyasa, on the *Bhagavat Gita*, and *Upanishads*, and the *Ananda-lahari*, a hymn in praise of *Parvati*.

Sayana, author of the great commentary on the *Veda*. He was brother of Madhavacharya.

Sayani Chandras Sekhara, author of the *Madhu-raniruddha*, a modern work.

Somadeva Bhatta, author or compiler of the stories in the *Katha-sarit-sagara*, drawn from the *Brihat Katha*.

Sri Harsha, author of the poem *Naladaha Charita*, a life of Nala.

Sri Harsha Deva, the royal author of the work *Ratnavali*.

Sri Krishna Tarkalankara, author of *Daya Kramasangraha*, the law of inheritance.

Sundara Misra, A.D. 1599, author of *Abhirama Mani*.

Sudraka, a king, author of the *Mrichchhika-kati* or *Toy Cart*.

Tiruvallavar, author of the *Tamil Kural*.

Tolkappiyana, author of the *Tamil grammar Tolkappiyam*.

Tulsi Das, wrote the *Hindi Ramayana*.

Vachispati Misra, author of a gloss, called the *Bhamati*, on Sankara's commentary.

Vaidya Natha Vachispati, author of the drama *Chitra-yajna*.

Vallabhaacharya Vallabha Swami, A.D. 1590?

Valmiki, author of the *Ramayana*.

Vana Bhatta.

Varaha Mihira, author of the astronomical works *Brihat Sanhita* and *Brihaj Jataka*.

Vararuchi, a grammarian supposed to be the same with Katyaiana.

Vasishta, author of many *Vedic* hymns.

Vatsiyayana wrote the *Kamasutras*.

Vepe-deva, author of the grammar *Mugdha-bodha*.

Vikramaditya, B.C. 57, and the nine eminent literary men of his court, called the nine gems, viz. Ghata-Karpura, a poet; Dhanwantari, Kalidasa, a dramatist; Kshapanaka, Amara Sinha, Sanhu, Vetala Bhatta, Varaha-Mihira, and Vararuchi.

Visakha-datta, author of the *Mudrarakashasa*, the signet of the minister.

Vishnu-sarman, compiler of the *Pancha Tantra tales*.

Vishvanatha Kavi Raja, author of the *Sahitya Darpana*.

Yajna Walkya, reputed author of the *White Yajur Veda*, *Sathapata Brahmana*, the *Brihad Aranyaka*, and the *Yajnewalkya Smriti*.

LITHANG. From Hokow it is four days' journey to Lithang, a Chinese and Tibetan mili-

## LITHARGE.

tary station, famous for its gold-roofed Lama monastery, containing about 3500 Lamas. Litharg is situated on a high grassy plateau surrounded by mountains of perpetual snow, and indeed the whole country from Ta-tian-lu, gradually increasing in elevation, seems at this point to reach a climax. Not a sign of vegetation beyond grass is to be seen, and the town, built on the plains at the foot of the mountains, and surrounded by a wall, stands out, making the nakedness of the country still more marked, reminding one of the cities seen along the shore of the Gulf of Cutch. Numbers of Lama priests are to be seen dressed in flowing garments of green cloth, each devoutly twirling his prayer-wheel, and muttering the great Tibetan prayer of 'Om Mani Padmi Om!' but not only amongst the Lamas is this solemnity of demeanour noticeable; even the rough tea-traders and town's-people, dressed in their sheepskin coats, carry prayer-wheels, which they constantly twirl, and join in the universal cry, pronounced 'Omani peminee, Omani peminee!' The people are mostly tall in stature, with a profusion of black hair hanging over their shoulders, while their complexion is a very dark brown; but many of the Litharg people are thick, sturdy fellows, with short woolly hair and lighter complexion, forming a great contrast with the general appearance of the Eastern Tibetans.

### LITHARGE. ENG., FR.

Mih-to-sang, . . . CHIN.	Budar, . . . . . PERS.
Solvakum, Blyakum, DAN.	Glet, . . . . . RUS.
Gelit, . . . . . DUT.	Almartaga, . . . . . SP.
Glotte, Glatte, . . . GER.	Litarjirio, . . . . . "
Murdar-sang, HIND., PERS.	Glitt, . . . . . SW.
Litargirio, . . . . . IT.	Marudar-singhi, . . . TAM.
Lithargyrium, . . . LAT.	

Litharge is a semi-vitrified oxide of lead, in the form of small shining heavy scales, or more or less agglutinated masses. It is usually produced in the purification of silver from lead, and the refining of gold and silver by means of this metal. According to the degree of fire and state of oxidation, it has a pale or a deep colour. The one is called litharge of silver, and the other litharge of gold. Litharge is used for various purposes in the arts, by potters, glassmakers, painters, etc.; it is also employed in medicine. Crude litharge is procurable in most Indian bazars; it sells at £18 the ton.—*M'Culloch; Smith; Poole.*

LITHOGRAPHIC STONES are obtained from a magnesian limestone in the valley of the Tum-budra near Kurnool. They were tried in Madras, and answered well. Mr. Bingham made stones for lithographic purposes from a grey limestone, and used them in the office of the Surveyor-General. They answered admirably for the purpose, but the stone must be freshly quarried or it chips, as after exposure to the atmosphere it grows intensely hard, and can then only be sawn into shape.—*M. E. J. R., 1850; Cal. Cat. Ex., 1862.*

LITHOMARGE. Wa-sih-shih-chi, CHIN. That obtainable in China is a fine siliceous earth or clay, a sort of fulling earth, containing silicate of alumina with some magnesia. It is often streaked or mottled. Blue and dark varieties occur. Lithomargic earth occurs below the granite detritus of the Neilgherry Hills. Lithomargic hills and lateritic rocks are associated all along the western coast.

LITHOSPERMUM SEEDS are long, very

## LITTLE BOKHARA.

white, and like small stones or pearls, on which account they have been popularly used as a remedy for stone. They are known in India by the name of Lubisfirman. The roots of some species of *Lithospermum* afford a lac for dyeing and painting. *L. villosum*, Wallich, occurs at Hardwar.—*Royle; O'Sh.*

### LITMUS.

Lakmus, . . . . . DAN.	Lackmus, . . . GER., SW.
Lakmoes, . . . . . DUT.	Tornasole, . . . . . IT.
Tournesol, . . . . . FR.	Tornasol en pasta, . . SP.

A violet-blue dye, prepared chiefly in Holland from *Lecanora tartarea*, a lichen which grows in the Canary and Cape de Verde Islands. It is met with in small cubical cakes, of a dusky-blue colour, light, and easily pulverized. It is employed to stain marble; also as a chemical test of acidity, being reddened by acids, while the blue is restored by alkalis; for this purpose it is employed either in the form of a tincture, or of un-sized paper coloured with it.—*Waterston; Faulkner.*

### LITSÆA CONSIMILIS. Nees.

Charka, . . . . . BEAS.	Chindi, . . . . . RAVI.
Chirndi, . . . . . CHENAB.	Chilotu, . . . . . "
Kalban, . . . . . PANJ.	Rauli, . . . . . "

A small tree which grows in parts of the Panjab Himalaya at 2500 to 6820 feet, up to the Chenab. In some places in Chumba, an oil, expressed from the fruit, is burned. According to Madden, a species of *Litsæa*, which may be this, yields a coarse oil in Kamaon. *L. lanuginosa*, Nees, is also of the Outer Himalaya.

*Litsæa fuscata*, Thw., a tree growing to 20 feet in height in the Central Province of Ceylon, at an elevation of 6000 to 8000 feet. *L. glauca* is a plant of Japan.—*Dr. J. L. Stewart; Thw. En. Pl. Zeyl. p. 258.*

### Litsæa Zeylanica, Nees.

<i>L. foliosa</i> , D.C.	<i>L. umbrosa</i> , D.C.
<i>L. scrobiculata</i> , D.C.	<i>L. consimilis</i> , D.C.

This large tree (Belori of the Burghers) grows at Simla; is very abundant on the Neilgherries at 6000 to 7000 feet elevation; is found throughout the Western Ghats above 2000 feet; and equally common in Ceylon, where it is called Dawal-Kurundu. Its wood is in use for house-building purposes, planks, rafters, etc.; it is yellowish in colour, straight-grained and tough, and when fresh emits an odour of sweet briar.—*Beddome, Fl. Sylv.; F. Von Mueller; Gamble; Voigt.*

LITTERS for travelling, in Arabia are commonly borne by mules. The litter is generally one resembling the palanquin; it is borne by four mules, two before and two behind, or by two only, but more commonly by two camels, and sometimes by two horses. When borne by camels, the head of the hindmost is painfully bent down under the vehicle. Nevertheless it is the most comfortable kind of litter, and two light persons may travel in it. The Persian name generally given to it is Takht-rawan. The Arabic Mihaffeh is often used as a general name for a camel litter, and particularly applied to one with a flat top. A very common kind of camel litter, called Musattch or Heml-mu-sattah, resembles a small square tent. Another kind of litter, called Shibreech, is composed of a small square platform with an arched covering. The Musattch and Shibreech (but particularly the latter) are also called Hodaj.

LITTLE BASSES. See Basses.

LITTLE BOKHARA, also known as Chinese



Tartary and Eastern Turkestan, is a depressed valley shut in by mountains of great height on three sides, and on the east are barren sands which merge imperceptibly into the great desert of Gobi. The Tian Shan range separates it from Zungaria; the Bolor range from Transoxiana, and the Kara-korum and Kouen Lun from India and Tibet on the south. The land is clayey near the base of the mountains, but sandy in the central tracts. Rain is rare and the air is of exceeding dryness, but the climate is temperate and healthy. It is well watered from the mountains, the waters converging towards the Ergol or Tarym. The country has gold, copper, salt, sulphur, and the jade-stone. The southern line of the caravan route passes through it from Khamil to Aksu and Kashgar. From Aksu to Khokand is 800 miles. It was subject to China from the beginning of the Christian era, to the time of Chengiz Khan. After the middle of the 18th century, the Chinese regained possession of it. Altı-Shahr, or the six cities, forms the western district, comprising Yarkand, Kashgar, Khotan, Aksu, Yanghisar, and Ush-Turfan, with territories subordinate to each. Eastern Turkestan is eminently Muhammadan. Yarkand is the entrepot of trade between China and Bokhara. Khotan, from the time of Ctesias, has been celebrated for its mineral products, its jade and emeralds, its shawl-wool and flax. It was at one time the entrepot of a vast trade with Hindustan, and now imports largely furs, broadcloth, leather, and sugar.

LITTLE MAN'S BREAD, of the Neilgherry Hills, is an underground fungus of the genus *Mytila*. It seems very closely allied to, if really distinct from, the so-called native bread of Tasmania, M. Australia. 'Fresh specimens of this fungus,' says Berkeley, 'have a subacid smell and little taste; but we have seen others of an extremely compact horny texture, resembling a mass of sage forcibly compressed into a solid ball.' The specimens of the little man's bread submitted by Mr. Whynton are here very clearly indicated.—*Pioneer*.

LITTLE TIBET, the modern Balti, is a good deal to the north-east of Kashmir, and north-west of Ladakh. Gilgit is a country, conquered by Gulab Singh, to the west-north-west of Iskardo. The Chorbat district is a dependency of the Government of Iskardo, which, like that of Leh, is subject to Kashmir. The desert country by which Nubra and Chorbat are separated, has acted as a barrier to the further extension eastward of the Muhammadan religion, which is now universally that of the people of the whole of Iskardo (or Balti) district, as well as of Dras. On the Indus, and in the valley south of it, there is no uninhabited tract between the two, so that the Muhammadan and Buddhist population are in direct contact. The result is, that Muhammadanism is in that part gradually, though very slowly, extending to the eastward. The name Iskardo, capital of Balti, is a Muhammadan corruption of the Tibetan name Skardo, or Kardo, as it is very commonly pronounced. The mountains which surround the Iskardo plain rise at once with great abruptness, and are very steep and bare. The houses of Iskardo are very much scattered over a large extent of surface, so that there is no appearance of a town.

Bhot comprises the Little Tibetans, the natives of Ladakh, the Tibetans of Tibet proper, and the closely-allied Bhoteah tribes of Bhutan. Balti or Baltiyul is called Palolo or Balor by the Dard, and Nang-Kod by the Tibetans. It is preserved in Ptolemy in Byltæ.

Little Tibet contains about 12,000 square miles, is about 170 miles long, and lies between long. 74° and 76° 35' E. Little Tibet or Baltistan is called by the Kashmiri Sri Bhutan. Tibetan districts are Khapolor, Chorjad, and Keris, on the Shayok river; Khartakahe, Totte, and Parguta on the Sing-gochu; Shigar on the Shigar river, and Balti and Rongdo on the Indus.

Balti proper is a small table-land, and, with that of Deotsu, is about 60 miles long and 86 broad; the mean height of its villages above the sea is about 7000 feet. Cultivation in Little Tibet is carried on entirely by irrigation. The Balti people of Little Tibet, though Tibetan in language and appearance, are all Muhammadans, and differ from the more eastern Tibetans of Leh (who call themselves Bhoteah or inhabitants of Bhot) by being taller and less stoutly made. Their language differs considerably from that of Leh, but only as one dialect differs from another. Little Tibet has several times tendered its allegiance to British India.—*Dr. Thomson's Travels; Cunningham's Ladakh; Latham; Mason; Campbell*.

LITTORAL CONCRETE is a rock found close by the sea-shore of the Bombay coast and western coast of the Peninsula of India, resembling the artificial stone formed by the cementation of sand, gravel, or other coarse material, by lime-water or mortar. It is composed of shells, sand, gravel, and pebbles, and varies in its character with the rocks in the neighbourhood, being micaceous towards Cochin and Tellicherry from the quantity of sand and other nodules from the granite and gneiss; gravelly to the north of Bombay and around it, composed almost entirely of fragments of shells. It is met with only in the regions where rains abound. Along the shores of Sind, Arabia, and the Red Sea, though the material composing it is abundant in a position similar to that in which it exists on the Malabar coast, it is nowhere cemented into stone. Even on Bombay Island, indeed, the cementation is far from invariable. In one part of the esplanade there is loose sand on the surface, and concrete beneath. At another, sand or concrete, as the case may be, from the surface throughout to the rock. And in a recent excavation, concrete was found for the first 20 feet, resting on a bed of fine sand, perfectly loose. It is frequently found to rest—as, for example, at Sewree and Mahim—on a bed of blue clay filled with kankar and mangrove roots, offering evidence of a depression from the time the mangroves grew at high-water mark, so as to permit the gravel deposit to accumulate. The whole must then have been raised by a second upheaval to its present level. The principal quarries of these are at Versova, about 20 miles to the north of Bombay, where the shore is sheltered by a vast dyke of basalt formerly submerged. In quarrying it, the sand, which seldom extends more than a few inches down, is first removed, and the rock is smooth on the surface. A space about 12 feet each way is next divided into slabs one foot square, the grooves between them being cut with a light, flat-pointed, single-bladed pick. These are



raised successively by a tool something between an adze and a mattock, a single stroke of which is in general sufficient for the detachment of each from its bed. The blocks thus cut out and raised being thrown aside, the bed is once more smoothed, and the operation resumed till the pit reaches the depth of six or eight feet, when, it being no longer convenient to remove the stones by hand or basket, a new pit is cut. This variety of building material is brought in vast quantities to Bombay, where a large portion of the native houses are built of it. It is not very strong, but with admirable cement, employed with lavish hand, it makes a good and economical wall.—*Dr. Buist, LL.D., in Bombay Times.*

LIU-KIU, a dominion of a group of 36 islands, lying between those of Kiu-siu and Formosa, feudatory to China. The island of Liu-Kiu is the largest of the group. It is about 60 miles in length from north to south, with a varying breadth of from 5 to 10 miles, and its scenery, especially at its northern and eastern side, is wild and mountainous. In Liu-Kiu, the salutation consists of clasping the hands together, and in that position elevating the knuckles to the forehead, and bowing sufficiently low for the hands so placed to touch the ground. The Liu-Kiu people wear a cloak, which is gathered in at the waist with a girdle of brocaded silk or velvet; in this is stuck an embroidered pouch, containing a small pipe and some powdered tobacco. In Liu-Kiu the hair is shaven off the forehead for about three inches in front, and carried from the back and sides into a tuft on the top of the head, where it is held by one or more pins, gold being in most esteem with the men, and polished tortoise-shell among the women.

LIVISTONIA, a genus of palms, natives of Eastern Asia and Australia, of noble aspect and elegant foliage. The *L. Jenkinsiana*, *Griff.*, furnishes the Toko-pat of the Assamese, an indispensable article in every native gentleman's house. The leaves are in universal use throughout Assam for covering the tops of the peculiar umbrella hats (Jhapis) of the Assamese.

In some sections of the country the Karen thatch their houses with large palmated leaves of a tall wild palm, probably a species of *Livistonia*. Sometimes the leaves of a species of rattan are used; but the Burmese and Europeans almost universally thatch their houses with the leaves of the Nipa.

*Livistonia spectabilis*, *Griff.*, is a lofty palm, 50 or 60 feet high. Trunk smooth. It inhabits Malacca, is solitary in the low littoral tracts, adapted to rice cultivation. The Penang Malay name is Sardang.

*Livistonia Sinensis*, *Griff.*, is 20 or 25 feet high, with a stout obscurely-annulated trunk. Crown round. It grows in Southern China.

*Livistonia inermis* is of Australia. *L. rotundifolia* is supposed by Mr. Wallace to be the fan-palm, of the leaf of which the people of Celebes make water-buckets and baskets.—*Seeman; Mason.*

LIZARDS form, in natural history, the reptile order of Sauria, which comprise the Crocodylidae or crocodiles of the Old World, the alligators of the New World, the Varanidae or water lizards, the Lacertidae or land lizards, the Zonuridae or oordyles, the Scincidae or skinks, the Acontiadae or acontiada, the Sepsidae or sand lizards, the

Geckotidae or geckos, the Agamidae or agames, and the Chameleonidae or chameleons. Most of these will be found noticed under their respective names. About 1300 are known. Oaths are taken on a lizard's skin by the Kandh race.

The lyre-headed lizard is not uncommon in the woods about Kandy. It is more bulky than any of the species of Calotes, and not nearly so active in its movements.

The ghoor is a lizard of Gujerat, which the natives believe to be poisonous. There are two kinds of ghoor, according to native report, Putlah ghoor and Chundun ghoor.

The Tuatera or Navara is a lizard of New Zealand; is also called the *Hatteria punctata*, and is upwards of two feet long.

Stories about venomous lizards of different species are abundant in India and other tropical countries, but on investigation have always been found to be destitute of foundation. There is, however, one lizard of which the bite is certainly highly dangerous, though probably not fatal, to man. This is the *Heloderma* (*Heloderma horridum*) of Mexico and Lower California, commonly known to the natives of those countries as the Scorpione or scorpion. Mr. J. Stein, a traveller in Mexico, who was bitten in the finger by one, suffered from symptoms similar to those produced by a snake-bite. See Reptiles.

#### LOADSTONE.

Magneet, . . . .	DUT.	Basi-barani, . . .	MAL.
Aimant, . . . .	FR.	Ahan-suban, . . .	PERS.
Magnet, . . . .	GER.	Magnit, . . . .	RUS.
Chumuk-puttur, .	GUJ.	Kauntum, . . . .	SANSK., TEL.
Calamita, . . . .	IT.	Iman, . . . .	SP.
Batu-barani, . . .	MAL.	Kaundum, . . . .	TAM.

Magnetic iron ore, a peroxide of iron, is found in considerable quantities in most countries. Ayaskanta mani Salakeva, 'Like a rod of the iron-stone gem,' is a phrase used in the Sanskrit poem *Malate and Mad'hava*, and makes it seem possible that artificial magnets, as well as the properties of the loadstone, were known to the ancient Hindus. The loadstone, as sung by Orpheus, was supposed to detect adultery.—*M. Culloch; Malate and Mad'hava in Hindu Theatre*, ii. p. 22.

LOANS are raised by the Indian Government, both in British India and in Great Britain. On the 31st March 1883 the amount of outstanding debt of all loans raised in India was £90,519,566. Of that amount £87,051 bore no interest; £57,470 of 1853-54 carried interest of 3½ per cent.; £170,867 was from railway loans, bearing 4 and 4½ per cent.; £66,759,421 was at 4 per cent.; £23,420,757 bore 4½ per cent.; and £24,000 was at 7s. per Rs. 100.

LOBELIA, an interesting genus of plants, easily cultivated by seed. The blossoms are extremely beautiful from their variety of colours; they require a light, rich soil, with a moderate quantity of water. Dr. Wight, in *Icones*, gives *L. aromatica*, *excelsa*, *nicotianæfolia*, *trichandra*, and *trigona*. *L. cardinalis* is an annual, creeping, glabrous plant, a native of China, with flowers of a pink colour. In gardens it spreads over the soil, rooting at every branch, and is well adapted for borders to parterres. One China species is called Tan-pa-ku or Tom-ke-ki, and seems to have been used as a kind of tobacco. *L. nicotianæfolia*, a stout, tall species, occurs in the vicinity of Bangalore. *L. radicans* was accidentally intro-

duced from China into the Calcutta garden. *L. inflata*, Indian tobacco, a native of the United States, an acrid narcotic and violent emetic; in small doses diaphoretic and expectorant; a popular remedy in the United States, where from incautious use it has often proved fatal. Its chief employment is in asthma, and in the form of enema in strangulated hernia. *L. succulenta*, *Blume*, *Neilgherry grass*. A small procumbent plant, well adapted for hiding the earth in flower-pots, as is also *L. erinus*. *L. trigona*, *Roxb.*, is a small annual ramous plant which delights in wet pasture ground, and appears during the wet and cold seasons.—*O'Sh.* p. 426; *Roxb.* i. p. 506; *Riddell*; *W. Ic.*; *Jaffrey*.

**LOBIA.** **HIND.** *Dolichos Sinensis*, also *D. cajan*. *Kala lobia* is *D. lablab*. Large red and white beans, haricot bean, *Phaseolus vulgaris* or *P. lunatus*. *Lobian*, a white bean with a black eye, *D. Sinensis*.

**LOBIPES HYPERBOREUS**, *Phalaropus hyperboreus*, the red-necked phalarope, has the circuit of northern regions. One specimen obtained in Nicaragua, and a pair in the Bermudas. It is a little arctic bird, of rare occurrence even in the north of Scotland, Orkney, and Shetland; but a specimen was, about A.D. 1845, procured near Madras, which was sent to the Calcutta Museum.

**LOCHANA**, a favourite sakti of the Mahayana sect of Buddhists.

#### LOOK.

Dabbeh, . . . .	ARAB.	Serratura, . . . .	IT.
Sloten, . . . .	DUT.	Pechaduras, . . .	PORT.
Serrures, . . . .	FR.	Samki, . . . . .	RUS.
Schlosser, . . . .	GER.	Cerraduras, Cerrajas, .	SP.
Tala, Kufi, Kulf, .	HIND.		

An implement applied to doors, boxes, etc., for securely fastening them. The Egyptian *Dabbeh* is a wooden lock from 14 inches to 8 or 9 inches, for doors of houses, cupboards, etc., and for gates of quarters, public buildings, etc., two feet and even more in length. In Cairo the key plays a considerable part in the daily life. The handing it over ratifies a bargain for the sale or letting of a house. A fee is payable to the Shaikh of the quarter on the transfer of the key. And the inhabitants of a quarter pay an annual fee to its Shaikh,—the 'Fee of the Key,' that is the gates of the quarter being thereby made free to them without challenge, as in the case of strangers.—*M'Culloch*.

#### LOCUST.

Jarad-ul-bahr, . . .	ARAB.	Locusta, . . . . .	IT.
Faridi, . . . . .	EGYPT.	Maig, Malakh, . .	PERN.
Sauterelle, . . . .	FR.	Malakh-i-halal, . .	"
Heuschrecke, . . .	GER.	Malakh-i-haram, . .	"
Ophiomachez, . . .	GR.	Malakh-i-daryai, . .	"
Chargol, Arbeh, . .	HEB.	Logosta, . . . . .	PORT.
Tiri, Tiddi, . . . .	HIND.	Langosta, . . . . .	SP.

One of the principal genera contained in the family Locustidæ is the *Locusta* of Leach, in which the hinder legs are about equal to the whole body in length, and the antennæ filiform or terminated in a club. Upwards of 20 species of this genus are known, and it is to this group to which the *Gryllus migratorius* of Linnaeus belongs, a large species, which sometimes multiplies to such a degree as to devastate large districts. Africa at all times appears to have been peculiarly subject to the ravages of locusts. Mr. Barrow states that, on one occasion, in the southern parts of Africa,

an area of nearly 2000 square miles might be said literally to have been covered with them. When driven into the sea by a north-west wind, they formed upon the shore, for 50 miles, a bank 3 or 4 feet high; and when the wind was south-east the stench was smelt at the distance of 150 miles. The locusts migrate in masses. They often from Africa to Madagascar, from Africa to and Arabia, and sometimes to Italy.

They often appear in Sind, in Baluchistan, and British India, particularly in Central India, but less frequently in the Peninsula; yet even there Dr. Buchanan, on his way to Seringapatam, observed a flight of locusts, in length about 8 miles, its width about 100 yards, and its height 50 feet. At a distance they appeared like a long, narrow, red cloud near the horizon, which was continually varying its shape; and in the famine years of 1876-77 they reappeared in several parts. In 1883, at Satary (Gos), the orange trees had been so damaged by locusts that it was difficult to find even a dozen oranges that season. Thousands had always been exported in former years.

Kirby and Spence (i. p. 218), on the authority of Major Moor, relate that a flight of red locusts (evidently identical with the Indian species), forming a column 500 miles long, ravaged the Mahratta country. Pottinger states that these destructive insects never penetrate to the districts of Saharan unless in years of drought and famine; they then come as though it were to complete the devastation; they invariably appear from the south-east, and return to the same quarter. Locusts visit the Panjab and N.W. Provinces, and do much mischief while pursuing their devastating course.

In 1861, in rent-free lands in Khurda, belonging to the temple of Jagannath, the rice crop was nearly destroyed by a small green *Acrydium* about an inch in length, called *Jhintiki* by the Uriya. But history is full of accounts of the destruction caused by this plague, and one feature appears in nearly all the descriptions, the simultaneous death of whole flights, and pestilence ensuing on the putrefaction of their bodies. So Joel, 'But I will remove far off from you the northern army, and his stink shall come up, and his ill-savour shall come up, because he hath done great things' (Joel ii. 20). Joel i. 3, 4, and ii. 3, writes of the locusts' ravages, 'Let your children tell their children, and their children another generation. That which the palmer-worm hath left hath the locust eaten.'

The *Phymatea punctata* is a large, beautiful locust, with scarlet abdomen, and yellow and bronze above, which occasionally causes great injury. Mr. Nietner says they do not touch the Illuk grass of Ceylon, *Saccharum Konigii*, *Retz*, and seem only to attack cultivated plants. At Tangalle they destroyed tobacco plantations, and the larvæ and pupæ are as destructive as the perfect insects.

It is the *Acrydium migratorium* which, at intervals, devastates Africa and the south of Asia, and *Gryllus gregarius* is that of Sinai. *Acrydium* (*Edipoda*) *migratorium*, which occurs in Africa and the south of Asia, is greenish, with transparent elytra, of a dirty grey, whitish wings, and pink legs. They have the power of inflating themselves with air, and of travelling about 18 miles a day. The genus *Acrydium*

of Latreille may be distinguished from *Cedipoda* by the presence of a large and prominent tubercle on the præsternum, or between the two fore legs, by the one central ocellus instead of three disposed triangularly, and by the deep transverse striae of the prothorax. *A. peregrinum*, Olivier, has been described by that author in his *Voyage dans l'empire Othoman*, and by M. Audinet Serveille in his treatise on the Orthoptera, forming part of the *Nouvelles Suites à Buffon*. This author described a yellow variety from specimens taken in Senegal, and the red one from Mount Sinai,—a wide distribution. Both varieties occur in India; some from Raniganj show no trace of red, while in those ordinarily described, red is the predominant colour. Serveille figured the red variety in his 12th plate, fig. 8. He quotes from the work of Olivier, previously named, a description of the habits of this species. Accompanying the burning south winds in Syria, he says, clouds of locusts (*A. peregrinum*) arrive from the interior of Arabia and the south of Persia, causing a devastation as complete and almost as rapid as that produced on Europe by the most violent hail-storms. It is difficult to express the effect of the sight of the whole atmosphere filled on every side, and to an immense height, with an innumerable quantity of these insects, moving in slow and uniform flight, with a noise like that of rain, the sky darkened, and the light of the sun diminished. In one instant the flat roofs of the houses, the streets, and the fields were covered with locusts, and in two days they had destroyed nearly all the foliage; but fortunately their life was but short, and they seemed to have emigrated only to reproduce themselves and die. For some days afterwards the fields were covered with their bodies.

The *Acridium lineole*, which is sold for food in the markets of Baghdad, and the *Cedipoda migratoria*, extending its ravages from Tartary to Central Africa, and from Paris to Isfahan, are the only well-known migratory species; but local species sometimes multiply to such an extent as to cause infinite damage.

Maig and Malakh are Persian names for a locust, which the Arabs most commonly call Jarad. The kind, blown over, from the opposite coast of Arabia to Bushahr, the Persians styled Malakh daryai or the sea-locust, and the Arabs, Jarad-ul-bahr, in the same sense. Bochart has enumerated various Hebrew and Arabic names for the locust in his elaborate *Heirozoicon* (lib. vi. cap. i. et seq.), but does not mention the above Persian names, neither does he remark that in the dialect of Misr or Egypt, those Jarad-ul-bahr or sea-locusts, above noticed, are called Faridi, according to the MS. Burhan-i-Katiah. Zakaria Kazvini divides the locusts into two classes, like horsemen and footmen, mounted and pedestrian, which will call to the recollection of the Biblical reader some passages from Joel and the Apocalypse. Forskal calls the locust which infests Arabia, *Gryllus gregorius*, and thinks it to be different from that which is called by Linnæus, *migratorius*.

Locusts of Australia are species of *Tettigonia* or tree-hoppers, all of a green, orange, brown, or black colour, with membranous wings remarkable for their iridescence. Their names are the *Cicada mœrens* and *C. curvirostra*; the orange-spotted *Tettigonia*, *Fidicina angularis*; the *Cylo-*

*chila Australasie*; the *Thopa saccata*. Some of them are partly covered with a whitish secretion, and get the names of millers and bakers; and the *Cylochila Australasie* are called lamplighters by the boys, from three ruby-coloured spots on the front of the head.

In 1813 Marseilles expended 20,000, and Arles 25,000 francs for the destruction of injurious insects. The hunt commenced in May, and almost the whole population of certain villages were employed in it. A cloth of coarse web is carried by four men, one holding each corner. The two who walk first make the foremost edge of the cloth sweep the ground, and the insects leap into the cloth, where they are caught as in a bag. A small bag at the end of a stick, like an entomologist's bag-net, is also used. The females lay from August to October, the eggs being placed in holes in the earth in a cylindrical tube of glutinous matter covered with a thin envelope of earth (exactly as stated by Aristotle). The tube is about an inch and a half long by 3 or 4 lines wide, and placed horizontally. Each tube contains from 50 to 60 eggs, and a child trained to the work can collect 10 to 14 pounds per diem, each pound containing about 800 eggs. In other places carts are driven up and down over the breeding grounds with the object of destroying the egg-pouches by crushing them into the earth.

Mr. Taylor says the *Turdus roseus*, called by the Mesopotamian Arabs Sammir-med, destroy great quantities of locusts by cutting them in two. They seem to be the *Seleucidæ* of Pliny, which, consequent on the prayers offered up to him by the people of Mount Casius, were sent by Jupiter to destroy the locusts ravaging their corn crops (Pliny, book x. ch. 39). In Central India locusts are destroyed by digging trenches for them to fall into. As they spring from eggs deposited by previous flights of locusts, when hatched they hop along in dense masses while yet unfit for flight, and in their progress lay waste all vegetation. In Bikanir they dig trenches to leeward of where these young broods appear, and take measures to drive the locusts into them, and the sides being perpendicular, the creatures hop in, but cannot hop out, and earth is thrown in upon them. A resident at Ajmir on one occasion adopted this plan. He says: 'In about two hours we succeeded in getting several trenches dug, varying from 25 feet to 60 feet long, 1 foot wide, and about 2 feet deep. Then we sent native soldiers in a horse-shoe direction from the trench about 1000 feet away to wave hands and drive the locusts on. They came, and thickened as they approached, one dense mass, hopping along till they hopped into the trench. It was a curious sight to stand at the end and look at it all,—a seething, hopping mass inside the trench, while a regular short cataract came pouring down on to them until they were about two inches deep, then the hopping ceased in the trench. They had nothing hard to kick against, but the influx continued till they were half up the ditch, when we quickly threw in earth and buried them, and then off to another trench and repeat the whole operation. We continued this for two hours. While at one of the trenches, I sent for a finger-glass, and immersed it in the mass of locusts, as one might dip it into water, then struck it off with a piece of cardboard, so I had it as full as it would hold. When I got

home I weighed the glass full, then emptied it and weighed the glass, so I got the weight of the locusts; then I counted them out (566), then measured very accurately the solid contents of the glass, by weighing the amount of water it held, and computing from that; thus I had space, number, and weight for data. Knowing we had dug and filled 300 feet of trench one foot wide, filled to one foot deep, I calculated, and J—, S—, and C— checked the calculations with me: result, killed and buried,  $7\frac{1}{2}$  millions of locusts, weighing  $10\frac{1}{2}$  tons, in two hours from the time the trenches were ready, about four hours altogether! After such results ought any district to be thus infested?

Mr. Portchinsky, secretary of the Russian Society of Entomology, was sent to the southern provinces of the empire to ascertain in what places grain locusts (*Anisoplia Austriaca*) preferred to lay their eggs, and he came to the following conclusions:—The grain locust generally deposits its eggs in wheat-fields, and so soon as they are hatched the attacks of the insect on the grain commence. There are generally from 20 to 50 locusts per square archine (an archine is 27 inches) of wheat. Rye and barley fields contain comparatively much fewer larvæ (from 2 to 5) a square archine, but if these fields be near wheat-fields, the larvæ are then just as numerous. The fields which have been sown with wheat the preceding autumn are the receptacles of an immense quantity of larvæ, which it is impossible to destroy before they have become chrysalides. The state of the fields whence the owners have driven the locusts is very different. The pursued insects fly in masses to the neighbouring fields, and while the wheat-field where the owners have fought them does not retain more than 3 to 16 larvæ a square archine, adjoining fields of flax, buckwheat, oats, etc., which are not generally attacked by the locusts, become infested, and contain from 16 to 26 larvæ an archine. It follows that the use of ropes or machines to drive away the locusts is very dangerous, because, instead of laying their eggs in wheat-fields, where they may be destroyed in the spring while in the state of chrysalides, they light upon the surrounding fields, no matter what they are sown with. Experiments made on the spot by Mr. Portchinsky prove that the larvæ turned up by the plough re-enter the earth quickly, but if they can be kept exposed ten minutes to the sun, they infallibly perish under its heat. He concludes that in the spring, when the larvæ (become chrysalides) are in a state of complete immobility, ploughing the fields will be of great use, because the chrysalides, exposed to the action of the sun, will certainly perish. As to fighting the locust by destroying its eggs, Mr. Portchinsky considers this as impossible, inasmuch as the period during which the eggs remain in the ground before they become larvæ is precisely that during which the grain is standing.

According to Wellsted, they are sold in the markets of Yemboh and also at Jeddah, and are considered wholesome and nutritious. The Mukin or red species, being the fattest, is preserved, and, when fried and sprinkled with salt, they are considered wholesome and nutritious food. This part of the sea-coast of Arabia is occasionally visited by an incredible number of these insects, which do much damage to the date palms. Swarms are drowned in their passage to and from the Egyptian

coast, and the beach is strewn with their carcases. How insects apparently so ill qualified for flight are enabled thus to cross the sea, affords matter for curious inquiry; but passing swarms are seen in its centre. The *Acridophagi* of Ethiopia, who are fabled to have subsisted entirely on this aliment, are said to have been thin and weak, and to have suffered an early and agonizing death. This was doubtless merely from semi-starvation. These people lighted large fires of dry leaves under the flight, and so brought the insects down in considerable numbers. A character in Aristophanes (*Acharn*, 1116) raises the question whether locusts or fieldfares are the daintiest eating, and answers in favour of the locust, from which one might infer that it was a recognised, though not a frequent, article of food among the Greeks. The Hottentots, unlike the *Acridophagi* above mentioned, are said to grow fat upon this diet. But this also is merely exaggeration though Burton says of the Arabs that where they have no crops to lose, the people are thankful for a fall of locusts. In Hejaz the flights are uncertain; during the last five years preceding Captain Burton's visit, Medina had seen but few. They are prepared for eating, by boiling in salt water and drying four or five days in the sun. A wet locust to an Arab is as a snail to a Briton. The head is plucked off, the stomach drawn, the wings and the prickly part of the legs are plucked, and the insect is ready for the table. Locusts are never eaten with sweet things, which would be nauseous. The dish is always hot, with salt and pepper, or onions fried in clarified butter, when it tastes nearly as well as a plate of stale shrimps. At Bushire these insects are generally called Maig, and sometimes Malakh. One kind is distinguished by the epithet *halâl*, the eating of it being lawful; the other is *harâm* or forbidden; this is smaller and more destructive than the *Malakh halâl*, from which it differs also in colour. The Arabs prepare a dish of locusts by boiling them with salt, and mixing a little oil, butter, or fat; they sometimes toast them before a fire, or soak them in warm water, and, without any further culinary process, devour almost every part except the wings. Ouseley ate several locusts variously cooked, and thought them by no means unpalatable. In flavour they seemed like a lobster or rather a shrimp,—one neither offensively stale nor absolutely fresh. The natives of Senegal are said to dry them, and, having reduced them to powder, use them as flour. Captain Yule (p. 114), in his account of an interview with the king of Burma, and the repast which followed, mentions that the most notable viand produced consisted of fried locusts. These were brought in hot and hot, in successive saucers. They were very much like what one would suppose fried shrimps would taste. The inside, he believed, was removed, and the cavity stuffed with a little spiced meat. Locusts of Inner Arabia, the *jarad* or *jerad*, a reddish-brown insect, and about the size of the little finger, are used as food. The hind legs are called *keraa*. They are boiled and fried. The locust of Northern Arabia, a small green grasshopper, is not used as food.—*Winslow*; *Dr. Buist*; *Central India Times*; *Kirby and Spence*; *Friend of India*; *Pottinger's Travels*; *Burton's Mecca*; *Ouseley's Travels*; *Niebuhr's Travels*; *Wellsted's Travels*; *Palgrave*; *G. Bennett*, pp. 270, 271.

## LOCUSTELLA RAYI.

**LOCUSTELLA RAYI**, the *Salicaria locustella*, or British grasshopper warbler of Europe, Asia, and North Africa, is migratory. Has been obtained in Central India and in Lower Bengal, where an affined species, *L. rubescens*, is not uncommon. It would appear to be not uncommon at Mhow. A specimen has also been seen from the North-west Himalaya.

**LOCUST TREE**, *Hymenæa courbaril*, *L.* Wood tough and close-grained, valuable for trenails and timber of steam-engines. Some of the Brazilian locust trees, according to Von Martius, attain a size so great that 15 Indians with outstretched arms could just embrace one of them.

**LODHA**, a class of Muhammadan thugs, descended from or graft upon the Oudh stock, and found chiefly on the borders of that kingdom, or in the Terai bordering on Nepal.

**LODHI**, an agricultural race in Central India and the N.W. Provinces, and about Bhurtpur, supposed by Mr. (Sir George) Campbell to be cognate to the Kurmi, and to have at one time occupied a very considerable position in the Jubbulpur and Saugor districts. The Lodhi came from Bundelkhand about the 16th century; the Kurmi from the Doab about A.D. 1620. The Lodhi are scarcely inferior to the Kurmi as agriculturists, are hardy and active, but are the opposite of the Kurmi in natural temperament, being turbulent, revengeful, and ever ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Both among Kurmi and Lodhi there is no distinction between a mistress and wife, provided always that the former is of the same caste as the husband, or, better still, the widow of an elder brother or cousin, however far removed. The children born from such connections are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regularly married wives. The Lodhi agriculturists of Upper India attained to some distinction as swashbucklers and marauders in the Nerbadda country, and some of their chiefs still retain all the popular respect due to families which have forgotten to live on their own industry. Amongst the Mahrattas, the foreign Lodhi or Lodhi paradesi, from being a native of Hindustan, is employed as a thatcher and keeper of bullocks, etc.—*Mr. Campbell*, p. 193; *Central Province Gazetteer*; *People of India*.

**LODHI KHERA**, a rich trading town in the Ch'hindwara district, 38 miles from Ch'hindwara, on the Nagpur road. The river Jam flows by the town.

## LODOICEA SEYCHELLARUM. Labillard.

*Nux medica*, *Cocos* Maldivica.

*Darya ka narel*, . . . **DEKH.** *Cocos* de Maldives, **PORT.**  
*See cocoanut*, . . . **ENG.** *Uddie nariyaylam*, **SANSK.**  
*Double cocoanut*, . . . **Kaddel taynga**, . . . **TAM.**  
*Cocos de mer*, . . . **FR.** *Samudra-pu-tenkala*, **TEL.**

The double cocoanut tree of the Seychelles is a palm which attains a height of 80 or 90 feet. When preserved whole, and perforated in one or two places, the nut serves to carry water, and some of them hold six or eight pints; and by slicing them in different directions they are formed into plates, dishes, drinking cups, etc., known in the islands as *Vaisselle de l'île Prasten*. The Muhammadan fakirs of India use

## LOGWOOD.

it as a scallop. The crown of the trunk is eaten like the American cabbage palm. The down attached to the young leaves serves for filling mattresses and pillows; the ribs of the canes and fibres of the petiole are fabricated into baskets and brooms, and the young canes are plaited to form hats. Germinating nuts were sold in London in 1854 for £10 a-piece.

Many fabulous accounts were formerly related respecting the *Lodoicea Seychellarum*, such as, that it was produced at the bottom of the sea, the nuts being only found thrown up on the coasts of the Maldivé Islands. They were called *Coco de Maldivia*, or *Coco de Salomon*, by the early Portuguese navigators. Many marvellous medical virtues were ascribed to these nuts by the physicians of the age, both Asiatic and European, and they were consequently sold at a high price. The tree yielding them was first noticed by Barre, a French officer of engineers, in 1697, then described by Sonnerat, but for the first time accurately described by Labillardiere in *Ann. Mus.*, Paris, ix. p. 140, t. 13. To the inhabitants, the tree is useful for its timber, which is hard externally, and employed in building their huts and for posts; the leaves and their footstalks are used for the roof, walls, and partitions, and for many other domestic purposes. The nuts weigh from 23 to 25 lbs. each, and when fresh contain a white, transparent, and jelly-like substance, which is edible. The shells are employed in making vessels and dishes of various kinds; and the entire nuts form articles of commerce, as they are esteemed in other countries both for their fabled virtues and as curiosities.

**LOGAN**, a legal practitioner in the island of Penang, who started and long conducted the *Journal of the Indian Archipelago*, and contributed to it a great number of important editorial articles, principally relating to the ethnology of Eastern and Southern Asia. He arranges the races of S.E. Asia into types, as the Aryan, Gangetic, S. Indian, Gondwani for Vindhyan tribes, East African, Turanian, Tibetan, and Asianesian. He had great opportunities of contrasting and comparing the Dravidians from various parts of India, and called them South Indian.

## LOGWOOD.

Ch'ik-su-muh, . . .	<b>CHIN.</b>	Campeggio, . . .	<b>IT.</b>
Campechetrae, . . .	<b>DAN.</b>	Pao de Campeche, <b>PORT.</b>	
Kampechesh hout, . . .	<b>DUT.</b>	Kampechskoe derevo, <b>RUS.</b>	
Bois de Campeche, . . .	<b>FR.</b>	Palo de Campeche, . . .	<b>SP.</b>
Blauholtz, . . .	<b>GER.</b>	Kampechetrad, . . .	<b>Sw.</b>
Campeche-holz, . . .	<b>"</b>		

Logwood is the heart-wood or duramen of *Hæmatorylon Campechianum*, *L.*, a large tree of Central America, Honduras, Campeachy, etc. and the West Indies. It is imported into Britain in logs, which are cut up into chips and ground for the use of dyers and painters, being esteemed as one of the best deep-red and black dyes. The dyewood is hard, heavy, of a deep orange colour, a sweetish astringent taste, and peculiar odour. It is extensively employed for compound colours, but its chief use is for blacks and certain shades of grey. It is also now common in the woods of Jamaica and St. Domingo, and has been introduced into India. In Tenasserim, the logwood tree is cultivated in a few gardens, and appears to flourish there as well as an indigenous plant. It is sometimes used in medicine as an astringent.

The introduction of logwood was prohibited by a statute of Elizabeth, under heavy penalties, and all that was found in the country was ordered to be destroyed. It was not until the reign of Charles II. that its use was re-permitted.—*Faulkner; Simmonds; Mason; Tredgold.*

**LOHA. GUJ., HIND.** Iron. Lohar, a blacksmith. The Lohar is one of the five artisan castes of the Hindus, the others being the carpenter, goldsmith, brazier, and stone-cutter. Loha chur, iron filings. On the ninth of the light half of Aswin, Hindus worship their weapons or arms. The lustration is called Loha bhisara, and at native courts was of great splendour. The blacksmith wears the zonar. The Taremkul of the Central Dekhan, known as Bail Kambar in Canarese, Ghissari in the Dekhani, Lohar in the Mahrati, is a wandering blacksmith.—*Wilson's Glossary.*

**LOHAGHAT** or Rikheswar is a cantonment in the Kamaon district, N.W. Provinces, in lat. 29° 24' 15" N., long. 80° 7' 10" E., situated on the left bank of the little river Loha, at an elevation of 5562 feet above sea-level, and enclosed on almost every side by precipitous mountains. It is said to be unsuited for invalids.—*Imp. Gaz.*

**LOHAIA**, a town in Yemen, in lat. 15° 42' N., long. 42° 39' E. Lohaia has stood only since the 16th century. Its founder and patron was a Muhammadan saint, called Shaikh Saleh, who built a hut on the shore where Lohaia now stands, and spent there the rest of his days as a hermit. The territory of Lohaia is arid and barren. Population, 5000. The harbour is so indifferent that even the smallest vessels are obliged to anchor at a great distance from the town.—*Niebuhr's Tr. i.* pp. 252, 253.

**LOHANA**, a powerful tribe who have been known as residents in Sind since the earliest times, and have undergone great vicissitudes, but still retain their credit as well as their religion, and, whether regarded as merchants or officials, are the most influential tribe in Sind. They have spread into Afghanistan, Baluchistan, and Arabia, where they expose themselves to inconveniences, insults, and dangers, in pursuit of their darling objects, wealth and final return to their native soil, to enjoy the fruits of their industry. Their name is derived from Lohanpur in Multan, from which they migrated in very remote times. They have about fifty subdivisions, of whom the Khudabadi and Sihwani are the chief. They all wear the poita, janeo, or zonar. Most of them are Hindus, but a few have become Sikhs. They eat meat, are addicted to spirituous liquors, do not object to fish or onions, drink water from their inferiors as well as superiors in caste, and are neither frequent nor regular in their devotions. The town of Agham and Agham Lohana seems to have got its name from a Lohana chief named Agham, who was governor of Brahmanabad in the time of Chach. It lies about 30 miles S.E. from Hyderabad in Sind, and though now almost forgotten, it was formerly a place of some consequence. This tribe is numerous both in Dhat and Talpura. Formerly they were Rajputs, but betaking themselves to commerce have fallen into the third class. They are now scribes and shopkeepers, and object to no occupation that will bring a subsistence; and as to food, to use the

expressive idiom of this region, where hunger spurns at law, 'excepting their cats and their cows, they will eat anything.' Three or four caravans annually travel between Deraband and Kābul, and into Calcutta to Bokhara and St. Malaire in Russia, carrying coarse piece-goods, salt, indigo, kinkhab, and fruit. Baber mentions them.

The Lohana of Sind are Vaishnava and Saiva Hindus. Some of them worship the river Indus deity and his vazir under the names Jenda Pir and Udhero Lal. The suffixed titles of their subdivisions are—Mul, Chund, Rae, Ram Das, Lal. They are the principal number of Hindus in the country, but, like the Saraswati Brahmans, they eat meat, fish, and onions, and drink spirits, buying the flesh from the Muhammadans, it being unlawful for them to kill. They are not highly educated, but in the time of the Talpur Amirs they were largely employed as revenue collectors, and were described as scheming and crafty. Under British rule they have shown an earnest application and devotion to duty, able and energetic, honest and upright. They are financiers, bankers, merchants, and shopkeepers.

The Lohani section of the great trading tribe of Povindah, according to Vigne, claim to be descended from Lohani or Luhur, the son of Miani, a Muhammadan shepherd or goatherd of Ghor or Mushkon, a district east of Herat. There were Lohani with Mahmud of Ghazni, who returned with him after his victories in Hindustan. Mahmud's son was Sultan Muhammad. Sultan Masud, who succeeded, had no sons, and about this time the Lohani were placed at Deraband, which was given to them. From that time to this, they have traded between Hindustan and Kābul. Such is their own account. They have subdivided into three branches,—the Daulat Khel, Pani Khel, and Mian Khel. The two first and portions of the last have settled as farmers in the lands of Tank and at Deraband in the Delhrjat, and about Thal and Choti Ali. The other part of the Mian Khel are traders in the countries between Calcutta, Bombay, Benares, Lahore, Samarcand, and Bokhara using camels. Their horses are fine, usually 15 hands high. In their marches parties of the younger men protect their flanks. They traverse the Gulair and Cheri passes, which unite in the Deraband. The Lohani from Calcutta, Delhi, Jeypore, all take the route to their rendezvous at Deraband. The merchants assemble in Delhrjat in April, and, being joined by their families, who have waited on the banks of the Indus, they pass into Khorasan, where they remain during the summer.—*Vigne's A Personal Narrative*, pp. 32, 53, 54, 118; *Elliot's History of India*; *Tod's Rajasthan*.

**LOHA'RA**, a chiefship attached to Raipur, lying to the south-west between the Balod and Sanjari parganas. The zamindar is a Gond by caste, and the estate was originally granted in A.D. 1538, in return for military service, by one of the Ratnapur rajas.

**LOHARDAGA** or Lohardugga is a revenue district in the Chutia Nagpur division of the Bengal Presidency. Its principal rivers are the Subarnarekha, and the North and South Koel. The Karu, the Deo, and many minor streams fall into the South Koel. The highest hills in Chutia Nagpur are Saru (8615 feet) and Baragui



or Marang Buru (3445 feet); and in Palamau, Bulbul on the south-eastern boundary (3329 feet), Buri on the south-western boundary (3078 feet), and Kotam (2791 feet). The most numerous tribes are the Mundah, the Kol, and the Uraon; but the word Kol, as popularly employed, includes not only the Mundah of Chutia Nagpur proper and the Larka or Ho of Singhbhum, but all Kolarian aborigines wherever found. The Uraon or Oraon are, excluding the semi-Hinduized aborigines, the strongest Dravidian tribe in Bengal. They are the people known in the plains as Dhangar (hill-men), and are found in great numbers throughout the Chutia Nagpur division. The most numerous of the semi-Hinduized aboriginal tribes in Lohardaga are the Bhuiya, the Kharwar, the Bhogta, and the Dosadh. Of lower classes of Hindus, the most numerous are the Ahir, a pastoral caste; the Kurmi, the great agricultural caste; the Kamar, and after them the Teli, oilmen. It yields iron ore, gold, coal, lime, soapstone, lac, resin, catechu, tasar silk, oil-seeds, cotton, hides, food-grains, blankets, ropes.

LOHIT, a branch of the Brahmaputra river which, after a winding course of about 70 miles, rejoins the parent river, thus forming the large alluvial island of Majuh Char or Kamlabar of 280,000 acres.

LOHRASP or Lohrasp, a king of the Medes, according to Mr. Masson, the patron of Zoroaster and of the Magian religion, who he supposed occupied Bamiān. It is surmised that the foundation of the city of Herat or Hari was laid by Lohrasp, who was succeeded by Gushtasp. Gushtasp erected many buildings thereon; Behman, after him, added greatly to the town, and Alexander put the finishing stroke to it. Vigne remarks that if the traditions of the Persians may be credited, we should look to Bamiān as the residence of king Lohrasp, the patron of Zertusht and the Magian religion, but as these traditions have been handed down to us only through the romance of Firdusi, it is not possible to say what credence they deserve.—*Mohun Lal's Travels*, p. 263.

LOI or Lui. HIND. Blanket, a woollen wrapper; these are of single, double, or triple breadths, ek-arz, do-arz, and tin-arz. Loi-kinardar has a coloured border, Loi-Kashgiri is a striped kind, and Loi-Lahori is made of Kābul wool at Lahore.

LOI KAT'HONG, a Siamese festival on the Menam river, held on the 15th day of the 12th month, when offerings of little rafts of plantain leaves, bearing lighted tapers, are launched into the river.

LOIKOB, aborigines of the east coast of Central Africa, divided into two tribes, the Wakuapi and the Masai, who are often at feud. They are pastoral, nomade, and predatory. They are handsome, tall, light complexioned, and their women are prized in Arab harems. They wear leather dresses. They kill all prisoners. Their sacred place is the mountain Kilimanjaro, which overlooks their land and fertilizes the soil by its streams. There dwells the Engai, their god. They practise circumcision.

LOKA, SANSK., Locum, LAT., a place, a sphere, and used to designate a region, as tri-loka, the three worlds, heaven, earth, and hell. In Hindu mythology, there are fourteen spheres, exclusive

of Naraka or Tartarus. Of these, seven are upper spheres, viz. :—

Bhur-loka or earth.

Bhuvar-loka, atmosphere or firmament.

Swar-loka or Swarga, heaven, the sphere of the inferior deities.

Mahar-loka, the region above the pole-star, tenanted by saints.

Jana-loka, the sphere of the sons of Brahma.

Tapa-loka, the region of devotion, abode of Rishi.

Satya-loka or Brahma-loka, the region of truth and of Brahma, to which the pure are elevated.

The seven regions below the earth are habitations of the snake-gods, and are as under, in the order of their tala or descent, viz. Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala, and Patala.

The Vaishnava sectaries have instituted loka of their own, as Vaikuntha, the sphere of Vishnu, and Golaka, the region of Krishna.—*Wilson's Glossary*.

LOKA, also Lok or Log. SANSK. Man, mankind. Sahib-log, gentry, Europeans.

LOKAKSHI was the son of Chitrakritu, who lived at Kanchi, but Lokakshi dwelt at Sri Saila. He inculcated the dictum, often quoted by Hindus, 'The way of the Great One, that is to be followed.' One of the Smriti, also Lobayataka, one of the Tantra, and an astrological work, are ascribed to his pen.—*Ward*, iv. p. 50.

LOKA-MATA, lit. mother of the world, a name of Lakshmi.

LOKA-PALA, in Hinduism, the guardians of the world, are sometimes confounded with the deities presiding over the different cardinal points; but this is not quite correct, and they are more properly the divinities who were appointed by Brahma upon the creation of the world, to act as rulers over the different kinds of created things. Lists occur in several Puranas, and in the Harivansa portion of the Mahabharat.—*Hindu Theatre*, ii. p. 218.

LOKE, a mixed race near Mount Abu. The name is probably a corruption of the Hindi word Log, people. It is supposed that the Bhil race were the aborigines of Mount Abu and the neighbouring hills, but at some remote time became mixed with marauding Rajputs from the plains, and with the workmen who were so long engaged in building the Dilwarra temples. This mixed race called themselves Loke, and are now in possession of almost all the land under cultivation. See Abu.

LOKMAN, according to some authors, took up his residence at Saba, in Yemen, about B.C. 1750, and, finding that the country was continually ravaged by impetuous mountain torrents, while at other times parched from drought, he built a dam across it. It was provided with thirty sluices, and, according to Pliny, the town became the mistress of cities and the diadem on the brow of the universe. See Mareb; Saba.

LOLIGO, the squid, one of the mollusca. The calamary, a species of Loligo, is luminous at night. Many species of squid can leap from the water and float through the air to some distance, like the flying fish. *Loligo sagittatus* is the flying squid. In China, the naked cephalopods are not only eaten fresh, but one species, a *Loligo*, forms in its dried state a considerable article of traffic. The preparation consists in removing the ink-bag without laying open the mantle. After all impurities have been removed



by water, the mollusc is submitted to a slight pressure, and ultimately exposed to the sun. Small bundles of one catty weight are tied up with slips of rattan, and enclosed in cases holding ten catties and upwards. The pikul sells at the rate of 14 to 16 Spanish dollars.—*Collingwood, Journal Ind. Arch.* iv. p. 480; *Morrison's Compendious History*, p. 141; *Craufurd's Dict.* p. 440; *Bennett*, ii. p. 280.

**LOLIUM ITALICUM**, Italian rye-grass, affords fine fodder for cattle. Is a useful cold-weather green crop, and is well worthy of extensive cultivation. The best fodder grasses of Europe are usually dwarf species, or at least such as do not rise above four or five feet from the ground. The most esteemed are *Lolium perenne*, *Phleum*, *Festuca pratensis*, *Cynosurus cristatus*, and various species of *Poa* and dwarf *Festuca*.

**LOMARIA SCANDENS**, the scandent Lomaria fern. The low lands near the mouths of rivers and nullahs, in Tenasserim, are often fantastically dressed with this species of Lomaria, which creeps up to the tops of the tallest trees.—*Mason*.

**LOMASHA**, author of a treatise on Hindu law, and of other three works. He was born at Saurashtra, but his hermitage was at Chandra Shekara.—*Ward*, iv. p. 29.

**LOMBARD**. Long beards gave a name to the Lombard nation. A Sikh is never so much offended as when you touch him by the beard; the great facial characteristic of manhood is never allowed by him to be profaned by the razor.—*Tr. of Hind.* i. p. 303.

**LOMBOK**, a fertile and populous island, divided from Bali by a narrow strait. The population consists chiefly of Sassak, Balinese, and Bugi. The Bugi reside upon the coasts. The raja of Lombok has the title of Anak Agong, which means son of heaven. The indigenes are called Sassak. The people of Lombok believe that some men can turn themselves into crocodiles, which transformation they adopt in order to devour their enemies. The Sassak are a Malay race, hardly differing from those of Malacca or Borneo, and have been converted to Muhammadanism. But the ruling race are Brahmanical, and from Bali. The men are jealous and strict with their wives; infidelity is punished by the couple being tied back to back and thrown into the sea, where crocodiles devour the bodies. Even a married woman accepting a flower or betel from a stranger has been punished by death with the kris, and any one found without leave within the grounds of a house is krised, and his body thrown out to the street. The people frequently do amok, but it seems to be deliberately done. On one occasion a person doing amok killed seventeen people before he could be killed. In war, a whole regiment will agree to amok, and then run on with such desperate resolution as to be very formidable to men less excited than themselves.

Mr. Crawford considers the Lombok language to have a strong affinity with the Javanese. This is the termination in an easterly direction of the group of tongues which begins with Sumatra. According to Mr. Logan, Javan has a much broader, more forcible aspirate and primitive phonology than Malay, and the Javan group embraces Sundan, Maduran (with its dialect Bawian), and Bali. In Lombok are beautiful

grass-green doves, little crimson and black flower-pickers, large black cuckoos, metallic king-crows, golden orioles, the jungle-fowl, the Pitta concinna, the Megapodus Gouldii, small white cockatoos, the Ptilotis honey-sucker, and the little yellow zosterops. In a pond at Gumong Sari, in Lombok, the fish swam round after Mr. Wallace, expecting food.

The Balinese may not eat beef, but substitute for it pork. Both races eat buffalo flesh, goat's flesh, fish, and poultry.

The raja of Mataram is, by right of conquest, absolute sovereign of the island. The rajas of Mataram are, like their ancestors of Kawang, Assem, and Beliling, members of the Vaisya caste of Hindus. Although absolute monarchs, they nevertheless, of their own accord, in all important matters consult the principal gusti and ida of the country, some of whom are entrusted with the execution of what is resolved upon.

In Lombok, wives may suffer themselves to be burned after the death of their husbands; they are not compelled to it. They have the choice of allowing themselves to be burned or krised. The first is the more rare.

The straits of Lombok are about 15 miles wide, but on the opposite sides of the straits the animals of various classes differ as greatly as the animals of the old and new world, not only in species, but in genera.

**LON**, **HIND.**, also **Lun**, **Guj.**, from Sanskrit Lavan, salt. Lona matti, salt land; Lonar, a salt pit; Lonari, salt maker; Loni, the saline inflorescence on damp walls.

Lona, in Urdu, is a vinegar or acidulous salt which forms on the leaves of the Chana or Cicer arietinum.

**LONAR**, a small town in the Buldana district of Berar, in lat. 19° 58' 50" N., long. 76° 33' E.; population in 1867, 1865. It is a place of great antiquity, at the side of a lake, which in Hindu fable is the dwelling of Lonasur, a giant who was overcome in single combat by an incarnation of Vishnu, and around the edge of the lake basin are several old temples. The lake is at the bottom of a crater-like depression, about 510 feet below the level of the surrounding country, and its bottom is 3 miles in circumference, with a depth varying from 5 to 14 feet, according to the season of the year. Dr. Bradley in 1851 is said to have found scoria and lava. The Sichel Hills terminate in the neighbourhood of Lonar. The crater is a nearly circular depression, in a country composed of tabular and nodular basalt. From Lonar the basaltic district extends to the S.E. as far as Beder; to the west, 200 miles to Bombay; and northward, to the banks of the Nerbadda, near the ancient cities of Indoor and Mhysir, reported to have been buried at a remote period under volcanic eruptions. It is a great basaltic region, and the Sichel range passes in a south-east by east direction to the confluence of the Wardha and Godavery, and towards the Eastern Ghats. Hot springs and streams, loaded with carbonate of lime, occur along the line of elevation of these mountains, at Mahoor, Urjunah, Kair, Byorah, and at Badrachellum, a short distance above the pass through which the Godavery reaches the alluvial plains of the east coast. Springs of clear soft water occur close to the lake. A stench of sulphuretted hydrogen is emitted by the lake

during the heat of the day, but flocks of duck and teal dot its surface. There are two saline springs near the centre of the lake, and about half a mile apart. These never become dry. It is supposed that the muriate of soda from this source, coming in contact with the carbonate of lime which abounds in the vicinity, causes the deposition of carbonate of soda or natron salt in a greater or less state of purity. The salt is raised by divers, who bring it up in their hands. It is much prized, and finds a ready sale in both Berars, Nagpur, Kandesb, and Poona. The lake was regularly worked up to 1836, in which year 2136 candies of the different salts were raised, valued at Rs. 60,081. In 1853, Major Johnston raised 35 candies, valued at Rs. 1461.4. The sulphuretted hydrogen, especially during the heat of the day, rises in millions of bubbles to the surface. The purest carbonate of soda or natron salt deposit is found close to the springs. The following are the names of the principal varieties:—1. Dulla, carbonate of soda, containing 83.8 per cent. of soda; 2. Nimmak Dulla, nearly pure salt, containing 92.8 per cent. of chloride of sodium. Dulla and Nimmak Dulla are used for dyeing silks, fixing colours, as medicine, and in the manufacture of bangles, of which there are two manufactories near the lake, where 600 or 700 are made by each man daily. 3. Khappul contains 72 per cent. of carbonate of soda, is used in fixing the red dyes of cloths; 4. Pappree contains 72 per cent. of carbonate of soda, is used in making bangles, in baking the cake called papar, and in medicine as an antacid; 5 and 6. Bhuski are neutral carbonates of soda, containing 29 and 27 per cent. left as a deposit on the margin of the lake, and used in the manufacture of soap. The average quantity is 213 candies per annum, valued at Rs. 608.

The water is clear and free from odours, but the mud at the bottom is highly charged with sulphuretted hydrogen. Natron slowly forms under the mud. The water of the lake contains, besides a little potash, muriate of soda, 29 grains; sesquicarbonate of soda, 4.2; sulphate of soda, 0.1, in 1000 grains of water. No lime or magnesia detected in it.

Dulla, a carbonate of soda with a faint trace of muriate of soda, about 2 per cent. of impurities.

Nimmak Dulla, nearly pure muriate of soda.

Khappul, carbonate of soda, with water and about 2 per cent. of impurities.

Pappree, nearly pure carbonate of soda.

Madkhar, an impure salt containing carbonate of soda, . . . . .	27
Clay and sand, . . . . .	30
Water, about . . . . .	17
Common salt, . . . . .	25

Bhuski, a crude impure substance containing neutral carbonate of soda, . . . . .	26
Insoluble matter, chiefly sand and clay, . . . . .	58
Water, . . . . .	15
Common salt, . . . . .	2

Travertin, contains carbonate of lime, . . . . .	78
Carbonate of magnesia, . . . . .	4
Insoluble matter with oxide of iron, etc., . . . . .	9
Chloride of sodium, . . . . .	2
Water, . . . . .	3

—Carter's *Geological Papers on Western India*, p. 33; Drs. G. Smith and J. E. Mayer in *M. E. J. R.* of 1857; *A Paper by Dr. Buist in Trans. Bombay Geog. Society.*

LONARI. MAHR. A caste whose occupation is hewing wood, making charcoal, etc.

LONDON, the chief town of England, where the minister who rules India has his office. His title is H.M. Secretary of State for India.

LONGAN (*Nephelium longanum*, *Hk.*). Fruits of China and the East Indian Islands, imported in small quantities, dried for dessert.

LONGEVITY. In most eastern countries, the aged amongst their fellow-citizens are much respected, and the Chinese have in their cities temples of longevity. The races occupying British India are short-lived compared with those of Britain, and advance more rapidly to old age, both physiologically and pathologically, yet Anwar-ud-Din is said to have fallen at Ambur, when upwards of ninety years old, probably lunar years.

Rabbits live 7 years; squirrels and hares, 8 years; a fox, 14 to 16 years; cats, about 16 years; a bear lives rarely more than 20 years; a wolf likewise 20 years; hogs the same; the rhinoceros lives but 25 years; cows live to about 25 years. A horse has been known to live 62 years, but the average duration is about 25 years. Of the longevity of snakes nothing is known. Lions live from 30 to 40 years; though a lion of the Zoological Gardens of London reached the age of 70 years. Tortoises live often up to 100 years; elephants live to a great age, for centuries even. When Alexander the Great had vanquished the Indian king Porus, he consecrated to the sun an elephant, which had fought courageously for this monarch, and named him Ajax. He set him at liberty after having attached to him an inscription. The animal was found 350 years after. Amongst birds, a pelican lives for 62 years; an eagle died at 103; and ravens and parrots have been known to attain to ages beyond 100 years. At Vienna, there is the skeleton of a swan which lived for 307 years. Dolphins and sword-fish reached the age of 30 years. Cuvier supposed that whales live 1000 years. The greatest age of man or animals is, however, far out-distanced by that of some trees; for instance, in the vast forests of North America veterans have fallen to the woodman's axe whose age was to be reckoned not by hundreds, but by thousands of years. Amongst European trees the oak is the most celebrated for its longevity, and remarkable also for the slowness of its growth. In the forest of Hagenuau is the oldest oak in Alsace, and, in all probability, the most aged tree in the entire world. According to tradition, Saint Arbogast had, in the 8th century, built his hermitage beneath the shade of its branches. The bucherons of the forest assign to it an existence of 1300 years. It stands in a very favourable situation, sheltered from the north wind; it has been planted in a piece of ground watered by a rivulet. Not only the trunk, but also the principal branches, are completely hollow, which does not, however, prevent the oak from reassuming its livery of green with the advent of each new season. Throughout all the neighbourhood this antique tree is regarded as the emblem of strength and immutability.

LONGICORNIA, the long-horned and long and narrow bodied group of beetles. They feed on plants; their larvæ often burrow in the wood of trees. In the E. Indies are the genera of the families Tricentenotomidæ, Ceranbycidæ. See Insects.

LONG PEPPER, *Chavica Roxburghii*, *Mig.*

Dar-filfil, . . . . .	ARAB.	Lada-panjang, . . . . .	MALAY.
Pih-poh, Pih-po-li, . . . . .	CHIN.	Tabi, . . . . .	MALEAL.
Poivre long, . . . . .	FR.	Filfil-daraz, . . . . .	PERS.
Lange pfeffer, . . . . .	GER.	Pippali Krishna, . . . . .	SANSK.
Pepili, . . . . .	GUJ.	Pimenta larga, . . . . .	SP.
Pepe lungo, . . . . .	IT.	Tipili, . . . . .	TAM.
Chabai-jawa, . . . . .	MALAY.	Pippallu, . . . . .	TEL.

This kind of pepper is the produce of a perennial plant, a native of Bengal, Siam, and the Archipelago. The fruit is hottest in its immature state, and is therefore gathered whilst green, and dried in the sun. It is met with in entire spikes about an inch long, possessing a darkish-brown or grey colour. It has a weak aromatic odour, an intensely fiery and pungent taste, and its properties correspond closely with those of black pepper. Long-pepper root, Pih-poh-mu, CHIN., Pipilmul, HIND., in China is deemed to be stimulant, tonic, and peptic.—*Smith*.

LONI or Loonee is a term applied to several salt-water rivers in British India. One of them rises in the Aravalli mountains, near Pokur, in lat. 26° 37' N., and long. 74° 46' E. It runs west, nearly parallel with the Aravalli range, and enters the Runn of Cutch by two mouths, the principal of which is in lat. 24° 42' N., and long. 71° 11' E., after a course of 320 miles. It receives the Rairee, 88 miles; Sokree, 130 miles; and about 19,000 square miles are drained. The river, notwithstanding the great width of its bed, in some parts of its upper course appears to be scarcely anywhere continuously navigable, being full of micaceous quartz-rock, banks low, and little above the surrounding level. Perhaps the most remarkable feature in the desert is the Loni or Salt River of Marwar. It is the barrier between the fertile lands and the desert; and as it leaves this country for the thul of the Chauhan race, it divides that community, and forms a geographical demarcation; the eastern portion being called the Raj of Sooe-Bah, and the western part, Parkur, or beyond the Khar, or Loni.—*Report, Royal Commission*.

LONICERACEÆ. *Lindley*. The honeysuckle tribe of plants, comprising the genera *abelia*, *aidia*, *diacarpium*, *leycesteria*, *lonicera*, *mastixia*, *polyosma*, *tristestum*, *sambucus*, and *viburnum*.

*Lonicera hypoleuca*, *Dne.*, is the Kharimo, Kodi, of Chenab, and Zhiko, Rapesho, of Sutlej.

*Lonicera Leschenaultii*, *Wall.* Moulli-quedi, TAM. A twining villous shrub, native of the Neilgherries; found in many gardens of the Dekhan, where it grows in great luxuriance; it is easily propagated by cuttings or layers.

*Lonicera xylostemon* is the Jin-tung and Kin-yin-hwa of the Chinese. Its flowers, stalks, and leaves are valued by the Chinese as a discutient application to carbuncles, abscesses, swellings, sores. Its dried flowers smell like tobacco.—*Smith; Jaffrey; Riddell*.

LONKĀ, a sect of deist Hindus who worship the 'One' alone, and 'not in temples made by hands,' which they never enter. The mountain top and sylvan solitude are deemed by them more fitting places to pour forth their homage. They credit the missions of the twenty-four tirthankara of the Jains, considering them as superior mortals, whose sanctity and purity of life gained them the divine favour and the reward of 'mookht,' or beatitude.—*Tod's Travels*, p. 357.

LOO-CHOO, called Kiu-Kiu in Japanese, and

Lu-Kiu in Chinese, islands to the N.E. of the Patchu group, consist of one large island surrounded by many smaller ones. The large island is well peopled, and extends from lat. 26° 3' to 26° 53' N., and long. 127° 34' to 128° 25' E., being 58 miles long and about 10 or 12 miles broad. In language and physical form, the Loo-Choo islanders resemble the Japanese, their Buddhism being more imperfect, and their manners more simple. The people in the small islands between the Loo-Choo group and Formosa are Japanese rather than Malay. The largest of the islands in loveliness of landscape, as in the careful attention paid to agriculture, looks like one vast enchanting garden. The principal products of the group are rice, millet, sugar, cotton, tobacco, indigo, and tea; of less importance, bananas, pine-apples, oranges, peaches, and plums. Domestic animals are ducks, geese, swine, goats, cattle, and horses. The chief minerals are iron, coal, and sulphur. The inhabitants make paper, cloths, coarse linens, earthen and lacquered wares, bricks, tobacco pipes, and baskets. Their written character is Chinese. For several centuries back, each successive king has had to seek formal recognition from Japan, but the Chinese emperors since the 15th century have claimed and exercised the prerogatives of investiture. Moreover, in virtue of the tribute paid by the islanders, they have always enjoyed certain privileges granted by the Chinese Government, and held by the latter to establish the virtual sovereignty of China.

LOOM. Nawl, Muhāka, ARAB.; Tānt, Rāch, Rās, HIND.; Aba Aba Kudu, MALAY; Mansaj, PERS. The hand-loom is to be seen in most parts of S.E. Asia and the Archipelago, but the fly-shuttle is rarely used. Both cotton and silk fabrics are woven. During the period anterior to the great advance made by Jacquard, the contrivances at the disposal of the weaver may be divided into three classes. The simplest of these consisted first of the use of healds for figure-weaving in any practicable number and order without machines, as in weaving satins, twills, spots, or small figures. In the second, or diaper weaving (from the Latin *Diasper*), invented, it is thought, by the silk-weavers of Asia, and known in England in the 11th century, two or more divisions or sets of healds in harness were used, each division containing eight healds connected with treadles. By this system, tablecloths, shawls, and other fabrics of widely various design might be woven. In the third system, the warp was passed through two sets of harness, the first of which formed the pattern, as it were, upon a large scale, the second breaking it up into detail, and completing the necessary minute intersections. This was known technically as the draw-loom. The merit of introducing perforated cards, generally claimed for Jacquard (1801), has been traced back to Bonchon who in 1725 employed a band of pierced paper, pressed by a hand-bar against a row of horizontal wires, arranged like a comb, so as to carry loops through the corresponding blank spaces. Improvements were made in 1728 by M. Falcon, and in 1745 by Vaucanson. But from the Jacquard machine may be said to have been developed the entire series of complex ingenious machinery which has given its marvellous expansion to the European weaver's craft. Among the more marked stages of development stands the

introduction, by Dr. Cartwright, in 1785, of the power-loom, to supersede manual labour, preceded, yet perhaps without his knowing it, by the models of De Genes, Roberts, and Barber. There are not less than 700,000 power-loom at work in Great Britain, producing daily about 15,000 miles of cloth, and giving employment to 300,000 weavers.

Lace manufacture is the highest and most complicated of the processes of weaving. The first attempt of Mr. Heathcoat in his bobbin-net machine, patented in 1808, was followed up by the more consummate effort of his mechanical genius. The Levers machine, provided with a double-action of Jacquard apparatus, is chiefly employed in weaving guipure or narrow lace, though it can be arranged to produce lace of any width, and even shawls. The Levers lace frame fairly represents the present state of the lace manufacture of Nottingham, and in it is reached as yet the highest or culminating point in that important and attractive industry.—*Barlow on Weaving.*

LOOT. HIND. Plunder. Lootee bazar literally signifies plundering the bazars or shops, but it implies no more than a general rising of the inhabitants. This ancient usage is still preserved in Persia.—*Malcolm's Persia*, ii. p. 6.

LOPEZ SOAREZ formed the first settlement in Ceylon in 1517.

LOPHANTUS RUGOSUS. *Smith.* Ho-hiang and Ho-ken, CHIN. Its rough leaves are used by the Chinese to scour metallic vessels, and are given in infusion in disorders of the stomach and bowels.—*Smith.*

LOPHIADÆ, a family of fishes which includes the anglers, fishing-frog, or sea-devil, and the frog-fishes.

LOPHOBANCHII, an order of fishes comprising the families Solenostomidae, Syngnathidae, and Hippocampidae, and these include the East Indian genera solenostoma, syngnathus, ichthyocampus, nannocampus, urocampus, doryichthus, cælonotus, stigmatophora, nerophis, protocampus, gastrotrochus, solenognathus, phyllopteryx, acentroura, and hippocampus.

LOPHOPETALUM WIGHTIANUM. *Arnt.* Balpale, CAN. A large handsome tree of the Western Ghats, from Cape Comorin to the Bombay ghats. It grows in the moist forests in the plains of South Canara (at Parapa), but it also ascends the ghats to an elevation of 3000 feet; its timber is much esteemed by the natives.—*Beddome, Fl. Sylv.*

LOPHOPHORUS IMPEYANUS. *Lath.* The monal pheasant of the Himalaya. It is double the size of the pheasant of Great Britain. The male has a crest of great beauty, head and throat has metallic green, wings and plumage steel-blue, and tail reddish-brown. The hen bird is smaller, of a dull brown, and white throat.

LOPHOSPERMUM SCANDENS. *Don.* A beautiful climbing plant with large purple or rose-coloured bell-shaped flowers. It is of fast growth, and well adapted for covering trellis-work.—*Riddell; Jaffrey.*

LOPHOTIDÆ, a family of fishes of the one genus, lophotus. See Fishes.

LOPISIP BARK, a dye-wood of Celebes and other islands of the Eastern Archipelago. Lopisip bark, bunchong bulu wood, and the gaju gum

(from undescribed plants), have been introduced into England. They are said to furnish excellent dyes in the Asiatic Islands. Native dyes from Arakan have also been imported, viz. thittel and thedan, yielding red dyes; ting-nget and roeros, affording dark-purple dyes; and thit-nan-weng, a chocolate dye.

#### LOQUAT.

*Eriobotrya Japonica*, *Lind.* | *Mespilus Japonicus*, *Thun.* La-kuh, Yung-mai, CHIN. | Yang-ma, . . . CHIN.

This small tree of Japan and China has been introduced all over the Dekhan, the Panjab, and New South Wales. It bears fruit twice in the year, and is highly esteemed both for desserts and preserves. The finest is the second crop, at the end of the cold season, and requires protection day and night from birds and flying foxes. The fruit is of a yellow colour, with thin skin, a sweet acid pulp, one or two seeds in the centre,—sometimes more. The seeds grow easily. It is very common in China, and Fortune found it growing along with peaches, plums, oranges, the Chinese gooseberry *Averrhoa carambola*, the wanghee *Cookia punctata*, and the longan and lechhee. In China, the fruits of *Citrus olivæformis* and *C. Madurensis* are also called La-kuh.—*Fortune, Tea Districts*, pp. 7, 30; *Drs. Riddell, Irvine.*

LORANTHACEÆ, the mistletoe group of shrubs, almost invariably parasitical upon other plants, with leaves usually opposite, thick, and fleshy. In tropical countries species abound, some with large, brilliantly-coloured flowers. In India they are found in the mountains of Nepal, the two Peninsulas, and the Archipelago, and have above 400 species, in the genera loranthus, schopfia, and viscum. Roxburgh described eight species, and Wight eleven.

*Loranthus globosus*, *Roxb.*

*Chota mauda*, . . . BENG. | *Kenneli itti kanni*, . . . CAN.

A ramous, shrubby parasite which grows on trees in Bengal.

*Loranthus longiflorus*, *Desr.*

*Pand.* . . . BEAS, KANGRA. | *Banda*, . . . . . PANJAR.  
*Parand.* . . . BEAS, RAUL. | *Amut*, . . . . . SUTLEJ.

A handsome parasite, with branches sometimes 6 or 7 feet long, large broad leaves, and orange-coloured flowers. It is found in the Panjab Himalaya, chiefly on the eastern rivers, from 1500 to 3000 feet, and occasionally higher.—*Dr. J. L. Stewart.*

LORCHA, a vessel in use in the Chinese seas, sometimes employed in war.

LORD, P. B., an Assistant-Surgeon of the Bombay army, author of *Memoir on Kunduz*; on the Trade with Turkestan; on the Sheep and Goats of Kabul; on the Tribes of the Khaibar; and a Visit to the Plain of Koh-i-Daman, Ghorband, and Hindu Kush. Also author of *Medical Memoirs on the Plain of the Indus*, in *Bom. Geo. Trans.*, 1836, 1838, i. p. 293; on the Medicines found in the Bazars of Sind, in *Bom. Med. and Phys. Trans.* iv. p. 127. He was killed in battle at Parwandara, in 1841.

LORD OF THE OXEN, or Shora-pati, a title of the king who drove Semiramis back across the Indus.

LORD OF THE WHITE ELEPHANT, a title of the king of Burma. See Titles.

LORDS OF CREATED BEINGS. Menu describes these as being produced by one of the

Hindu triad, but in a legend they are ascribed to the joint powers of the three great personified attributes of Brahma, Vishnu, and Siva. They are in places called Muni, in other passages they are considered as Brahmadica, or Prajapati, and as Rishi.—*Moor*, p. 91.

LORD'S PRAYER, a form of prayer recommended by the Messiah to his disciples. It is often repeated by Christians in their supplications to the Almighty. It was published in 1548 in 14 languages, by Bibliandro; in 1591 in 26 languages, by Rocca (*Bibliotheca Apostolica Vaticana*, a fratre Angelo Rocca, Romæ 1591, 4to); in 1592 in 40 languages, by Megiserus (*Specimen XL. Linguarum et Dialectorum ab Hieronymo Megisero a diversis auctoribus collectarum quibus Oratio Dominica est expressa, Francofurti 1592*); in 1593 in 50 languages, by the same author (*Oratio Dominica L. diversis linguis, cura H. Megiseri, Francofurti 1593, 8vo*). The Bible has been printed and distributed in India in 25 different languages, in ten of which between 100,000 and 600,000 copies have been printed, and in Tamil 1,560,950 have been issued since 1706, when the Bible was printed in that language. The Bible was printed and issued in Bengali in 1796, and in Malealam in 1816. The whole of the copies printed in the 25 Indian languages is 4,772,621.

LORI, in the Jummoo territory, a religious festival, in which a kid is beheaded and offered to the fire.—*Drew*, *The Northern Barrier*.

LORIES or LORIKEETS are birds of the tribe Scansores, family Psittacidae, sub-family Loriinæ, and genus Lorulus.

*L. vernalis*, *Sparrm.*, the Indian lorikeet, is of a grass-green colour, is known as the latkan or pendent, because in captivity they commonly rest and sleep pendent from the wire roof of their cage. This one occurs in Malabar, Travancore, Dharwar, the Sub-Himalaya, Assam, Sylhet, and Burma; and they are commonly known as love birds, a name also applied to the Agapornis of Africa, Psittacula of S. America, and Trichoglossus pumilus of Australia. *L. Asiaticus* is a Ceylon lori; *L. galgulus* of the Malay Peninsula, and others in China and the Archipelago. Some of them have bright colours,

'Gay, sparkling lories, such as gleam between  
The crimson flowers of the coral tree  
In the warm isles of India's sunny sea.'

A lori of Fiji, *Domicella solitaria*, is one of the most beautiful parrots. A very handsome scarlet lori was obtained by Macgillivray, closely allied to *Lorius domicellus*, a bird widely spread over the Indian Archipelago.—*Jerdon*; *Macgillivray's Voyage*, i. p. 211.

#### LORIS GRACILIS. Geoff.

*Stenops gracilis*, *V. Hoev.* | *Theivanga*, . . . TAM.  
*Nama-theivanga*, SINGH. | *Dewantai-pilli*, . . . TEL.

The *Loris gracilis* inhabits S. India and Ceylon. It is a species of a genus of mammals, belonging to the family Lemuridae. Its Tamil name, *theivanga*, means thin-bodied; and hence a deformed child or an emaciated person has the same epithet applied. The light-coloured variety of the loris in Ceylon has a spot on its forehead, somewhat resembling the namam, or mark worn by the worshippers of Vishnu, and from this peculiarity it is distinguished as the Nama-tha. Its

eyes are extracted by the Singhalese as charms, and for love potions.—*Jerdon*; *Tennent*; *Horsfield*.

LO-SA, or Lo-za, or Lok-zah, CHIN., is the term applied to the branches of the Chinese green dye plant, when tied up in faggots for sale to the dyer. But there are two kinds of such faggots, one termed pa-hi-lo-sa, or white-skinned green vine branch, and the other hom-hi-lo-sa, red skinned green vine branch. Father Helot states that the people of Canton, on whose mountains the plant grows, call it lieu-lo-chou, willow green tree. Fortune states that a farmer near Hong-tcheou-fu, who had some plantations of the cultivated Rhamnus, named it loh-sah and soh-loh-shu. Mr. Sinclair gives hwuy-chiang-chi, or lee-chi, as the name of a bark used in Foh-kien for dyeing cotton green. The Hong-pi-lo-chou has all the characteristics of a wild shrub. The magnificent lustre is only obtained after immersion in the infusion of the pe-pi-lo-chou. At Ayè, Father Helot was assured that the lo-kao was prepared from the bark of the pe-pi, and the dyers of Khiu-tcheou-fu described a process for dyeing silks and cottons with the pe-pi only. It would seem that the pe-pi alone yields violet, blue, and green, according to circumstances, and a peculiar kind of the lo-kao or green dye on cloth of a watery green tending to azure, with lime or alum; that the hong-pi yields a yellow to impart a green to the colour, and that the lo-kao is impure if the admixture of this yellow be in too great a proportion. The shrubs from which the green dye is obtained are thorny. The Rhamni indigenous to China are—

*R. crenatus*, Sieb. and Zuccarini, Japan.

*R. globosus*, Bunge, North China.

*R. lineatus*, Lour., Berchemia Loureiriana, De Cand., China, Cochinchina.

Rhamnus tinctorius of China differs from *R. chlorophorus* only in the shape of the calyx.

M. De Caisne told M. Rondot that an English horticulturist had reared a scrophularaceous plant, which had been sent to him as the Lo-za.

Ma-ly is the name of a tree growing wild in the province of Hit-cheou, the bark of which is used to dye common cloths.

Toxocarpus Wightianus, *Hooker*, is the *Asclepias curosavica* of Lour. It is called in Chinese Ma-li-kiu.

The Chinese have two modes of dyeing green, first, with the flowers of the hoai-hoa and indigo; second, by indigo alone.

LO-SHU. It is known that, in transacting business before the commencement of the Chinese monarchy, little cords were used, with sliding knots, each of which had its particular signification. These are represented in two tables by the Chinese, called Ho-tu and Lo-shu. The first colonies who inhabited Sze-chuen had no other literature besides some arithmetical sets of counters made with little knotted cords, in imitation of a string of round beads, with which they calculated and made up all their accounts in commerce.—*Astley's Voyages*, iv. p. 194; *Lubbock, Orig. of Civil*, pp. 29-31.

LOTA. HIND. A small metal pot, made of brass or copper or iron tinued, used for drinking and ablution by Hindus and Muhammadans.

LOTOPHAGI, an ancient people represented as living on the coast of Africa, near the Syrtis (*Herod.* iv. 177), and so named from their eating

the lotus. Homer says that whoever ate of the lotus lost all desire of returning to their own country. It has been supposed to be the fruit of *Zizyphus* (*Z. napeca*). Mungo Park found a species of *Zizyphus* in the interior of Africa, which forms a large tree with yellow farinaceous berries of a delicious taste. The natives convert them into a sort of bread, by exposing them some days to the sun, and afterwards pounding them gently in a mortar until the farinaceous part is separated from the stone. This meal is then mixed with a little water, and formed into cakes, which when dried in the sun resemble the sweetest gingerbread. The fruit of several species of *Zizyphus* is eaten in India. One kind, commonly known by the name Ber, forms a moderate-sized tree in a cultivated state, with oval fruit of a yellowish or reddish colour, and about the size or somewhat smaller than a common plum, which is much esteemed. The taste is mild and sweet, with a slight degree of acidity, probably coming nearer to the taste of dates than any other fruit.

In Persian works, Berri and Jharri are given as its Hindustani, Kinar and Khial as its Persian, and Sidr as its Arabic name, with Nebbe for the fruit. The fruit of the wild kind is dried and powdered, as was done with the lotus of the Lotophagi. This powder, in Arabic, is called Savik-un-Nebbek; in Persian, Arud-i-Kinar; and in Hindi, Ber-Chuni. The Egyptian lote tree is the handakük misri.—*Eng. Cyc.*

# LOTUS.

Nufar, . . . . .	ARAB.	Nilofar, . . . . .	PERS.
Padma podoo, . . .	BENG.	Kamala, Padma, .	SANSK.
Konol, Ponghui, . .		Tamare, . . . . .	TAM.
Lien-ngau, . . . . .	CHIN.	Yerra tamare, . .	TEL.
Ambuj, Kangwel, . .	HIND.	Tellani padmam, . .	"

Lotus is a name given to three plants; the *Nelumbium speciosum*, or Egyptian lotus, figured on the ancient monuments of Egypt and India, is now extinct in Egypt, but grows in the south of Asia and in the islands of the Archipelago; one lotus of the ancients was the *Melilotus officinalis*, and the lotus of the Lotophagi is by some thought to be the fruit of the *Zizyphus* lotus, *Desfontaines*, but by Munby supposed to be that of *Nitraria tridentata*, called Damouch by the Arabs of the desert of Soussa, near Tunis. Its berries have intoxicating qualities.

With the ancient Egyptians, and after them with the Buddhists and Hindus up to the present day, in India, Ceylon, Burma, Siam, China, and Japan, the lotus flower of the *Nymphaea pubescens*, *Willd.*, has been an emblem of peculiar sanctity. It is the Indian or Egyptian lotus. Its large white flowers have a vinous smell. *N. rubra*, *Roxb.*, and *N. versicolor*, *Roxb.* are also of India; as also *N. edulis*, *D. C.*, the roots of which are eaten and medicinal.

The Nile was a sacred river; many of its plants, as the *Faba Egyptiaca*, a species of bean, and the *Nymphaea*, were sacred also; and the former on account of its resemblance to a boat, and the latter from its well-known quality of always floating above the surface of the water, were adopted very generally as symbols of the ark. The Egyptian priests were accustomed to crown themselves with the lotus. The lily of 1 Kings vii. 26, the emblem of the Israelites, is supposed to be the lotus.

The lotus flower among the Hindus enters

into all the ornaments of brass vessels used in the temples; it is alluded to in the most popular poems, and their poets say that the lotus was dyed by the blood of Siva that flowed from the wound made by the arrow of Kama, the Indian Cupid, as in *Midsummer Night's Dream*, Act ii.

'Yet marked I where the bolt of Cupid fell;

It fell upon a little western flow.

Before, milk-white, now purple with Love's wound,  
And maidens call it love-in-idleness.'

Moore sang of the water lilies—

'These virgin lilies, all the night

Bathing their beauties in the lake

That they may rise more fresh and bright

When their beloved sun's awake.'

In the Ratnavali, or the Necklace,—a Sanskrit play written in the 12th century,—*Vasantaka* says to his lady-love: 'My beloved *Sagarika*, thy countenance is as radiant as the moon; thy eyes are two lotus-buds; thy hand is the full-blown flower, and thy arms its graceful filaments.' In Hindu theogony, the lotus floating on the water is an emblem of the world; the whole plant signifies both the earth and its two principles of fecundation.

In Japanese mythology we find the goddess *Quan-won* represented sitting upon the same aquatic plant. In China, the deity upon the lotus in the midst of waters has been long a favourite emblem; and the god *Vishnu*, in Hindu mythology, is still represented in the same manner. In connection with this diluvian emblem, *Diana* is mentioned by *Strabo*, *Artemidorus*, and *Pausanias*, by the title of *Linnatis*, or the maritime deity. In an ancient inscription in *Gruter*, she is also called *Regina undarum*, queen of the waves; and *Orpheus* invokes her under the appellation of preserver of ships. It is possible that an eastern legend may have given origin to the transformation of the nymph *Lotis* flying from *Priapus* into the *Aquatica lotus*.—*Ovid, Metamorph. ix. p. 341.* See *Nelumbium*; *Nymphaea*; *Padma*.

LOUISIADE ARCHIPELAGO is S.E. of New Guinea. It extends about 400 miles in length, by about 160 miles in breadth, where broadest. The centre of the Archipelago is under lat. 10° S., and long. 152° 25' E. The islands are inhabited by a black Papuan race with woolly hair, and *Macgillivray* described the natives as dark copper coloured, the hair nearly all frizzled out into a mop, in some instances of prodigious size. The physiognomy varied much; the nose was narrower and more prominent, the mouth smaller, the lips thinner, the eyes more distant, the eyebrows less overhanging, the forehead higher, but not broader than in the Australian; one man, whose head was shaven, had his forehead narrow and receding, appearing as if artificially flattened, thereby giving great prominence and width to the hinder part of the skull; and he often observed the same configuration of head combined with dark-coloured skin and diminutive stature. None had the artificial prominent scars on the body peculiar to the Australians, or wanted any of the front teeth, but the septum of the nose was perforated to admit an ornament of polished shell, pointed and slightly turned up at each end. The lobe of the ear was slit, the hole being either kept distended by a large plug of rolled-up leaf, apparently of the banana, or hung with thin circular ear-rings made of the ground-



down end of a cone-shell (*Conus millepunctatus*) one and a half inches in diameter, with a central hole and a slit leading to the edge. A piece of cloth-like substance, the dried leaf of the pandanus or some palm, was used by all, passed between the legs, and secured in front and behind to a narrow waistband. Several of the *Megapodius duperreyi* were seen by Mr. Macgillivray in the Louisiade Archipelago.—*Macgillivray's Voyage*, i. p. 189.

**LOUK-KA.** The green dye of China, louk-ka, lo-kao, or king-lok, was first made known to Europe in 1845. Its price in China has continued steady at 24 dollars the catt. In China, the green cloths dyed by this material are called liou-sai, but are known to the trade as so-lo-pou, green colour cloth, when dyed by the bark; nguiou-lo-se (green nymphæa colour) and nguiou-lo-pou (green nymphæa cloth), that is, cloth dyed with the lo-kao of the colour of the leaves of the nymphæa. Each piece of liou-sai is one foot or one foot one inch broad, and in 1848 cost from 50 to 53 cents. In addition to the lo-kao, the French consul, M. Montigny, sent one green dye-stuff called pih-chou-elle, ten catties of which cost 4920 sapeques; and another called tong-loh, green paint, said to be prepared from no-me, fifty catties of which cost 20,800 sapeques. Lo-kao or lou-kao, in Chinese signifies green glue or green lac, and all who sent samples of the green dye itself, call it lo-koa or lo-kiao. In Canton it is louk-ko; in Foh-kien, liok-koa and lek-ko. The first considerable consignment of the green dye was received in Paris in 1853, since which date it has become an article of trade. At the Universal Exhibition held at Paris in 1855, samples of green dye were exposed, and Dr. Royle subsequently stated that there were three kinds of the green dye of China, or green indigo from China, from Burma, and from Assam. That from the valley of the Brahmaputra, in Assam, is called roum, and is extracted from a species of *Ruellia*. This plant, or a nearly allied species, is cultivated with the same object in Pegu and Burma. It is altogether different from the bila-broun, the product of the *Wrightia tinctoria*, *R. Brown*. Others point to the *R. comosa*, *Roxb.*, and the *Butera ulmifolia*, *De C.* MM. Edan and Remi in 1854 reported that they had procured a very fine green from the fruit of the lo-za, but were unsuccessful in regard to the bark. Mr. Fortune informed M. Edan that without doubt the bark of the lo-za was employed to furnish the stuff with which to dye cloth green, and that the fruit was used in the preparation of green paint for paper. These points were repeated by M. Remi in 1855. All the experiments hitherto made with the bark and the leaves of the *Rhamnus chlorophorus* and *R. utilis* have not been decisive. M. Persoz had succeeded in extracting a yellow dye from the bark of *R. chlorophorus* and the berries of the *R. utilis*, but he could not discover a trace of the green dye in the extracts prepared from the berries of both kinds, which were sent to him by the Agri-Horticultural Society of India. Nevertheless the united testimony of Fathers Helot and Aymeri, MM. Arnaudtizon, Edkins, Fortune, and Remi, is to the effect that it is the bark of the branches, and perhaps also of the roots of the *R. chlorophorus* and *R. utilis*, but especially of the former, that gives to the green

dye that brilliant colour which it assumes under the influence of artificial light. The fruit, at least that of the *R. chlorophorus*, probably yields a green colouring matter analogous to the bladder green, and differing from the true green dye both in colour and properties. The Chinese declare that other species of the same genus have dyeing properties. The pe-piu-lo-chou is the *R. chlorophorus*, *De Caisne*, and the hong-pi-to-chou the *R. utilis*, but until some European chemist shall have discovered traces of the green dye in some of the parts of the plants, the flowers, the berries, the seeds, the leaves, the bark, or the root, it cannot be asserted that the plants are really those the Chinese use to dye their cottons with or from which they prepare the lo-kao. Some European plants dye a green colour; the blue-flowered *Scabiosa* is used for that purpose in Sweden; the *Melissa officialis* yields, under the action of spirits of wine, a permanent green dye, and the *Mercurialis perennis* yields a permanent blue-green. The green dyes from the *Ruellia*, *Justicia tinctoria*, *Lour.*; *Adenostemma tinctorium*, *Cass.*; *Sansevieria lato-virens*, *Ham.*; *Asclepias tingens*, *Roxb.*; *Melissa officialis*, *Linn.*, have not yet been examined. Various plants stated to yield a green dye colouring matter have been examined, but in vain, for the green dye of China. These are the *Arundo phragmitis*, *Linn.*; the artichoke, deadly nightshade, wild chervil, ash tree, lucerne, *Lycopersicum esculentum*, *Mill.*; *Mercurialis perennis*, *Linn.*; *Ronabac. arborea*, *Blanco*; the groundsel, and the common field clover. M. Michel obtained tolerable greens from the berries of *R. catharticus*, *Linn.*, and *R. alaternus*, *Linn.*, but not improving by artificial light. He found that cloth taken out of the bath with a light nankeen dye, and placed at night on the grass, had assumed towards morning, and long before it was exposed to the rays of the sun, a deep green colour. A damp atmosphere and dew were found to increase the intensity of the tint. The lower side near the grass was scarcely at all coloured, and a cloth left all night in a dark room was found in the morning to be unchanged. M. Persoz found the fruit of a buckthorn to yield a pretty lilac on silk. The green fruit of the *R. infectarius*, *Linn.* (Avignon berries; *R. saxatilis*, *Linn.*), Persian berries of *R. alaternus*, *Linn.*, and *R. amygdalinus*, *Desf.*, afford a yellow colour. The fruit of the *R. frangula*, *Linn.*, gathered in July and August before they are ripe, yield, according to Dambourney and Leuchs, a fast and brilliant yellow; according to Buchoz, a green; and when they are ripe, in September and October, they dye a purplish-blue without any mordant, and green, violet and blue violet or blue, according to the nature of the mordant employed. Dambourney obtained on wool, from the juice of the ripe berries fermented, very fine and fast greens, varying from an apple to a dark green. The colouring matter of the berries of the *R. infectarius* is yellow before they are ripe, and dark purple-red so soon as they have attained maturity. Buchoz notices similar peculiarity in the fruit of the *R. catharticus*; before ripening it yields a saffron red; after maturity, a green, known as a bladder green, and still later a scarlet. According to Waldstein and Kitaib, the green berries of *R. tinctorius* have dyeing properties similar to



those of the fruit of *R. catharticus*, but more esteemed by the dyers. The inner bark of *R. infectorius* dyes yellow, when fresh; brown-red, when dry. The dry bark of the *R. frangula* yields a brown or dark red, and the fresh a yellow dye; and the root as well as the bark and seeds of *R. catharticus*, a yellow and volatile colour, named Rhamno-xanthine, which is dissolved by the alkalies, and converted into a magnificent purple. The bark of *R. catharticus* and *R. alaternus* dye yellow; the wood of the latter species dyes dark-blue, and the root of *R. infectorius* a brown. The leaves of *R. alaternus* yield a yellow colour, and those of *R. frangula* a greenish-yellow. A mixture of the cuttings of *R. alaternus*, which yield a dark-blue, with the fresh bark of the same buckthorn and of *R. catharticus*, *R. frangula*, and *R. infectorius*, which contain a yellow colouring matter, ought to produce a green. The European Rhamni contain a volatile principle, and nearly the same changes take place in the colouring matter of the several species, from red to violet, to blue, to green, and to yellow. The lo-kao possesses similar qualities; and it is possible that the green dye, so remarkable when exposed to light, is a compound of blue and yellow having separately the same property, and united in the bark of *R. chlorophorus*. But M. Rondot suspects that the supplementary yellow requisite to produce the green of lo-kao is not obtained from one of the Rhamni, but from the hoang-chi, the fruit of *Gardenia*, or the hoai-hoa, the flower-bud of the *Styphnolobium Japonicum*. In 1855, when Mr. Robert Fortune was sent to China by the E. I. Company to procure tea plants for the nurseries in the Himalaya, he was particularly directed to give his attention to plants of that country stated to produce a green dye. Accordingly he sent seeds and samples to the Agri-Horticultural Society of Bengal, from which numerous plants were forwarded to all parts of India. It seems established that the trees from which the green dye is prepared are two species of Rhamni, one wild, called by the Chinese white skin, and which grows in abundance in the vicinity of Kiabing and Ningpo. The other is called yellow skin by the Chinese, is cultivated at Tsoh-kaou-pang, where some thirty men are employed in the preparation of the dye-stuff. The flowers, leaves, roots, bark, and fruit have all been indicated as the part of the plant from which the lo-kao was prepared. Mr. Fortune sent to India and to England plants of both the cultivated and wild species. The wild species is a shrub, and is called hom-bi-lo-za, from the circumstance that when its bark is boiled in water a white scum is formed, which subsequently passes to rose-hom-bi, meaning red scum bark. The pe-pi-lo-chou, or *R. chlorophorus*, is cultivated between lat. 25° and 36° N., but more especially about lat. 30° and 31° N. The hong-pi-lo-chou, or *R. chlorophorus*, is mentioned as high as lat. 39° N., and down to lat. 30° N. This seems the hardier buckthorn, and capable of withstanding the severe frosts of Che-li, but it is evident that both species exist in abundance in the northern parts of the province of Che-kiang, over a space of 45 square miles.—*Report on the Green Dye of China*.

LOUNG-KIO, a bird of Chinese Tartary, described by M. Huc. It is about the size of a

quail, of an ash colour, with black spots, its eyes of a brilliant black, and surrounded with a bright sky-blue rim. Its legs are covered with long rough hair, and its feet resemble those of the green lizard, and are covered with a shell so hard as to resist the sharpest knife. This singular creature is called by the Chinese Loung-kio, that is, dragon's foot. They generally arrive in great flocks from the north, especially when much snow has fallen, flying with astonishing rapidity, so that the movement of their wings is like a shower of hail. When caught, they are extremely fierce.—*Huc's Journey*, p. 92.

LOUREIRO, J. DE. Father Loureiro, a native of Portugal, author of the *Flora Cochinchinensis*, 1 vol., 1790, resided for 36 years in the kingdom of Cochinchina, whither he proceeded as a missionary; but finding that Europeans were not permitted to reside there without good cause, he entered the service of the king as chief mathematician and naturalist. The *Flora Cochinchinensis* was published at Lisbon, in 2 volumes quarto, in 1790; and a second edition, edited by Willdenow, with a few notes, appeared in octavo, at Berlin, in 1793. In the herbarium of the British Museum there are several small collections, which are of great importance to the Indian botanist, especially one containing many of Loureiro's plants, which are not readily recognisable, at all events as to species, by the descriptions in the *Flora Cochinchinensis*. There are also considerable numbers of specimens forwarded to Sir Joseph Banks by Roxburgh, Hamilton, and Russell, which are occasionally of use in determining the species described by Roxburgh. The British Museum also contains Konig's collections and manuscripts, Kaempfer's Japan and other plants, and Hermann's herbarium.—*Hooker and Thomson's Flora Indica*.

LOUSE. JEOPHYTES. Of these there are four kinds,—head louse, *Pediculus capitis*; body louse, *P. corporis*; louse of sick persons, *P. tabescentium*; and pubic louse, *P. pubis*.

Lice are parasites of the mammalia, with climbing feet, terminated by pincers, by which they seize the hair of the animals on which they live. Their eggs are known as nits. They are hatched at the end of five or six days, and reproduce at the end of eighteen days. *Phthirus pubis* has been found only on white races. In the Salt Range, the *Ajuga bracteata* is used to kill lice.

Wood lice are of the order Isopode crustaceans, of the family Cloportidæ.

The flea is the *Pulex irritans* of man; *P. canis*, *P. musculus*, and *P. vespertilionis* are of the dog, mouse, and bat. In the sandy, rocky parts of India, *P. irritans* is the flea; they are very numerous. The *Hematopinus tenuirostris* flea attacks horses. There is a species of *Pediculus* peculiar to monkeys.—*Van Beneden*.

LOVE-APPLE, or tomato, the *Lycopersicon esculentum*, is a native of South America, and of a genus of the same family as potatoes. There are two sorts, single and double; they may be sown immediately the rains commence, in beds; afterwards transplanted in rows, two feet apart, and trailed upon sticks of a strong description. If the soil is good, they will grow to seven or eight feet in height. The double are the finest, and if sown in June, ripen in October. The lower branches should be pruned, and a succession of

crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains.—*Jaffrey*.

LOW, COLONEL JAMES, an officer of the Madras army, long employed in the civil administration of the Straits Settlements. He wrote Treatises on Siamese Grammar, Literature, and Government, on Buddha, on the Phrabat, on the Laws of Siam, and on the Soil and Agriculture of Penang.

LOWER BENGAL, a term applied to the districts in the proximity of Calcutta. The Lower Provinces, another term in use, comprise Bengal, Behar, and Orissa. Their area is 193,198 square miles, and, in 1881, population 69,536,861. The Bengal part is intersected by numerous branches of the Ganges and Brahmaputra, the chief of which are the Hoogly, formed by the junction of the Bhagirathi and Jellinghi; the Matabanga, a branch of the Ganges; the Mutlah, a mouth of the Ganges; the Kosi, a tributary of the Ganges; and the Damuda, a tributary of the Hoogly.

L'R PUKHTUN, also L'r Pushtun, a term applied by the Afghan race to their language.

LU. CHIN. A gong.

LUANG PHRA BANG, a Laos district on the Mei-kong, which has largely extended its powers towards the north, and carries on trade with Siam, Cochin-China, and a Chinese race called Lo-Lo.

LUBAN, from Greek Libanos, benjamin; Olibanum; resin of *Boswellia thurifera*, frankincense; *Styrax benzoin*. *Boswellia serrata*, also *Styrax benzoin*, yield gum benjamin, used as a stimulant, and eaten in betel leaves. The attar or perfumers of India sublime the benzoin acid very purely, and administer it as an aphrodisiac; one seer costs from two rupees to two and a half. The gum-resin of the *Boswellia thurifera* is also considered as luban by the community.—*Genl. Med. Top.* p. 144.

LUBANAH. HIND. A caste of agriculturists, also grain carriers, settled in Bagur and Kantul; they live in villages, sometimes mingling with other cultivators, and sometimes having a village exclusively to themselves. They are Sudra Hindus, originally from Gujerat, and are a quiet and inoffensive race, differing widely from the Brinjara, though engaged in the same trade. Brinjara have settled down as agriculturists on waste tracts. They are very careful and thrifty cultivators. There are numerous colonies of them along the right bank of the Ravi.—*Malcolm's Central India*, ii. p. 152.

LUBB-US-SIYAR, a book of travels, by Abu Talib. See Literature.

LUBU, a people apart from the Malays of Menangkabau. They build houses like the Malays. One of their towns is Lubu Sipeking. The Lubu eat fruit, maize, dogs, monkeys, and snakes, but never rice. They are slaves to the raja of Achcen. Lubu Raja peak rises 6200 feet above the sea. It is the highest in the Batta land.

LU-BYO-LAI-THIE-KA-LA. BURM. Court-ing time. Burmese girls receive their bachelor acquaintances at 8 P.M. A lamp placed in their casement intimates that they are at home. An old bachelor (Loo-ryo hoing) or old maid (Apyo-hoing) is unknown.

LUCANIDÆ, the group of stag beetles; the mandibles of the males are very large. The larvæ

feed on wood, the beetles on sap. Of all the beetles, *Lucanus cervus* is the most destructive to living trees. Their larvæ live for three and four years in that state in the interior of the trunks of oaks, and about Naini Tal, barely one in ten trees escape from their attacks. They bore circular chambers, penetrating to the heart of the stem, winding into various passages, both up and down the trunk. If felled logs be immersed in water, the larvæ are destroyed. These and the larvæ of *Prionus* beetles seem exclusively to attach themselves to the oak as their habitation. See Insecta.

LUCERNE, *Medicago sativa*. Rishka, Shasta, PERS. In Afghanistan, lucerne and a trefoil called shaftal are grown for fodder. *Panicum Italicum* (arzun) and *P. miliacum* are also grown for fodder. Lucerne is sown in spring and autumn; grows to perfection in three months, after which it can be cut once a fortnight. The plant is often ten or fifteen years old. Shaftal can be cut in three months, and never lasts longer than three years.—*MacGregor*.

LUCHA. HIND. A necklace worn tight round the neck; a skein or bunch of gold wire or silk, etc.

LUCK is the past tense and past participle of the Anglo-Saxon *læccan*, to catch, and means anything caught; thus the haul of the fisherman would be his luck. The word used by the Hindu for luck is the name of the goddess Luchmi or Lakshmi, or from the Sanskrit word Luchmee. The Hindu phrase, she is the Lutchmee to her man, signifies that she is the source of good luck to her husband.—*Tr. Hind.* ii. p. 344.

LUCKNOW or Lakhnau, the capital city of the province of Oudh, situated on both banks of the river Gumti, in lat. 26° 51' 40" N., and long. 80° 58' 10" E. Area, 13 square miles; population in 1881, 261,303 persons. Lucknow was not, by the most probable accounts, founded before the time of raja Jye-chand of Kanouj, the downfall of whose kingdom, at the hands of Shahab-ud-Din in A.D. 1194, saw the last of the Hindu dynasties of Northern India. Owners of the Oudh country, before the early Rajput and Muhammadan settlers, were tribes of Bhair, Arakh, and Pasi. At present the non-Hindu Pasi, Chamar, are numerous; other tribes being Ahir, Brahman, Kshatriya, Kach'hi, Kurni, and Lodha, with Muhammadans. The Hindus form by far the greatest portion of the agricultural classes. Saadat Khan, founder of the last Oudh kingdom, began life as a Persian merchant of Naishapur, and ended it as the greatest warrior of his age, except perhaps Ahmad Shah. He became subabdar of Oudh in A.D. 1732. Before his death he had made Oudh practically an independent principality. Even in his old age he retained his personal strength and his military skill; and his Hindu foes recorded with awe how he slew in single combat Bhagwant Singh Khichi, and how his troops, when almost beaten, rushed again to the conflict where the long white beard of their chief led the van of the battle.

Ghazi-ud-Din Hyder, son of Saadat Ali Khan (1814), was the first of his line who bore the name of padshah or king. For a hundred years, until the middle of the 19th century, it was the capital of a great Muhammadan kingdom. It was then assumed by the British; but it is still the centre of modern Indian life, the leading city

of native fashion, and the chief school of Indian music, grammar, and Musalman theology. It was taken by the Indian rebels in 1857. It was entered on the 25th August 1857 by Generals Have-lock and Outram, and was relieved by General Have-lock on the 25th September 1857. The second relief of Lucknow was effected by Sir Colin Campbell on the 17th November 1857; its final capture occurred on the 19th March 1858. Lucknow was so named by Rama, in compliment to his brother Lakshman. The most remarkable objects are the Imambara in the eastern Gothic style, erected to the memory of Asaf-ud-Dowla. It consists of buildings of great extent, in two courts; in the inner is the tomb of the founder, on which are placed his turband and sword; the Rumi Darwazah or Constantinople gate; the tomb of Nawab Saadat Ali; the tomb of general Claude Martine; the palace called Dil Kusa.

LUCKPUT, a fort  $2\frac{1}{2}$  miles in circumference, on the bank of the Koree river, at the western extremity of Cutch. The stones from which it was built had been taken from Wagam-chaora-ka-Ghar, a ruined city of the Chaora Rajputa.

LUCULIA GRATISSIMA. *Sweet*. Grows in profusion on the dry micaceous rocks at the Tambur river in East Nepal; in great abundance on Nag-Arjun and some of the other smaller hills in the valley of Nepal; also at Bechiaco and Kulakan. It delights in exposed, rather naked situations, blossoming, according to the situations where it is found, nearly the whole year round. It is also found on the Pandua Hills in Sylhet, flowering in the month of September. Wallich says it is impossible to conceive anything more beautiful than this tree when covered with its numerous rounded panicles of pink-coloured very fragrant large blossoms. Its locality and affinity are interesting, particularly when coupled with the prevalence in the same mountains of two other genera, *Hymenodictyon* and *Hymenopogon*, belonging to the same sub-tribe *Eucinchonæ*, and therefore equally allied to the true cinchonas; all indicating the part of the Indian territory where these valuable plants might most certainly be grown, and yield a profitable article of commerce. *L. pinceana* makes a gorgeous show in the Khassya Hills in October.—*Hooker, Him. Jour.* ii. p. 286; *Wallich, Tent. Fl. Nepal*, t. 21.

LUD or Ludi, a Semitic race, the original inhabitants of Asia Minor, Pontus, and Cappadocia as far as the Halys, where the historical Lydians were seated. The race which settled west of Arphaxad is the representative of the Semitics who went into Asia Minor and settled there, but afterwards passed the Halys, when they founded the Lydian empire.

LUDHIANA, a town in the Panjab, in lat.  $30^{\circ} 55' 25''$  N., and long.  $53^{\circ} 36'$  E., with a population of 44,163, the greater number being Muhammdans. The Jat rank first both in number and in agricultural importance; they form one-third of the whole population, and nearly two-thirds of the cultivating class. As a race, the Jat are patient, laborious, and enterprising. The Rajputs cluster thickly in the fertile strip by the bank of the Sutlej. Though they hold the richest portion of the district, they are here, as elsewhere, careless and improvident cultivators, and ill fitted for any but a predatory regime.

The mercantile classes are represented by Kahatriya and Banya, also Kashmiri, employed in weaving shawls and woollen goods. The town was founded in 1480 by two of the Lodhi race (then ruling at Delhi), from whom it derives its name. It gives its name to a revenue district. The shrine of a Muhammadan saint, Shaikh Abdul Kadir-i-Jalani, yearly attracts an important religious gathering, frequented by Hindus and Musalmans alike.—*Imp. Gaz.*

#### LUDWIGIA PARVIFLORA. *Roxb.* i. p. 419.

<i>L. jussieoides</i> , Wall.	<i>L. oppositifolia</i> , Linn.
<i>L. diffusa</i> , Ham.	<i>L. zeylanica</i> , Pers.
<i>L. perennis</i> , Linn.	<i>Jussiaea caryophylla</i> , L.
<i>Bun lubunga</i> , . . . BENG.	<i>Karambu</i> , . . . MALEAL.

This plant grows in Bengal, the Peninsula of India, and is common in stagnant water, in Tenasserim. It is used in medicine.—*Mason*.

LUDZU country extends westward beyond the Nookiang, and is inhabited by a tribe of that name. Their village consists of a dozen log-houses. The Ludzu are barbarous in their habits and mode of life. Except the Christian converts, who have adopted the ordinary Chinese costume, and who are industrious and peaceable cultivators, the rest of the tribe are a terror to their neighbours, against whom they carry on a continual warfare. In religion they sacrifice fowls to propitiate the evil spirit. In appearance they are darker than any others of the neighbouring tribes, and wear their hair long. Their costume consists of a girdle of cotton cloth or skins; at least the warriors of the tribe, on their way to fight in Yunnan, had no other garments, except a few of the leaders, who wore cloaks of leopard, goat, or fox skins hanging from their shoulders. Their arms, like those of the other tribes, consisted of knives brought from the Khamti country, on the borders of Assam, spears and crossbows. They owe no allegiance and pay no tribute to the Chinese authorities, but occasionally serve as voluntary allies for the sake of plunder, and could muster about 1200 fighting men.

#### LUFFA AMARA. *Roxb.*

<i>L. plukenetiana</i> , Ser., in D. C. Prodrum.	
Tito-dhundihul, . . . BENG.	Adavi bira, . . . TEL.
Luffe amere, . . . FR.	Chedu bira, . . .
Luffa bittere, . . . GER.	Sendu birakai, . . .
Kurella, . . . . . HIND.	

The Luffa genus of plants, belonging to the natural order Cucurbitaceæ, owes its name to the Arabic word for *L. Egyptiaca*, viz. louff, loof.

Every part of *L. amara* is remarkably bitter, the fruit is violently cathartic and emetic. The juice of the roasted young fruit is applied to the temples by the natives to cure headache. The ripe seeds, either in infusion or substance, are used as emetics and purgatives.—*Roxb.* iii. p. 715.

#### LUFFA FOETIDA. *Cav.*

<i>L. acutangula</i> , <i>Roxb.</i>	<i>Cucumis acutangulus</i> , L.
Jhingo, . . . . . BENG.	Pichingah, . . . MALEAL.
Tha-bwat-nha-wai, BURM.	Pikunkai, . . . TAM.
Turai, Chaul-turai, HIND.	Birakaia, . . . . . TEL.
Kalitori, Jhinga, . . .	

This gourd may be easily recognised by its ten sharp ridges; with a little butter, pepper, and salt, it is little inferior to green peas. The leaves are a favourite pot-herb, and are esteemed very wholesome.—*Mason*; *Roxb.* Voigt.

## LUFFA PENTANDRA. R., W. Ic.

L. <i>Aegyptiaca</i> , — ?	L. <i>petola</i> , Scr.
L. <i>catapicinna</i> , Ser.	
Dhundul-ghoosa, BENG.	Purula, Porol, . . . HIND
Tha-bwat, . . . BURM.	Palo, . . . . . NEPAL
Gusali-kurai, . . . DUKH.	Khyar, . . . . . PERS.
(hiaturai, . . . HIND.	Turi, . . . . . SIND.
Ghia-tori, . . . . .	Neti bira, Nune bira, TEL.

Five-stamened, much cultivated in the rains. It is a long gourd with a striped skin, considered by the natives a delicious vegetable. When quite ripe within, it has no pulp, but is dry and filled with netted fibres, very much interwoven. It is used in Turkish baths as a scrubber. It is a useful product, is of easy culture, and should be trained on a raised mundwa or platform, similar to the snake-gourd, etc.

L. *pentandra*, L. *acutangula*, L. *clavata*, and L. *racemosa* are cultivated or found wild in all parts of India.—*Genl. Med. Top.*; O'Sh.; Roxb.

LUGGUN. HIND. A large flat hollow basin.

LUGGUR or Laghar, female hawk; Juggur or Jaghar, male; native of Sind, with dark eyes. They are trained for the season, and then let loose; the Falco juggur.—*Gray*.

LUGHAR, a well-affected tribe of Afghans who live near the Kosah tribe, partly in the hills and partly in the plains. Their country extends from Fidore southwards about 30 miles. In these hills is situated the town of Lukkee Surwar, a place venerated by both Hindus and Muhammadans. An annual fair is held here. The pass which runs by this point is one of the chief thoroughfares to Kandahar, and the route traverses the Khutran country to the westward. The Khutran and the Kosah were greatly favoured by the government of Sawun Mull, who desired to use them as a counterpoise against other tribes.

LUGMAN is supposed to have been *Æsop*.

LUI-SHIN, according to the Chinese, is the spirit that presides over thunder. This figure has the wings, beak, and talons of an eagle. In his right hand he holds a mallet, to strike the kettledrums with which he is surrounded, whose noise is intended to convey the idea of thunder, whilst his left is filled with a volume of undulating lines, very much resembling those in the hands of some of the Grecian Jupiters, and evidently meant to convey the same idea, namely, that of the thunder-bolt or lightning.—*Baron Macartney's Embassy*, i. p. 33.

LUK is the Baluch word for a pass or defile, called Kohkul in Persian.—*Pottinger, Trav.* 151.

LUKH. HIND. A reed or flag, which is much used to make floor-mats, resembling the matting made out of *Typha elephantina* in the plains.—*Powell's Handbook*.

LUKKEE, a range of hills in Sind, length about 50 miles, runs S.E. from Juttee towards Hyderabad. The centre of the range is in lat. 26° N., and long. 67° 50' E. Highest part, 1500 to 2000 feet. Between Lukkee and Schwan the mountains have a nearly perpendicular face, towards the Indus above 600 feet high. They are of recent formation, and contain a profusion of marine exuviae. Huge fissures traverse this range, and hot springs and sulphureous exhalations are of frequent occurrence. See Hot Springs; Khaibar.

LUKUT is the chief tin-producing basin in the south of the Malay Peninsula. It has a large population of Chinese, Malays, and Binua, and

its importance induced the king of Salangor for some time to reside there. From Lukut, good Malay paths lead to the Langat on the one side, and Simujong on the other.—*J. Ind. Arch.*, 1850.

LULI. PERS. A dancing girl, a kept woman, a common woman. See Gypsies.

LULLETPUR, in Bundelkhand, noted for the ferruginous spherules which occur in the sandstone strata there.

LUMINOSITY. Sea water, in the deep, is of a deep violet-blue, but often in the ocean are seen luminous sparks or points of light; also a soft, liquid, general, and wide-spread effulgence. Occasionally are moon-shaped patches of steady light and instantaneous recurrent flashes, and a milky sea is often seen. There are many minute ocean creatures, Entomostraca and others, which are luminous at night. Often the globular Noctilucae are to be seen: they are  $\frac{3}{16}$  to  $\frac{1}{8}$  of an inch in diameter, and Pyrosoma are also supposed to be causes. The cause of a milky sea is not known, but a bucket of water brought up from one had a small Entomostraca, Megalopas, minute Medusæ, small Porpites, Pteropods, Annelids, Globigerina, etc., and all night the Crustaceæ gave forth bright spots of luminous light. It is the small Crustaceæ (Entomostraca) and small Medusæ (Medusidæ) which seem to exhibit the more prominent luminous properties; not the larger Medusæ (Lucernaridæ), as *Aurelia*, *Pelagia*, *Rhizostoma*, etc.; the *Physophoridae*, the *Porpita* or *Velella*, nor the *Physalia*, or Portuguese man-of-war. The Protozoæ, Noctilucae, however, retain their luminosity so long as they retain organic contractility. In the majority of cases of luminous annelids, the light manifests itself in scintillations along the course of the muscles alone, and only during their contraction. The *Squalus fulgens* of the South Seas gives forth a bright phosphorescent light, resembling that of the Pyrosoma. The tunicated mollusc *Pyrosoma* gives forth a livid greenish phosphorescent glow. The *Salpæ*, *Cleodora*, and other points or dots are luminous. On the night of October 30, 1772, Dr. Foster saw a very beautiful exhibition of this sort of sea-light off the Cape of Good Hope, at a few miles' distance from the shore, and while a fresh gale blew. Upon examining the water on which it was displayed, he was convinced that it proceeded from living animals. Dr. Sparmann, in the years 1772 and 1775, observed Mollusca and Medusæ in such masses near the surface of the ocean, and moving with such a rising and falling motion, as seemed perfectly adequate to the production of the phenomenon. The Noctilucae of the ocean are so minute, that seventy of them ranged in a line would only make an inch, and millions could be contained in a wine-glass.

Luminous appearances at sea, observed by Dr. Bennett in the South Pacific, were caused by Medusæ, species of *Salpa*, *Pyrosoma*, *Cancer*, and *Scopelus*. The mollusca, *Nereis noctiluca*, *Medusa pelagica*, var. B, and the *Monophora noctiluca*, when alive, during pleasure emit a weak phosphoric light, generally of a bluish colour. In July 1853, between lat. 12° and 13° N., and long. 50° and 65° E., when the Peninsular and Oriental Steamer *Madras* was on her voyage to Aden, with the sea very high during a gale, at midnight the horizon was visible all round. The sea was of the faintest green colour, almost like milk. The

## LUMNITZERA RACEMOSA.

luminous *Scopelus stellatus*, *Bennett*, occurs in the Pacific.

Luminous shark is *Squalus fulgens*, *Bennett*. In a dark apartment at night the entire surface emitted a vivid and greenish phosphorescent gleam, which faded away after the shark died.

Luminosity of land animals is exhibited in the fire-fly, the glow-worm, among the Myriapoda, and the luminous centipede, *Geophilus fulgens*. In Australia it occurs in a species of *Agaricus*, which gives out a pale livid light. With the glow-worm (*Lampyrus*) there is neither combustion nor phosphorus, but the light is the product of a nervous apparatus, and dependent on the will of the animal. A species of *Agaricus* of Australia emits light sufficient to show the time on a watch.—*Humboldt in Jam. Ed. Jour. v. p. 328*; *M. de Quatrefages, Kolliker, quoted by Collingwood*; *Bennett's Gatherings*; *Niebuhr's Travels*, i. p. 441; *Hartwig*.

## LUMNITZERA RACEMOSA. Willd.

*Jussiaea racemosa*, *Rottl.*

*Petaloma alternifolia*, *Roxb.*

*Combretum alternifolium*, *Herb., Madr.*

*Pyrranthus albus*, *Wall.*

*Bruguiera Madagascariensis*, *Rheede, D.C.*

Hmaing, Yen-yai, BURM. | Kara kundal, . MALLEAL.

This tree grows in Madagascar, in the delta of the Ganges, on the banks of salt-water creeks, on the western coast of India, and Malay Peninsula. Its strong and durable wood is used for posts and other purposes in house-building, but, in Calcutta, chiefly for fuel.—*Roxb. Fl. Ind.*

LUMRI or Numri or Luka is a grand subdivision of the Baluch race, and is mentioned by Abul Fazl as ranking next to the Kulmani, and being able to bring into the field 300 cavalry and 7000 infantry. The Lumri are also styled Luka, a familiar term for fox, and are affirmed to be of Jit origin.

The country of the Bulfut tribe of Lumri extends in the direction of Kurachee until, parallel to Tatta, they are met by the Jukia, another Baluch tribe. The Bulfut boast of comprising 12,000 khana or families, and as many fighting men. The Bulfut tribe are denominated Lumri Barani, in contradistinction to the Lumri tribes of Las, called Lassi. In the public records of Sind they are called Namadi, by which designation they are mentioned in the treaty between Nadir Shah and Muhammad Shah of Dehli. There are two important divisions, the Bappakhani and the Amalani. The Lumri are addicted to the use of opium.—*Masson's Journeys*, ii. p. 152.

LUNAR RACES. The Rajput races of India, who trace their descent or origin from the moon, Soma, or Chandra, through Yadu or Jadu, are called Yadava. It has eight branches, of which the Jhareja and Bhatti in Cutch and Jeysulmir are the most powerful. The dynasties which succeeded the great beacons of the Solar and Lunar races, are three in number,—1st, The Suryavansa, descendants of Rama; 2d, The Induvansa, descendants of Pandu through Yudishtira; 3d, The Induvansa, descendants of Jarasandha, monarch of Rajgraha. The Bhagavat and Agni Purana are the authorities for the lines from Rama and Jarasandha; while that of Pandu is from the Raj-Taringini and Rajao. The descendants of Krishna and Arjuna carried down the Lunar line of Indian chieftains, as the Cushites and Lavites from Cush and Lava, sons of Rama, carried down that of the Sun.

## LUNATIC.

The earliest settlement of the Aryan race in India lay probably in that portion of the Panjab which surrounds the upper waters of the Sarasuti or Saraswati river. In the Doab they founded the famous city of Hastinapur, the capital of the Lunar race, who also ruled at Muttra, Kasi or Benares, Magadha, and Behar. The Solar race, on the other hand, gave princes to Ayodhya in Southern Oudh, and founded colonies in many parts of the North-Western Provinces. The Vedas show us the Aryan settlements as almost confined to the upper basin of the Ganges and the Jumna, with a few outlying branches in Tihut, Western Bengal, the Vindhyan Hills, and the Nerbadda valley; while the south of the Peninsula still remained almost entirely in the hands of the Dravidians. Throughout the whole historical period, the Upper Gangetic valley retained its position as the chief seat of the Aryan supremacy in India, and afterwards the centre of the Moghul empire at Dehli or Agra.

The earliest traditions of the North-Western Provinces cluster round the city of Hastinapur, on the Ganges, in Meerut district, the ancient metropolis of the Pandavas. Only a few shapeless mounds now mark the site where lived the children of the moon, the descendants of Bharata, whose great war is chronicled in the Hindu epic of the Mahabharata. The poem deals chiefly with the conflict between the five Pandavas, sons of Pandu, and founders of Indraprastha (see Dehli City), and the Kauravas, who held the older capital of Hastinapur. These events, if not absolutely mythical, may be assigned to the 16th century B.C. But the earliest empire in this portion of Upper India of which any certain monuments remain, was that of the Buddhist dynasty of Magadha. The founder of the Buddhist creed, Sakya Muni, was born at Kapila in B.C. 598, and died at Kassia in Gorakhpur district in 543. After his death, the creed which he had preached spread rapidly over Hindustan, and became for many centuries the dominant religion of the Aryan race. See Rajput; Solar Race.

LUNAR ZODIAC. As well as a solar, the Hindus have a lunar zodiac, divided into twenty-eight mansions, called Nakshatra, and believed to have been so divided or invented by Daksha, a mythological son of Brahma; hence their poetical astronomy feign these Nakshatra to be the offspring of daughters of Daksha, and, as diurnally receiving the moon in his ethereal journey, to be the wives of Chandra. Of these wives, Chandra is fabled to have the greatest affection for Rohini, the fourth daughter of Daksha, who, on the complaint of the majority of this pointed partiality, cursed Chandra with a consumption that continued 15 days; but on his due repentance his strength and power were eventually restored. The meaning of this story, which is detailed in the Siva Purana, is an allusion to the waning and waxing moon. Chandra, like the western Lunus, is somewhat proverbial for inconstancy, and tales are related of his adulterous communication of his influences to the radiant spouses of others of the heavenly host.

## LUNATIC.

Majzub, . . .	ARAB.	Majnuh, . . .	HIND.
Lunatique, . . .	FR.	Lunatico, . . .	IT., SP.
Mondauchtige, . . .	GER.	Alunido, . . .	"
Dewana, . . .	HIND.	Paity, . . .	TAM.

In Asiatic countries lunatics are numerous. St. Luke, viii. 27, mentions that 'there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.' A deranged person at liberty in the streets is almost a singular object in Britain, but it is a very common sight in India, where such unfortunate beings wander about in all manner of dresses, frequently without any dress at all; some perish while wandering from place to place. The numbers returned in the 1881 census were 50,328 males and 30,776 females. They are not held in any reverence by Hindus, and in but little by Indian Muhammadans. In Arabia and in Egypt they are more objects of awe, and Lane devotes several pages to noticing that there the idiot or fool is vulgarly considered an especial favourite of heaven.

**LUNAWARA**, capital of Lunawara State, Rewa Kanta, Bombay; a fortified town, situated in lat. 23° 8' 30" N., and long. 73° 39' 30" E., about 4 miles east of the confluence of the Mahi and Panam rivers.—*Imp. Gaz.*

**LUNGA**. HIND. In Kangra, a method of rice cultivation by sowing seeds broadcast.

**LUNGAR**. HIND. Literally anchor. A string of flowers or leaves. Lungar-nikalna, a Munamadan ceremony. See Langar.

**LUNGI** or **Loonges** or **La lunga**. HIND. Long pieces of cloth made of silk, or silk and cotton, used as sashes or turbands, or as a scarf thrown over the shoulders and upper parts of the body, or wrapped around the lower part of the body. Some of them, the manufacture of Sind, are very beautiful and rich, where the loom-made goods consist of turband, dhoti, lungi, kamrband, and saree.

Many of the borders of the lungis, dhotis, and sarees are like plain silk ribbons; in some instances corded or ribbed, in others flat. The saree, boonee, bafta, jore, ekpattu, goncha, etc., of Dacca are now entirely made of imported British yarn.—*Pottinger's Travels; Burton.*

**LUNG-KUH**, dragon's bones, also an herb.

**LUNG NAOU HEANG**, dragon's brain perfume. Borneo camphor, product of *Dryobalanops camphora* of Borneo and Sumatra.

**LUNG-NGAU**, the dragon's-eye fruit of China.

**LUNGOTI**. HIND. A narrow strip of cloth worn in India by Hindus and Muhammadans, which is passed between the thighs, and tucked in before and behind to a waist string. It is worn by the men and boys of all the races in British India, whose habits of life necessitate their appearing uncovered in public. The women and girls of British India, however poor, never wear the lungoti; but girls wear, suspended from a string, a silver or gold ornament, shaped like a leaf of *Ficus religiosa*.

**LUNG-TAN**, literally dragon's tail, gentian or other bitter root; the root of a species of *Erythraea*.—*Smith.*

**LUNG WONG**, the dragon king, is the rain god of the Chinese. He is worshipped on the 1st and 15th of each lunar month, with sacrifices of a sheep, a pig, and fowls; but the great ceremonials are at the spring and autumnal equinoxes. In seasons of drought, intercessory service extends over three days.—*Gray*, p. 146.

**LUP** or **Luff**, HIND., is as much as two hands joined can hold, the Scotch gowpan; but in Benares, Delhi, and the Doab, it means only one handful;

in Scotch, luff or loof signifies the hollow of the hand, and hence is derived the term love, used in the scale of the game of whist, when the adversaries score none. It originally meant that they have so many love (luff), i.e. so many in hand.—*Jamieson's Scottish Dict.; Elliot, Supp. Gloss.*

**LUPINUS ALBUS**. Zurmish, Turmuz, HIND., said to be brought from Egypt, and used as a carminative, and said to be useful in leprosy and internal heat. The small blue-white lupin, rose lupin, and Egyptian, flower freely. Some of the species are very common in Egypt, and grown for food, the seed being ground into flour.—*Powell; Riddell.*

**LU-PU**. CHIN. The civil and criminal courts of justice in China. The government of China is conducted by the Nuy Ko, or interior council chamber, in which there are four chief councillors, two of them Tartars and two Chinese, who bear the titles of Choung-thang and Ko-laou. The Tartar minister presides. The lu-pu are six boards for the conduct of government business, and the provinces of the country are each under a governor, or, where two provinces are united, a governor-general.

**LURI**, a houseless migratory race in Persia, in many respects with a marked affinity to the gypsies of Europe. They speak a dialect peculiar to themselves, having a king to each troop, and are notorious for kidnapping and pilfering. Their favourite pastimes are drinking, dancing, and music. Both men and women dress in the most fantastic way they can devise, adorning themselves with feathers, skins, berries, shells, and other baubles. They are impudent and immodest in demeanour, and addicted to every species of vice. They pretend to be Muhammadans, but they are avowedly indifferent about it.—*Pottinger's Travels, Beluchistan and Sindh*, p. 153.

**LURISTAN**, a province of Persia which extends westward for about 270 miles, from the borders of Fars, in lat. 31° 51' N., to those of Kermanshah, about lat. 34° 5' N., with an ordinary width of about 70 miles. Luristan is divided into two provinces, Luri-buzurg and Luri-kuchuk, or the Greater and Lesser Luristan. The former is the mountainous country of the Bakhtiari, stretching from the frontiers of Fars to the river Dizful; the latter is situated between the river and the plains of Assyria, being bounded to the north and south by Kermanshah and Susiana. The province of Luri-kuchuk is again subdivided into two districts, Pesh-koh and Pusht-i-koh, Cis and Trans-Alpine Luristan, referring to the great chain of Zagros. The Luristan mountains west of Irak, between Shuster and Isfahan, and from Shuster to near Kermanshah, are occupied by the Bakhtiari tribe, who often wander to other parts. The Mehmasani have branches in Seistan and the hills of Luristan. Luristan-kuchuk is bounded on the north by Burujird and Kermanshah; the river Dizful separates it on the east from the Bakhtiari of Luristan-buzurg, but the boundary line on the south and west is much more uncertain, as the Lur tribes, in their winter migrations, disperse with their flocks over the plains of Dizful, lying to the southward of their mountains, and meet with the wandering Arabs on the Turkish frontier on the west, in the vast Assyrian plains. Luristan-pesh-koh lies east, and Luristan-pusht-i-koh west of the great Zagros chain. The Lur are a great



family, their principal divisions being the tribes of Koghilu, the Lek, and the Kurd. They are not of Arab or Turkish descent, but seem to have always occupied the hilly country which runs from the south-east to north-west of Persia. The Lur do not receive Mahomed and the Koran. They worship Baba Buzurg, and have amongst them seven holy men, whom they regard with little short of adoration. Many of their observances are traceable to a time long prior to Mahomed. They have had attributed to them the custom of formerly meeting at night, supposed to be a remnant of the physiological worship of Anaitis and Mithra.

The four principal tribes who occupy the Pesh-koh are the

Silasile, Dilfun,	} Lek tribes.	Amalah, Bala-gheriveh,	} Lur tribes.
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The Silasile and Dilfun amount to about 30,000 families; the former are the more powerful, also the more unmanageable. The Amalah were formerly very numerous, but have been much reduced since Aga Muhammad Khan, the founder of the present Kajar dynasty, transplanted them into Fars. After his death, it is true, the greater part returned, but their force was broken. A portion of the Amalah Iliyat was found by De Bode encamped at the foot of Mount Istakhr, in the plains of Persepolis. They are styled worshippers of violence, who always submit tamely to any sort of authority, good or bad; whereas the other Lur tribes cannot easily brook oppression. Their number is held to be between 2000 and 3000 families, but it appears to be rather underrated. The Bala-gheriveh do not exceed 4000 families, but are a very troublesome tribe. The Pusht-i-koh tribes, who bear the name of Feili, are less numerous than those of Pesh-koh; Major Rawlinson estimated them at 12,000 families. They consist of the Kurd, Din-arved, Shuhon, Kalhur, Badrai, Maki. The Feili clan inhabit a portion of the province of Khuzistan. They have two sections, the Pesh-koh and Pusht-i-koh. The Pesh-koh are notoriously predatory, and single travellers or caravans cannot travel with safety. Luristan could raise 4000 or 5000 horse-men, and 20,000 matchlockmen.

The Feili pretend to have more respect for an oath, and to be less bloodthirsty, than their neighbours the Bakhtiari; but there is little difference between them.

Independently of the tribes mentioned in Pesh and Pusht-i-koh, there live in the plains of Huru, between Burujird and Khorremabad, the Bajilan and the Beiraneved, who belong to the Lek family.—*Layard; MacGregor*, iv. pp. 287-297; *De Bode's Luristan; Ferrier's Jour.; Rawlinson, Royal Geog. Jour.* ix.; *Strabo*, xi.; *Euphrates and Tigris*, by Col. Chesney; Kinneir.

LUSCINIA, a genus of birds, the species of which, *L. philomela* and others, are known as nightingales. In Southern Asia, the birds familiarly known as bulbuls must not be confounded with the Persian bulbul, which is a species of true nightingale (*Luscinia*), a genus very closely related to some of the small thrushes of America. There are no true nightingales wild in India; but the Shama, *Cercothraus macrourus*, undoubtedly the finest song-bird of that part of the world, is not unfrequently designated the Indian nightingale. It is common to India and the Malay countries; there is a second species (*C. luzoniensis*)

in the Philippines, and a third (*C. erythropterus*) in Africa. The *Orocetes cinclohynechus* is also termed shama in the Madras Presidency.—*Blyth*.

LUSHAI, a race dwelling south of the Kookee, and south-west of the Kom Naga in the Tiperah territory, in lat. 23° 30' N., and long. 92° 30' E. They dwell at the sources of the Kurnafula or Chittagong river. On the southern frontier of Cachar, they inhabit the hilly tract lying between Cachar and Chittagong, and claim and hold all the tract of country to the south of the parallel of the latitude of Chatter Choor Hill, and east of Hill Tiperah to the Tepai river is Burmese frontier. In 1848-49 they drove the Kuki from the south into Cachar. In their turn they are being pressed up into Cachar by the Poi, a tribe who are advancing from the south-east.

At the close of 1868 and beginning of 1869, they descended on the territory of the Tiperah raja, and advanced on Sylhet, burning, plundering, and killing; and an expedition was sent against them, with only partial success.

In the beginning of 1871, the Lushai made a prolonged raid on the N.E. Provinces of British India; and in that year an expedition was sent against them, in two columns; one moved south from Cachar, and the other north from Chittagong; all captives were recovered, and they promised to live amicably. They are an Indo-Chinese people, speaking a language different from that of the Siamese or Burmese, though related thereto.

LUSIAD, a book written by Camoens, an exile from Portugal; the grotto in which he resided is only a brick and mortar enclosure between two rocks; there is no view from it to the sea, nor of anything else, except the tops of some straggling trees growing in the shrubbery below.—*Frere's Antipodes*, p. 244.

LUSTRAL CEREMONIES are deemed very important by Brahmans, and are attended to, as prescribed in their books, with a degree of minute particularity that appears ridiculous to those not interested or informed on the points to which such lustrations are supposed to have reference; indeed, there is no end to the Hindu lustral ceremonies, to which the Romans also gave the greatest attention. Images are frequently bathed with water, oil, etc. Lingas are constantly washed. Nandina of the Romans presided over the lustral purification of infants on the ninth day of their age. Nandina was, from her office, a form of Diana. In a great many Hindu ceremonies, lustrations make a part; spoons and the argha are therefore in extensive use. The argha in a circular form is called Patra, and is an attribute to Devi. It is sometimes called pana patra, and is seen in many drawings borne by her and others of her family, apparently both as a drinking and ceremonial utensil. The lustral spoons are called Sruva and Druva in Sanskrit; by the Maharrattas and other Hindus, Pulaphi and Achwan; and have different forms, according to the rites or objects of adoration. One such spoon represents Naga, the holy serpent, overspreading Ganesha; in another, the Naga overspreads the image of a deity; and in another, the spread hood of the snake appears to cover Hanuman. The argha is a vessel shaped like a boat, used by the Hindus in lustrations; it is of spout-like form, so that liquids may be poured from it. The Hindu Sth'nanam, after childbirth, is performed



on the 16th day. In this purificatory rite the Muhammadans adhere to the Hebrew forty days. Amongst Hindus, the Sth'nanam is the religious rite of purification, and ordinarily performed once daily, in the early morning; their evening ablution not involving the head, but from the neck. The Abhiangana Sth'nanam is that, generally twice a week, in which the head is anointed with oil, and corresponds to the anointing of the Jewish ceremonial, and to the Indian Muhammadan's Sir-Nahana or head-washing, of which perhaps the initiatory head-washing rite of certain craftsmen in Britain is a remnant; as possibly similarly may be the feet-washing of the British marriage ceremony. In Britain, the bride's feet used to be washed, and in the south of India the engaged son-in-law performs the ceremony palal-kal-kazhu-viradu (TAM.) of washing his intended father-in-law's feet. Mark vii. 2-4 mentions that when the Pharisees saw some of the 'disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault; for the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.' And, up to the present hour, the Hindu ritual is almost identical. Along the banks of the Ganges, at every large place, crowds of men and women are to be seen at certain hours of the day bathing. In Japan there are bathing houses, in which, at Hakodadi, both men and women of the lower ranks assemble. Mr. Hodgson tells us that on one occasion, at Yedo, the bathers of both sexes indiscriminately sallied out to see them pass, from some twenty of their common cells, in all the natural simplicity of our first parents' costume before their expulsion. On another occasion, when Mr. Alcock went, preceded by a band of music, to the Governor's Yamun, all the bathers of both sexes came out, unabashed and without the slightest idea or reflection that they were naked, to gratify their curiosity by a good long gaze on the novel spectacle. — *Moor*, p. 394; *Wanderings of a Pilgrim*, p. 265.

**LUTRINÆ**, the Otters, a sub-family of the carnivora, several species of which occur in S.E. Asia.

*Lutra auro-brunnea*, *Hodgson*, of the Himalaya, Neilgherries? and Ceylon mountains?

*Lutra barang*, *Raffles*, the *Barangia varang* of Gray, of the Malay Peninsula.

*Lutra kutab*, *Gray*, *Hugel*, Kashmir.

*Lutra leptonyx*, *Horsf.*, *Blyth*, clawless otter. *Aonyx Horsfieldii*, *Gray*. *Lutra indigitata*, *Hodg.* *A. Sikkimensis*, *Hodg.* *Chusam*, *Suriam*, *LEPCH.*

This otter is found throughout all the Himalaya, south and east to Calcutta, Arakan, and the E. Archipelago. Length of head and body 24 inches, tail 18 inches.

*Lutra nair*, *F. Cuv.*, common Indian otter.

<i>L. Chinensis</i> , <i>Gray</i> .	<i>L. Tarayensis</i> , <i>Hodg.</i>
<i>L. Indica</i> , <i>Gray</i> .	<i>Ell.</i> , <i>Bly.</i>
Nir-nai, . . . . . CAN.	Jal-manjer, . . . . . MAHR.
Ud, Had, Ud-nai, HIND.	Anjing-ayer, . . . . . MALAY.
Ud-billai, . . . . . "	Saglabu?, . . . . . PANJ.
Pani kutta, . . . . . "	Sag-i-abi, . . . . . PERS.
Udur, . . . . . KASHMIR.	Neeru-kuka, . . . . . TEL.
Jal-marjar, . . . . . MAHR.	

Found from the Indus to the E. Archipelago. Length 46 inches, of which tail is 17. It frequents marine lagoons and rivers. It is very easily domesticated, and in Bengal it is trained to drive fish into the nets. In the Panjab and N.W. Himalaya the skins of the *Lutra nair* are used for fur caps and postins. It is extensively tamed and trained along the course of the Brahmaputra, as cormorants are trained in China. Fishermen of the Jessore Sunderbans train otters to drive fish into their nets, the otter being rewarded with some fish each time it is successful. These tamed otters have a collar round their necks, and they are secured by it to the prow of the boat, and when required they are slipped like hounds.

*Lutra simung*, *Raffles*.

*L. barang*, *Fischer*. | *Mustela lutra*, *Marsden*.  
Anjing-ayer, . . . . . MALAY. | *Simung*, . . . . . MALAY.

An otter of Sumatra.

*Lutra vulgaris*, *Erzleben*, *Blyth*, bill otter. *L. monticola*, *Hodgson*, is the common otter of Europe, and is found in the interior of the Himalaya. Length, head and body 20 to 22 inches, tail 12 to 13 inches. — *Jerdon's Mammals*, pp. 86-89; *Horsfield's Cat.* pp. 115-120; *Powell's Handbook*; *Blyth*.

**LUXOR** or **Lugsor**, the ancient Thebes. Luxor temple was begun by Amenhotep III., carried on by Seti I., Rameses II., Horus Sabaco, and Alexander (Egus; and the great pylons erected by Rameses II. are sculptured with battle-scenes similar to those at Abu-Simbel, and inscribed with a version of the heroic poem of Pentaur.

**LYCIUM**, a genus of plants of the natural order Solanaceae, the nightshade tribe, of which *L. barbarum*, *Linn.*, of Asia, Africa, and Europe; *L. Chinense*, *Mill.*, of China; *L. Europeum*, *Linn.*, of the Himalaya, are known to occur in the Himalaya and China.

**LYCIUM EUROPEUM**. *Linn.*

Kangu, Kungu, . . . . . BHAS. | Mral, Chirchitta, . . . . . PANJ.  
Ganger, Gangru, . . . . . HIND. |

A small thorny plant of Asia Minor, Sind, and the Panjab, browsed by camels and goats, and used for fuel and wattling. Its fruits are deemed aphrodisiac. — *Dr. J. L. Stewart*.

**LYCOPERDON**, a genus of fungi. *L. pratense* occurs in the Panjab and S. India. Other fungi of that province are *Polyporus oblectans*, *Geaster limbatum*, *G. mammosum*, *Erysiphe taurica*, a boletus infested with *Sepedonium myophilum*, *Scleroderma verrucosum*, an *Æcidium*, and a *Uromyces*, both on *Mulgedium tataricum*, about half-a-dozen agarics, one at an altitude of 16,000 feet above the Nubra river, a *Lycoperdon*, and *Morebella semilibra*, which is eaten in Kashmir, and exported when dry to the plains of India. *L. giganticum*, the Ma-peh of the Chinese, and *L. squamatum*, are used medicinally by the Chinese internally and externally.

**LYCOPERSICUM**, the tomato or love-apple, the produce of South America, a genus of the same family as potatoes, a delicious vegetable, cultivated in many gardens. There are two sorts, single and double; may be sown immediately the rains commence, in beds; afterwards transplanted in rows, two feet apart, and trailed upon sticks of

a strong description. If the soil is good, they will grow to seven or eight feet in height. The double, which are the finest, if sown in June ripen in October. The lower branches should be pruned, and a succession of crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains.

*Lycopersicum esculentum*, Mill.

<i>Solanum lycopersicum</i> , L.	<i>Pomum amoris</i> , Blackw.
Wal-mangi, . . . BOMBAY.	Thah kali, . . . HIND.?
Khayanmyaphung, BURM.	Thak kali, . . . .
Fan-kia, . . . CHIN.	Tamati, . . . . MALAY.
Love-apple, Tomato, ENG.	Maha rata tamati, SINGH.
Wolf peach, . . . .	Simi takali pallam, TAM.

This fruit is a valuable ingredient in soups and stews, also as a preserve and for sauces, chatnies, garnishing, soups, etc. It produces the best fruit when trained on a trellis; more a luxury than valuable as a vegetable. The large-lobed red and very succulent berries contain much malic acid. The plant is a native of South America, but it is much cultivated in England, in Southern Asia, United States of North America, and in France, Germany, and Italy. Near Rome and Naples, whole fields are covered with it, and scarcely a dish is served up into which it does not enter as an ingredient. There are several varieties cultivated; the best are called the large and small cherry and pear shaped red, and the large and small or cherry-shaped yellow.—*Ilex*, i. p. 570; *Jaffrey's Hints*; *Riddell's Gardening*.

**LYCOPODIACEÆ.** D.C. The club moss tribe of plants, comprising the genera *Lycopodium* and *Isotetes*. The green woods of Tenasserim are often carpeted with the club moss. Mr. Fortune met with a dwarf *Lycopodium* on the hills of Hong-Kong, which he carried to Messrs. Dent's garden. The old compradore was quite in raptures of delight, and coolies and servants gathered round the basket to admire this curious little plant. I had not, says Fortune, seen them evince so much gratification since I showed them the 'old man cactus,' *Cereus senilis*, which I took out from England, and presented to a Chinese nurseryman at Canton. On asking them why they prized the *Lycopodium* so much, they replied, in Canton English, 'Oh, he too much a handsome; he grow only a leete and a leete every year; and suppose he be one hundred year ould, he only so high,' holding up their hands an inch or two higher than the plant. This little plant is really very pretty, and often naturally takes the very form of a dwarf tree in miniature, which is doubtless the reason of its being such a favourite with the Chinese. *L. aristatum*, *cernuum*, *Hookeri*, *imbricatum*, *phlegmaria*, and *Wildenowii* occur in India. *L. clavatum*, of the British moors, grows at Chakoong in the Lachen Lachoong valley, Sikkim, and amongst mosses, the superb Himalayan *Lyellia crispa*, with the English *Funaria hygrometrica*. *Lyellia crispa* also grows at Chakoong in Sikkim, in the Lachen Lachoong valley. It is one of the most remarkable mosses in the Himalaya mountains, named after Charles Lyell of Kinnordy, the father of the eminent geologist. The *Lycopodium* is an inflammable powder used in fireworks, obtained from a common moss-like plant.—*Mason*; *Fortune's Wanderings*; *Hook. Him. Jour.*; *Waterston*.

**LYCOSA SINGORIENSIS**, a black tarantula on the Kirghiz plateau. It is about the size of a pigeon's egg, covered with dark brown or black hair. It is not deadly.—*Schuyler*, ii. p. 123.

**LYCURGUS**, a lawgiver of ancient Greece, is said to have penetrated as far as India.

**LYDIA** or Lydda, in the plain of Ramla in Palestine, the birthplace of St. George, the patron saint of England. Lydian and other languages of Lesser Asia were altered to the Hellenic or Pelagic Greek. See Mar Jurjyus.

**LYGODIUM FLEXUOSUM**, Swz. Bhoot Raj. The powder of the leaves are used as a powerful emmenagogue in obstinate headache. *Lygodium scandens*, one of the most elegant climbers on the Tenasserim coast, is a species of fern, easily recognised by its habit of running over other plants, and by the fringed margin of its leaflets, from which it is sometimes called fringed fern. An allied species is found in the United States.—*Mason, Tavoy*.

**LYMNAEA HOOKERII**, Reere. The waters of the Lachen in Tibet contain many shells of this species of *Lymnaea*. This is the most alpine living shell in the world, many specimens being from nearly 17,000 feet elevation.—*Proc. Zool. Soc.* No. 204; *Hook. Him. Jour.* ii. p. 156.

**LYMO.** CHIN. Printing in China is by a system of stereotype, the types being made from the pear-tree wood, called by them ly-mo. Their paper is made from refuse paper, rags of silk and cotton, rice-straw, the liber of a species of morus, but principally of bamboo.

**LYNCH**, LIEUTENANT, an officer of the Indian navy who ascended the Tigris nearly to Nimrud in 1838, in the *Euphrates* steamer.—*Layard, Nineveh*, i. p. 139.

**LYNX.** The caracal, or Indian lynx or lynx cat, called the shah-gosh or black-car, has immense speed, runs into a hare as a dog into a rat. It often catches crows as they rise from the ground, by springing five or six feet into the air after them. It is an eastern custom of great antiquity of training certain feline animals, as the cheeta and the caracal or shah-gosh; the lion, too, as it would appear, was trained in ancient times; and in Britain and India the otter is employed in fishing, as cormorants are in China.

**LYRE BIRD**, *Menura Australis*, also called mountain pheasant, also native wood pheasant. It is a good mocking bird, and imitates the notes of the more pleasing songsters. Its elegant tail-feathers are sought after for commercial purposes. Its principal habitat is New South Wales, and its range does not seem to extend so far to the eastward as Moreton Bay, nor to the westward of Port Philip. It appears to inhabit alike the bushes on the coast, and those that clothe the sides of the mountains in the interior. The *Menura* is most shy and difficult to procure.—*G. Bennett, Gatherings*.

**LYTHRACEÆ**, the Loosetrife tribe, furnishes several useful products. The leaves of *Ammannia vesicatoria* are applied as a blister in rheumatism; the soft yellow wood of the lofty *Duabanga Sonneratioides* readily seasons; several *Lagerstrœmia* furnish valuable timbers; the excellent pomegranate fruit is from the *Punica granatum*. *Grislea tomentosa* flowers are given medicinally, and are a dye, and *Sonneratia acida* wood is good for modelling, and its fruit is edible.

## M

This letter of the English alphabet has representative letters in Arabic, Persian, Urdu, Sanskrit, Hindi, Mahrati, Gujarati, Bengali, Uriya, Telugu, Tamil, Karnatic, and Malealam. Some nations, however, are unable to sound the letter m, and in its place have used a b. On a mummy from Memphis, and on the sarcophagus of Amyrtæus, we find the name of the god Ammun Ra written Oben-Ra, and this is the spelling used on a plate of ivory found among the ruins of Nineveh, to which distant city the Egyptian style of art had made its way two centuries earlier.—*Sharpe's Egypt*, i. p. 200.

MA. HIND. Mother; a respectful address to a woman in Asia, Turkey, and Egypt.

MA. CHIN. Fibres of Agave Americana, Boehmeria, Corchorus pyramidalis, Dolichos trilobus, jute, Hibiscus cannabinus, linum, sesamum, Sida ertica, tuberosa, Triumfetta, etc.

MAA. ARAB. Water.

MAADITE ARABS for the most part trace their origin from Abraham, although, according to Genesis, some must be descended from Abraham's brother Nahor, and his nephew Lot. The nations mentioned in Genesis under the name Ishmaelite, 'the rains of Nebaioth,' 'the tents of Kedar,' the Kedarenes, the Edomites or Idumæans, the Amalekites, the descendants of Uz and Buz, sons of Nahor, the Moabites, and the Ammonites (descended from Lot), the Midianites, were all of this Arab branch of the Semitic family.

MAASH. ARAB., HIND. Food, livelihood. Bad-maash, an evil liver; Be-maash, without employ; Madad-i-maash, aid to subsistence, a pension.

MAASIR-i-RAHIMA, a valuable historical work by Muhammad Abd-ul-Baki-ur-Rahim-un-Nahavandi. It relates chiefly to the Dekhan history, and notices the poets of the era.—*Elliot*.

MAAZAM, son of Aurangzeb, on ascending the throne assumed the title of Bahadur Shah. He defeated and slew his brother Azam in a battle near Agra. He died in 1712 at Lahore, aged 72, after a reign of 5 years. He was succeeded by his son Ferokhsir.

MABA BUXIFOLIA. Pers.

*Ferreola buxifolia*, Rozb.

Irumbeli, . . . TAM. | Utti chettu, . . . TEL.  
Pishanna, Pisinika, TEL. | Nalla muddee, . . . "

A small tree of the Circar mountains and of the forests of the Godavery, furnishing a dark-coloured wood, small but remarkably hard and durable. *M. geminata*, R. Br., also *M. fasciculosa*, ebony trees of Queensland. There are several other species.—*Von Mueller; Voigt; Beddome, Fl. Andh.*

MAB'AR, mentioned in Briggs' Ferishta (i. p. 373), means the place of crossing over, a place of passage or ferry, and has very generally been supposed to be Malabar, as well from the resemblance of the names as from the position of the latter country in reference to Arabia; but there is no doubt that the appellation really applies to the tract on the eastern coast of the Peninsula, the coast of Madura extending north from Rameswara.

It is possible that this Arabic name was originally a corruption of Marawa, the name of

the Hindu state which adjoins Adam's Bridge, and the chief of which state was called Setu Pati, the lord of the bridge. Ritter puts Mab'ar on the west coast, and Lassen (iv. p. 888) says that the name with Ibn Batuta signifies the southernmost part of the Malabar coast; but both learned authors are certainly wrong. Kunstmann, again, says 'it has been recently pointed out that the name applies neither specially to the S.W. nor to the S.E. coast, but to the whole southern apex of the Peninsula. It is, however, clearly used for the S.E. coast, as Abulfeda precisely says it commences from Cape Comorin.—*Elphinstone's India*, ii. p. 47; *Gildemeister*, pp. 56, 185; *Yule's Cathay*, i. p. 80; *Marsden's Marco Polo*, p. 626.

MA'BUD. ARAB. The adored one, a title applied by orthodox Muhammadans to God alone. In the Bagh and Bahar the darveshes who narrate the stories which make up the work, commence their discourses with the ejaculation, Ya ma'bud Allah! (O adored God!) as a sort of apology for withdrawing their attention one moment from contemplation of him, and as a suggestion that though addressing their fellow-creatures they have God only in view. This is a mere commonplace with the Sufistic darveshes, and is as natural to them as Amen is to a Church of England parish clerk. The assumption of such a title is by no means rare among the self-styled saints of the Shiah rite. Their doctrine starts with the assertion that God is the only real existence, and that everything else is but hypothetical, or at best a reflection of his; and that man, the most perfect expression as well as the ultimate object of creation, is but an emanation from him, and has no higher aim than to return to the divine source whence he sprang. The nearer, therefore, the fanatic feels that contemplation brings him to bewilderment, the nearer he thinks he has drawn to God, and when the slight barrier between religious exaltation and madness is overleapt, the enthusiastic mystic may and does believe his union with the Deity to be complete, and he proclaims himself one with him, as did the Ma'bud Syud Ma'sum Ali Shah, and as did Mansur of Hellaj, who constantly exclaimed, Ana'l Hakk, I am the Truth! and was hanged for his temerity in the year 309 A.H. This is the reason why Sufi poets are always talking about their giddiness, their ecstasy, and their fainting with passion. It is the explanation, too, of half the vagaries of the darveshes. See Sufi.

MACACUS, a genus of mammals, of the family Simiadae, of which there are several species in India, the Malay Peninsula, and Eastern Archipelago. Their tails vary greatly in length.

*Macacus Assamensis*, M'Clelland.

*M. pelops*, Hodgson. | *Inuus pelops*, Jerdon.

A native of Assam, of a bluish-grey colour, dark brownish on the shoulder.

*Macacus cynomolgus*, Linn., common macac.

*Simia cynomolgus*, Linn., the male.

*S. aygulah*, Linn., female.

*Cercopithecus cynomolgus*, Muller.

Hare-lipped monkey, ENG. | Jakko of sailors, . . . ENG.  
Egret monkey, . . . , | Kra, . . . . . MALAY.

This monkey occurs in the Nicobar Islands, Tenasserim, and all over the Eastern Archipelago. It is intelligent, good-natured, docile, and easily trained to the performance of amusing tricks. In

advancing age it becomes sullen, morose, and mischievous. Dr. S. Muller regards *M. auratus* of Belanger and *M. carbonarius* of F. Cuvier as varieties.

*Macacus nemestrinus*, Linn.

<i>Simia nemestrina</i> , Linn.	<i>Inuus nemestrinus</i> , Erzl.
<i>S. platyrrhos</i> , Schreb.	<i>Papio nemestrinus</i> , Erzl.
<i>S. carpolegus</i> , Rafles.	
Pig-tailed monkey, ENG.	<i>Bruh sepotong</i> , SUMATRA.
Broh, . . . . . PENANG.	<i>Bruh selapi</i> , . . . "
Bruh, . . . . . SUMATRA.	<i>Bruh putih</i> , . . . "

This macac occurs in Penang, the Malay Peninsula, Sumatra, and Borneo. There are three varieties of it. It is good-natured and intelligent. The natives of Sumatra have taught it to climb the cocoanut palms and throw down the fruit, to select the ripe from the unripe fruit, and pluck no more than its master desires.

*Macacus pileatus*, Shaw and Desmarest. Rila-wah, SINGH. This appears peculiar to Ceylon.

*Macacus radiatus*, Geoffroy.

<i>Cercopithecus radiatus</i> , Kuhl.	<i>Cercocebe toque</i> , Geoffr.
<i>Simia sinica</i> , Linn.	<i>Bonnet chinola</i> , Buffon.
Munga, . . . . . CAN.	Waanur of the . . MAHR.
Madras monkey, . . . . . ENG.	Makadu, . . . . . "
Bonneted monkey, . . . . . "	Vella munthi, . . MALEAL.
Kerda of . . . . . GHATS.	Koti, . . . . . TEL.
Bandar, . . . . . HIND.	

When young this monkey is inoffensive, and soon acquires a knowledge of various feats of agility and tricks. It is the most inquisitive and mischievous of its tribe, and its powers of mimicry are not surpassed by any other. With age it becomes more sullen and less amenable to discipline.

MACADAMA TERNIFOLIA. Von Mueller.

*Helicia ternifolia*, Von Mueller.

The nut tree of sub-tropical East Australia. The nuts have the taste of hazels. It might be introduced into India.—Von Mueller.

MACAO, in lat. 22° 11' 30" N., long. 113° 32' 30" E., is built on a rocky peninsula. The Portuguese settled there in 1557. They paid a rent of 500 taels, till Governor Ferreira refused it in 1848. The town is regularly built on a high peninsula, which terminates the beautiful island of Macao to the southward. The island is also called Heang-Shan, or the Fragrant Hills. In the 16th century Macao was given up to the Portuguese as a reward for services against some daring pirates, who then infested the neighbouring islands. The most interesting object now to be seen is the cave of Camoens, the author of the *Lusiad*. Camoens wrote this exquisite poem at Macao. The cave is at the summit of a rock, over which is erected a very elegantly tasteful temple, in which is placed a fine bust of Camoens; on the walls are inscribed some of his choicest lines in the original, to which is also added a Chinese translation. Some of these lines are descriptive of the boundless sea lying beneath.—Horsburgh; *Davies' China*; *Sirr's China*, i. p. 127.

MACARANGA INDICA. R. W.

*Putta thamar*, . . MALEAL. | *Vutta thamar*, . . . TAM.

This tree grows on the Neilgherries, and is common in Travancore. A simple pure gum of a crimson colour is obtained from the tree. It has been used for taking impressions of leaves, coins, medallions, etc. When the gum is pure and carefully prepared, the impressions are as sharp

as those of sulphur, without its brittleness; the exudation so far as known is an entirely unknown production. Is used in medicine.—*M. E. of 1857*; *Drury's Useful Plants*.

MACARANGA ROXBURGHII. Wall.

*Osyris peltata*, R., W. Ic. | *Boddi chettu*, . . . TEL.

A shrub of the *Circars* and *Tavoy*. All the young parts are covered more or less with soft, resinous, adhesive matter, smelling strongly of turpentine.—*Voigt*.

MACARANGA TOMENTOSA. W. Ic.

Upligi, Upalkar, . . CAN. | Kanda, . . . . . SINGH.  
Chenthakanni, . . . . . Vatte kanni, . . . TAM.  
Chanda, . . . . . MAHR.

A small or middling-sized tree, is of very rapid growth. It is very common in all the western forests of Madras, Bombay, and Ceylon, up to 3000 feet, generally affecting old clearings of forest, and often planted for shade by coffee-planters. A gum exudes from the tree, which is used medicinally by the natives, and for taking impressions. The timber is soft and useless.—*Thwaites*, p. 274; *Useful Plants*; *Beddome, Fl. Sylv.*

MACARONI.

Men-kin, . . . . . CHIN. | Simian, . . . . . HIND.  
Sava, . . . . . GUJ. | Bughra, . . . . . PERS.  
Suin, Siwin, . . . . . HIND.

A wheaten paste, formed into long, slender, hollow tubes, and used in soups, etc. Macaroni is similar to vermicelli, the only difference consisting in the latter being made into thinner and smaller tubes. The macaroni in use by the people of Persia and India is prepared by themselves. The Indian variety is not in the tubular form. It is properly served up in a boiled state, mixed with milk and sugar. That used by most European households in India is imported, though cooks also make it for ordinary use. In China it is made from wheat flour by kneading and washing with water to get rid of the starch, then squeezed into short lengths. It is reckoned very nutritious, and forms part of the diet of priests and those abstaining from animal food. A macaroni, called *Tau-kiu*, is made from bean curd.—*Smith, M. M. China*.

MACASSAR, the *Mangkasara* of the Celebes, is the chief settlement of the Dutch on the Celebes, and is in lat. 5° 8' 15" S., and long. 119° 23' 30" E. The N. coast of Celebes is in general high, bold land. Macassar town has a good harbour, defended by Fort Rotterdam. It was occupied in 1810 by the British without any resistance. The Macassar race differ from the Bugi or Wugi in having larger and more open features, as well as in the peculiar ruddiness that is mixed with the brown tincture of their skin. The hair is suffered to fall down and float loosely upon the shoulders, and its ends have a deep red hue. The little boys and girls of the Macassar race are often very handsome, while the lineaments of the latter are sometimes not only faultless in design, but they have withal a shade of thoughtfulness and melancholy, which is rightly esteemed to be the last touch and finishing stroke of personal beauty. These promises of future loveliness vanish before maturity. In the manufacture of gloves and baskets, the workmanship for delicacy and fineness cannot be surpassed. Their writing character is the same as the Bugi, with a deficiency of three or four letters. Many can read. They value themselves as being of a more ancient and noble stock than the Bugi, but

they esteem it creditable to understand that language. It is said that Dr. Leyden translated a Gospel into the Bugi. The Damasonium Indicum and the gomuti are common.

Macassar Men is a common name of the Bugi race. Macassar is the most notorious place in the Eastern Archipelago for the Bugi people to run amok. It is, in fact, amongst the natives of Celebes the national mode of committing suicide, and is therefore the fashionable mode of escaping difficulties. Ten or twenty persons are sometimes killed and wounded at one of the amok. Stabbing and killing all he meets, the amok runner is at last overpowered, and dies in all the excitement of battle. It is a delirious intoxication, a temporary madness, absorbing every thought and action.

There are five Bugi states, the system of government being that of a limited monarchy, with feudal nobles styled Arong and Pangwa or freeholders. Their vessels take from Singapore, as return cargo, British calicoes, iron, hardware, muskets, gunpowder, of value from 10,000 to 20,000 dollars.

The Bugi tribes inhabiting Celebes are celebrated for the temper they give to steel, and for their arms in general. In addition to those of the Malays on the Peninsula, they use defensively the baju ranti (chain jacket), and both a long and a round sort of shield. They swear by their krissses, for which they have a great veneration, and on going into battle drink the water in which they have been dipped, uttering imprecations on the foe. The inhabitants of Pulo Nias, an island off the western coast of Sumatra, wear for armour a baju made of thick leather, and a cap to match, covered with the eju, the vegetable substance resembling black horse-hair obtained from the *Arenga saccharifera*.—*Journ. Ind. Arch.*, 1852; *G. Tradescent Lay, Voyage of the Himmaleh* in 1857; *Singapore Free Press*, 1837.

**MACASSAR OIL.** This is supposed to be the oil of the *Carthamus tinctorius* seed. Macassar poison is from *Hernandia sonora*.

**MACAULAY, THOMAS BABINGTON, LORD MACAULAY**, the first legal member of the Council of the Governor-General of India, born 1800, died 1859. Since his time, legislative councils, for making laws for British India, sit at each of the presidency towns. On the 16th January 1862, the Governor-General in Council, under the authority vested in him by the Act 24 and 25 Victoria, cap. 67, sec. 16, appointed Saturday the 18th of January 1862 and the Council Chamber in the Government House at Calcutta, for the first meeting of the Council of the Governor-General, for the purpose of making laws and regulations under the provisions of the Act. On the 17th January 1862 there was issued the proclamation that the provisions of the Act, touching the making of laws and regulations for the peace and good government of the presidencies of Fort St. George and Bombay, were extended to the Bengal division of Fort-William presidency. See Law.

**MACAW TREE**, the *Acrocomia sclerocarpa*, Mart., of the West Indies and Brazil, is chiefly valuable owing to its fruit, which yields an oil. The fruit is slightly roasted and ground to a paste, first in a mill and then on a levigating stone. This paste, having been heated and mixed with 3-10ths of its weight of boiling water, is put in a

bag, and pressed between two heated plates of iron; it yields about 7-10ths or 8-10ths of oil. The oil can be purified, when melted, by filtration. It is then of the consistence of butter, of a golden yellow hue, has an odour like violets, and a sweetish taste. If well preserved, it will keep several years; if spoiled, it loses its golden hue and delightful aroma. It is frequently sold in the shops as palm oil, and enters largely into the composition of toilet soaps. It might be usefully introduced into the East Indies.—*Seeman*.

**MACCAW**, birds of the tribe *Scavores*. The true maccaws are large birds, with long tails and gorgeous plumage; some of them blue and yellow, others red and blue. Another group, *Conurus*, is smaller, usually green, with various markings.

**MCLELLAND, DR. J.**, a Bengal medical officer, distinguished by his researches into the natural history of India. In 1842, in the *Calcutta Journal of Natural History*, he described the freshwater fishes which Dr. Griffith had collected; and in 1843 he described a collection made at Chusan and Ningpo. He wrote on the Indian *Cyprinidae* in the *As. Res.* xix. p. 217; he added birds from Assam and Burma. He also wrote on the timber and other vegetable products of Burma, and edited Griffith's Writings. He rose to be the principal Inspector-General of the Bengal Medical Department. He wrote on the Geology and other Branches of Natural Science in the Province of Kamaon, Calcutta 1835; a Report on the Physical Condition of the Assam Tea Plant, 1837. His personal exertions were mainly instrumental in adding isinglass to the articles of exportation from India to the European markets.

**MACDONALD, GENERAL**, an officer of the E. I. Company's Service, who raised in India the Deolce Irregulars, known as Macdonald's Meenas. He exerted an extraordinary influence over the men, became the chief of the clan, and introduced to them the bagpipes and the glengarry. It is told of the Meenas that, when once exhorted by an enthusiastic missionary to adopt Christianity, they professed their readiness to be converted on the spot if Macdonald Sabib would pass the order.

#### MACE.

Talzuffar, . . . .	ARAB.	Bunga-pala, . .	MALAY.
Dza-deip-p'ho-bwen, BM.		Bunga-bua-pala, . .	"
Tau-kau-hwa, . .	CHIN.	Bez baz, . . . .	PERS.
Yuh-kwo-hwa, . .	"	Mushkatngi tsoget, RUS.	
Foely, Foelie, . .	DUT.	Jatipatri, . . . .	SANSK.
Muscaat-bloom, . .	"	Wassawassie, . .	SINGH.
Fleur de muscade, .	FR.	Macio, . . . . .	SP.
Macis, FR., GER., IT., LAT.		Flor de noz moscado, . .	"
Muskaten-bluthe, .	GER.	Jadiputri, . . . .	TAM.
Jaiwantry, Jaiputri, HIND.		Japatri, . . . .	TEL.
Kambangpala, . .	JAV.		

Mace is the aril or arillus of the nutmeg, and forms around the shell of the nutmeg. It has a pleasant aromatic smell, and a warm, bitterish, pungent taste; it is a favourite medicine of the Hindu physicians, who prescribe it in the slow stages of fever, etc. It is imported into India from Singapore, Batavia, and the Banda Islands. Mace is fleshy, branching, and, when recent, of a bright scarlet colour; but in the process of drying it changes to yellow, orange-yellow, or, what is considered best, golden-yellow, and becomes transparent and horny. It is prepared by drying in the sun for some days. The aril is sometimes flattened out, and dried in a single layer, but

## MACEDONIANS.

frequently also is pressed together in two layers. The Dutch sprinkle mace with salt water prior to packing it in sacks. London dealers distinguish three sorts of true mace.

*Penang Mace* is flaky and spread, and fetches the highest price.

*Dutch or Batavian Mace*, a fleshy sort, scarcely so high priced as the Penang mace.

*Singapore Mace*, a somewhat inferior kind.

The mace of the male or false nutmeg is distinguished from the true mace by being formed of three or four regular bands united at the summit. The chemical properties of this article are analogous to that of the true mace, but the oil is so inferior that the male mace is but of little commercial value, and is used in India only among the poorer natives. It is procurable in most bazars under the name of Ramputri, is of a dark-red colour, and deficient in flavour and aroma.

Mace oil.

Jaiwantry, . . . HIND. | Wassra wasitali, SINGH.  
Jaiputri-ka-tel, . . . | Jaiputri tailum, . . . TAM.

A brown-coloured, highly-fragrant, almost solid soil. It is obtained by expression, and is of a butyraceous consistence. It is very stimulant, and is much employed as a liniment and embrocation in rheumatism.—*Faulkner*; *M. E. J. R.*; *Food Adulteration*; *M'Culloch*; *Mason*; *Powell*; *Poole*.

**MACEDONIANS.** There were Grecian military colonies established at Alexandria ad Caucasum, Arigeum, and Bazira, and garrisons at Nysa, Ora, Massaga, Peucelaotis, and at Aornis, a mountain range, supposed to be the mountains of Mahaban in the Pir Panjal or Mid-Himalayan range. See *Greeks*; *India*.

**MACGREGOR, GENERAL, C.M.**, a distinguished officer of the Bengal army, in which he rose to be Quartermaster-General. He travelled over much of Persia, Baluchistan, Afghanistan. He wrote accounts of the Khugiani, Mohmand, Safi, Shinware, of the Valleys of Jalalabad and Kunar; *Gazetteers of Afghanistan*, Persia, N.W. India.

**MACHAN.** HIND. A raised platform or scaffold in a field, from which crops are watched.

**MACHARAS or Muchiras.** HIND. A reddish brittle gum-resin, stated to be obtained from the *Moringa pterygosperma*. It is considered by the natives a temperate remedy, is used as an astringent in diarrhoea and special diseases, also for pain in the loins and colic. Usually given moist.—*Powell*, i. p. 333.

**MACHA REWA**, a river in Garrawara, the principal affluent of the Sher. It rises in the Seoni district, but its course is chiefly through the Bachai subdivision of the Narsingpur district. Coal is exposed in the river-bed two miles above its junction with the Sher.

**MACH'HA.** HIND. A fish. Mach'hi-mar, a fisherman. Mach'hua, a fisherman, a vender of fish. Mach'hwa, a small boat, a fishing boat.

**MACH'H-GIDHI,** BENG., is the *Hypsihrina enhydras*. It is one of the Homalopsidae, a freshwater serpent, common in Bengal, Assam, Burma, and Tenasserim. It is a timid reptile.

**MACHI.** HIND. An insect which injures paddy.

**MACHILUS MACRANTHA.** *Nees*.

*M. macrantha*, *Wight*. *M. glaucescens*, *Wight*.  
Iruhi, . . . ANIMALLAY. Koorma, . . . S. CAN.  
Kroma, . . . NEILGHERRIES. Ullalu, . . . SINGH.

This is a very handsome tree when in full

## MACKENZIE.

blossom. It is most abundant in all the western moist forests of the Peninsula, from Canara down to Travancore and Tinnevely, and in Mysore and Coorg very abundant from elevations of about 1000 feet up to nearly 6000. It is also found in the Bombay ghats, and in the Central and South-Western Provinces of Ceylon at an elevation of 1500 to 4000 feet. The timber is often used for building purposes; it is light and even grained, and would answer as a substitute for deal. The tree flowers in March and April. Other fine species occur in N. India.—*Thwaites*, *En. Pl. Zeyl.* p. 254; *Beddome*, *Fl. Sylv.*

**MACHILUS ODORATISSIMUS.** *Nees*?

Badror, Muskrü, . . . BEAN. | Chau, Chandna of RAVI.  
Prora, Mitpattar, . . . | Shalangu,  
Taura of . . . CHENAB. | Baghol, Shir of . . . SUTLEJ.

A tree of the Panjab Himalaya up to 4050 and 7000 feet, and of Simla and Darjiling. The cocoons of the Mugah silk-worm feed on its leaves in Lakhimpur and Sibsagar.—*Brandl. Ez.*, 1878.

**MACHIN** or Maha-China, Great China, the name by which Hindus style the empire of China. But it is often used pleonastically coupled with Chin to denote the same thing; Chin and Machin, a phrase having some analogy to the term *Sind wa Hind*, used to express all India, also similarly to *Yajuj* and *Majuj*, applied to the northern nations of Asia. The use of a double assonant name, sometimes to express a dual idea, but often a single one, is a favourite oriental practice. As far back as Herodotus we have Crophii and Mophi, Thyni and Bithyni. The Arabs have converted Cain and Abel into Kabil and Habil, Saul and Goliath into Talut and Jalut, Pharaoh's magicians into Rissam and Rejam, of whom the Jewish traditions had made Jannes and Jambres; whilst Christian legends gave the names of Dismas and Jesmas to the penitent and impenitent thieves in the gospel. Jarga and Nargah was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing, e.g. Zabulistan and Kabulistan, Koli Akoli, Longa Solanga, Ibir Sibir, Kessair and Owair, Kuria Muria, Ghuz and Maghuz, Mastra and Castra (Edrisi), Artag and Kartag (Abulghazi), Khanzi and Manzi (Rashid), Iran and Turan, Crit and Meerit (Rubruquis), Sador and Candor (Marco Polo), etc.

The name of Achin in Sumatra appears to have been twisted in this spirit by the Muhammadan mariners as a rhyme to Machin; the real name is Atcheh. In India such rhyming doublets are not confined to proper names; to a certain extent they may be made colloquially, at will, upon a variety of substantives. Thus *chauki-auki* means chairs simply (*chauki*), or, at most, chairs and tables; *lakri-akri*, sticks and stakes.—*Quatremere's Rashid*, p. 243; *D'Avezac*, p. 534; *Prairies d'Or*, i. p. 399, in *Yule*, *Cathay*, pp. 119, 120.

**MACHULAK**, a plant with yellow flowers and succulent root, found in the neighbourhood of Liya and Bakkar, west of the Indus. The root is employed as a horse medicine.

**MACKENZIE.** Colonel Colin Mackenzie, C.B., a native of the island of Lewis, was appointed to the Madras Engineers in 1782, and in 1783 visited Madura, where he began to collect Hindu manuscripts relating to the history of India. He was employed throughout the war with Mysore from 1790 to 1792. He was afterwards employed in



geographical researches in the Dekhan, and after the fall of Seringapatam, he was specially appointed to examine the districts obtained. He was appointed Surveyor-General of India, and in 1821 his manuscripts were purchased by Government from his widow for £10,000, but they had cost him £15,000. A catalogue (Raisonné) was published by Professor Wilson in Calcutta in 1828, and a second catalogue in Madras in 1857 by the Rev. William Taylor. He was celebrated as a geographer, antiquary, linguist, and naturalist. A biographical sketch and literary career of him, by Sir Alexander Johnstone, was given in the London As. Trans. i. p. 333. From 1783 to 1796, he was variously employed south of the Kistna, in Dindigul, Coimbatore, and accompanied the expedition to Ceylon. He died in 1821 in Bengal. Wilson's Mackenzie Catalogue, in 2 vols., reported on 1568 MSS., 2070 local tracts, 8076 inscriptions in Sanskrit, Tamil, Telugu, Karnatica, Hala Kanara, Kanara of the Gaimas, Malealam, Uriya, Mahrati, Hindi, Hindustani, Arabic, Persian, Javanese, Burmese, mostly palm leaves. The Rev. William Taylor's Report is in three volumes.—*Dr. Buist's Catalogue.*

MACKENZIE, GENERAL COLIN, an officer of the Madras army, who distinguished himself in the British wars against the Afghans in 1838 to 1843. He was the means of releasing the British prisoners taken before and after Kabul.

MACKINTOSH, CAPTAIN A., 27th M. N. I., author of an Account of the Origin and Present Condition of the Tribe of Ramoossies, including the Life of Umiah Naik, Bombay 1833; Account of the Tribe of Mhadeo Kolies, and of the Maun Bhows, or Black-clothed Mendicant Devotees, 1836.

MACLEOD, SIR DONALD FRIELL, C.B., K.C.S.I., was the son of General Duncan MacLeod, and was born at Calcutta in 1810. He was employed for 42 years, the last five of which he was Lieutenant-Governor of the Panjab. During the mutiny he did good work, helping Sir John Lawrence to send troops to put down the mutiny in the North-West Provinces. As Lieutenant-Governor of the Panjab, he succeeded Sir Robert Montgomery in 1865. He was made C.B. in 1858, and in 1866 he was created a K.C.S.I. He was crushed to death on the London and Metropolitan Railway.

MACLURA TINCTORIA. *D. Don.*

*Broussonetia tinctoria, Kth.; Morus tinctoria, Linn.*

This tree, one of the Urticaceæ, grows to the height of 30 or 40 feet; a yellow dye is obtained from the wood, known as fustic wood in commerce. It has been introduced into the Agri-Horticultural Gardens, Calcutta.—*Jaffrey; Voigt.*

M MURDO, CAPTAIN J., wrote on the Canals of Scinde; Observations on the Indus, in Bom. Geo. Trans., 1836, 1838; Bombay reprint, i. p. 9; Account of a Supposed Volcano in Cutch, ibid. ii. p. 110; Notes on the Mahra Tribe of South Arabia, Bom. As. Trans., 1847, p. 339; Earthquake in Cutch, 1819, Bom. Lit. Trans. iii.; Former State of Runn of Cutch (in Appendix to Burnes' Bokhara Travels).—*Dr. Buist; Lond. As. Trans. i. p. 123.*

MACNAGHTEN, SIR WILLIAM, a Bengal civil servant, who entered the E. I. Company's service at Madras in 1809 as a cavalry cadet, and in 1814 was transferred to Bengal. In 1830

he accompanied Lord Bentinck in a tour through Upper India, and afterwards held the office of Political Secretary. In 1838 he was sent on a mission to Ranjit Singh, who was then at Adinanagar, and marched with him to Lahore, where a treaty was signed on the 26th June, to the terms of which Shah Shuja agreed. Subsequently armies were formed by Ranjit Singh, Shah Shuja, and the British, and Mr. Macnaghten was sent with the Shah as envoy and minister, and a declaration of war issued on the 1st October 1838. He was killed on the 24th December 1841 by Akbar Khan, son of Dost Muhammad Khan, at a conference.

MACPHERSON, Duncan Macpherson, M.D., a medical officer of the Madras army who served in the first war with China, 1841-42; also in the war of the Crimea against Russia. He wrote on the War with China, also the Antiquities of Kertoh, and Researches in the Cimmerian Bosphorus.

MACPHERSON, SIR JOHN, came to Madras at the age of 22, and served the nawab of the Karnatic in various capacities. He revisited England, and secured a seat in Parliament, but returned to Calcutta as second member of Council. His economy of the public monies obtained for him a baronetcy, and on the resignation of Warren Hastings he held the government for 22 months, 8th February 1785 to 12th September 1786.

MACPHERSON, MAJOR SAMUEL, a Madras officer, eldest son of Dr. Macpherson, professor of Greek in King's College, Aberdeen, was born in 1806. While engaged in the Trigonometrical Survey of Orissa, he became acquainted with the fact that the Khand race till then offered up periodical human sacrifices to the deity who presided over the fields, and he did much to suppress it. Lord Dalhousie afterwards named him Political Agent at the court of Sindia, where he gained the entire confidence of the maharaja and of his enlightened minister, Dinkur Rao. Died 15th April 1860.

MACREIGHTIA BUXIFOLIA. *Pers.*

*Kaloo-habaraleya-gassa, . . . SINGH.*

Of this there are four varieties,  $\alpha$ ,  $\beta$ , in the hot drier parts of Ceylon, in the Ambagomawa district, and near Ratnapura. *M. oblongifolia, Thw.*, is a small tree of Ceylon, near Ratnapura, and in the Singheraja and other forests between that place and Galle.—*Thw. Zeyl. p. 183.*

MACROCLADUS SYLVICOIA is a handsome palm, about 40 feet in height, with somewhat the habit of *Cocos nucifera*. Crown sub-hemispherical, dense. Leaves pinnate, ample, 12 to 15 feet long, spreading in every direction. Grows in Malacca, in forests at Ching. Malayau name, Ebool.

MACROCYSTIS PYRIFERA. *Agh.* An enormous seaweed, abounding in the Antarctic Ocean, between the parallels of 40° and 64°. Sometimes from 500 to perhaps 1000 feet.

MACROPANAX UNDULATUM. *Scem.* A timber tree of the Darjiling Hills, one of the Araliaceæ. Another species, *M. oreophilum, Miq.*, is an evergreen tree, growing above 5000 feet, on the Martaban Hills.—*Brandis, Paris Ex., 1878.*

MACROPITHALMUS, a genus of the crustacean. *M. transversus, Edw.*, is a species of Pondicherry; *M. parvimanus, Edw.*, Mauritius; *M. depressus, Edw.*, Red Sea.

MACROPIPER METHYSTICUM. Its root, or



rhizome, is used in the South Seas in the preparation of the ava drink. It is chewed, spat in a bowl, and allowed to ferment, and drank. In the Samoan Islands, the large ava bowl is made from the tamanu, *Calophyllum inophyllum*, and occupies a conspicuous place.—*Elph.*; *Erskine, Western Pacific*, p. 46.

**MACROPÓDIDÆ**, the sea spider tribe of brachyurus decapodous crustacea, of the order Decapodes of Milne-Edwards, Legion Podopthalmiens, as under:—

*Egeria arachnoides*, *Edw.*, Coromandel coast.  
*E. Herbatii*, *Edw.*, Asiatic seas.  
*E. Indies*, *Edw.*, Indian Ocean.  
*Doollea ovata*, *Edw.*, Indian Ocean.  
*D. hybrida*, *Edw.*, Coromandel coast.  
*D. muricata*, *Edw.*, E. Indies.  
*Composcia retusa*, E. Indies.

**MACROPODUS PUGNAX**, *Cantor*, of Siam, occurs numerously at the foot of hills at Penang. Like the rest of the family, it is capable of living for some time out of water. The Siamese denominate them Pla kat, Pla, fish, Kat, a fighter. The real fighting fish appears to be a variety produced by artificial means, like the varieties of the golden carp of China, and Dr. Cantor named it *Macropodus pugnax*. When the fish is in a state of quiet, with the fins at rest, its dull colours present nothing remarkable. But if two are brought within the sight of each other, or if one sees its own image in a looking-glass, the little creature becomes suddenly excited, the raised fins and the whole body shine with metallic colours of dazzling beauty, while the projected gill membrane, waving like a black frill round the throat, adds something grotesque to the general appearance. In this state it makes repeated darts at its real or reflected antagonist. But when taken out of each other's sight, both instantly become quiet. A gentleman at Singapore was presented with several by the king of Siam. They were kept singly in glasses with water, fed with larvæ of mosquitos, and lived for many months. The Siamese are as infatuated with the combats of these fishes as the Malays are with their cock-fights, and stake on their considerable sums, and sometimes their own persons and their families. The licence of exhibiting fish fights is farmed, and affords a considerable annual revenue to the king of Siam.—*Cantor*. See Fishes.

**MACROTOMIA EUCHROMA**, *H. f. et T.*, occurs in the N.W. Himalaya. It is the *Lithospermum euromon* of Royle, and the *Onosma echinoides* of Linnaeus, the Rattanot or Gao zaban. The bruised root is applied to eruptions, and is sent to the plains as the official rattanot, *Potentilla Nepalensis*, which is also used in dyeing wool. Royle assigned rattanot to *L. vestitum* (See *Geranium nodosum*). In Lahul, Spiti, and Kanawar, it is used by the Lamas to stain images, and as a red dye for cloth, being applied with ghi or the acid of apricots.—*Dr. J. L. Stewart, M.D.*

**MACTRA**, a species of the sand clam, is fished up near Macao.

**MACULLA** is a commercial town on the south coast of Arabia. It is in lat. 14° 30' 40" N., and long. 49° 6' E. Maculla and Shuhur were the two principal ports on the southern coast of Arabia. On the 14th May 1863, Brigadier Coghlan concluded an engagement with nakib

Silah-bin-Muhammad of Maculla and nakib Ali Naji of Shuhur, in which they agreed to abolish and prohibit the export and import of slaves.—*Horsburgh*; *Treaties*, vii. p. 308.

**MAD. ARAB.** Rise, extension. Mad-o-Jazr, flood and ebb. Mad is often used in the complimentary phrases of letters as Mad-o-zillaho, May your shadow increase.

**MADA**, an ancient gold coinage of the Peninsula of India, known as the Kamala-mada. Mada is the Telugu term for a half pagoda = 48 grains.

**MADAD. HIND.** An intoxicating mixture of betel-leaf and opium, swallowed or smoked in a pipe.—*W.*

**MADAGASCAR ISLAND**, 250 miles from the east coast of Africa, extends from lat. 12° to 25° 30' S., almost 1000 miles long, and 260 miles of average breadth. A lofty granitic plateau, 80 to 160 miles wide and 3000 to 5000 feet high, occupies its central region, bare undulating moors, on which rise peaks and domes of basalt and granite to a height of nearly 9000 feet. Many islands are on its north and north-east,—the Comora, Bourbon, Mauritius, Roderiques, Amirantes, and Seychelles, with the Chagos and Maldive coral atolls farther east, which are supposed to mark larger subsided islands. The queen is nominally sovereign of the whole island, though practically several of the western tribes are independent. So long ago as 1828, king Ravama, with the aid of England, not only threw off the Sakalava yoke, but, invading their country again and again, compelled them, as well as other tribes, to submit. Madagascar has 66 species of mammals. Near, comparatively speaking, as it is to Africa, and broad as is the belt of forest which surrounds the island in an almost unbroken line, it has no lions, leopards, elephants, monkeys, zebras, or giraffes, and no hoofed animals, except a species of river hog. The special occupants of its tropical woods are the lemurs, which in Africa are unknown. The original relationship between Madagascar and Malaysia is indicated in some measure by the flora, and still more by the fauna; and a hypothesis has been constructed by several naturalists, of the existence of a lost continent, named by Mr. Sclater Lemuria, to which Madagascar and Malaysia are supposed to have both belonged. The coral reefs of the region are a sign that the surviving islands belong to the class called by Mr. Darwin sinking lands. Several mines of excellent coal were being energetically worked in 1881, and the iron and copper manufactures evinced much skill.

One language only is spoken throughout, with trifling varieties of dialect. The inhabitants are of two classes, the Hova, the ruling nation at present, and the Malagasy. Both are of African lineaments, but the Hova fairer than the Malagasy, with hair less woolly, and said in features to bear some remote resemblance to the Malays. The eyes of the Malagasy are large, brilliant, and restless; ears large; nose short and flat, though not so much so as in the Negro; lips moderately thick; height middling, and limbs well proportioned; lower jaws large, and mouth well garnished with teeth; colour dark; hair jet black, thin, and curly, occasionally inclining to woolly; beard very slight. The women are generally small and well proportioned, usually

## MADAKPOR.

plain, but some of them very handsome. They are about the size of the native women of India. Christian missionaries abated infanticide and some of the worst horrors of war. They have shamed into secrecy the cruel superstitions connected with divination and charms. They have promoted external modesty and sobriety.

**MADAKPOR**, a migratory race of the Central Dekhan, known also as Kelikatr.

**MADAN**, a village with turquois or firozah mines, on the declivity of a mountain, two miles from the village. The firozah-stratum in some places is in very narrow seams. There are many different minerals intermixed with the firozah, and most part of the rock contained iron ore. A small wheel is turned by one hand, while the stone is applied by the other, till sufficiently polished. It is then fixed to the end of a small piece of stick with sealing-wax, and exposed for sale.—*Mohun Lal's Travels*, pp. 174, 175.

**MADANA**, a name of Kama, the Hindu god of love. Festivals are held on the 13th and 14th of the month Chaitra, in honour of Kama. Madana is he who intoxicates with desire. The festivals of the 13th and 14th are called Madana triodasi (thirteenth), and chaturdasi (fourteenth). On these days the Rajputs of Udaipur sing hymns handed down by the bards, 'Hail! god of the flowery bow; hail! warrior with a fish on thy banner; hail! powerful divinity, who causeth the firmness of the sage to forsake him. Glory to Madana, to Kama, the god of gods; to him by whom Brahma, Vishnu, Siva, and Indra are filled with emotions of rapture.' There is no city in the east where the adorations of the sex to Kama-deva are more fervent than in Udaipur, the city of the rising sun. Madanotsava, a festival held in Kama's honour on the 13th and 14th of the month Chaitra.—*Tod's Rajasthan*.

**MADAPOLLAM**, a cotton fabric, manufactured in the Madras Presidency at Madapollam. The trade in madapollams and long cloths was annihilated by the goods laid down by the British manufacturer in all the bazars of India.

**MADAR**. **HIND.** *Calotropis gigantea*, also *C. procera*. The stalks of both of these plants yield a strong fibre, used in making fishing-lines; the silky floss of the seeds in the seed-pod has been woven into a fine silk-cotton like fabric, and has been employed to mix with silk, and the juice furnishes a substance very like gutta percha in many of its qualities. It comes to maturity in a year, is perennial, and requires no care. Mr. Strettel estimated the cost of bringing an acre into cultivation, planting four feet apart, at £2, 9s. 8d., after which the only recurring expense would be for harvesting and treatment. He estimates that it will yield a crop of from 5 to 7 cwt. per acre yearly, and the fibre is pronounced equal to good flax, and therefore worth £40 to £50 per ton.

**MADARI**, a race who pretend to cure snake-bites by charms.

**MADARIA**, a sect or school of fakirs, founded by Badi-ud-Din Shah Madar, a converted Jew, born at Aleppo A.D. 1050. See Dam-i-Madar.

**MADARU**, a servile race in Coorg who make baskets. The Madagaru, predial slaves of Coorg, are seemingly identical.—*Wils.* See Madega.

**MADDI**. **ARAB.** A line drawn across the top of a letter, when addressed to a superior, meaning

## MADDER.

that the writer of all below the line is a person wholly inferior to the recipient. See Mûd.

**MADDAL**. **TAM.** An enclosure of a Hindu temple.

**MADDANG KAMENHJIR**, a Penang wood, used by the Chinese for making boxes.

### MADDER.

Fuh, . . . . .	ARAB.	Ru-naa, . . . . .	PERS.
Ti-hueh, . . . . .	CHIN.	Granza, Ruiva, . . . . .	PORT.
Krap, . . . . .	DAN.	Mariona, Krap, . . . . .	RUS.
Mee, Meekrap, . . . . .	DUT.	Manjishtha, . . . . .	SANSK.
Alizari, Garance, . . . . .	FR.	Well-mudutta, . . . . .	SINGH.
Farberotho, Kapp, . . . . .	GER.	Granza, Rubia, . . . . .	SP.
Manjith, . . . . .	GUJ., HIND.	Krapp, . . . . .	SW.
Robbia, . . . . .	IT.	Man-jisti, . . . . .	TAM., TEL.
Puntvyar, . . . . .	MALEAL.		

The dyers of France seem to use madder as a generic term for all plants yielding a red dye. Of these may be enumerated, *Ventilago acalyculata*, *V. maderaspatana*, *Oldenlandia umbellata*, *Morinda bractenta*, *M. citrifolia*, *M. tinctoria*, *Rubia coriifolia*, and *R. tinctorum*. In Great Britain, the product known as madder is the long slender roots of the *R. tinctorum*. The principal supplies of it are obtained from Holland, Belgium, France, Turkey, Spain, and the Balearic Isles, the Italian States, India, and Ceylon. The best soil for it is dry, fertile, and deep sandy loams. It is propagated by dividing and transplanting the long and fibrous roots, but it grows from seed, and between the years 1881 and 1883 the imports into Britain of madder, madder root, garancine, and manjith were—

1881, 19,585 cwts.	£28,633	1883, 21,574 cwts.	£28,197
1882, 23,162 „	23,050		

And the imports of madder or manjith into India were as under—

1879-80, . . . . .	3298 cwts.	Rs. 38,548
1880-81, . . . . .	8353 „	95,736
1881-82, . . . . .	8241 „	92,445
1882-83, . . . . .	17,096 „	1,94,013

Garancine is prepared from madder by the action of sulphuric acid. Madder requires three years to come to maturity. It is, however, often pulled in eighteen months without injury to the quality; the quantity only is smaller. When the soil is impregnated with alkaline matter, the root acquires a red colour; in other cases it is yellow. The latter is preferred in England, from the long habit of using Dutch madder, which is of this colour; but in France the red sells higher, being used for the Turkey-red dye. Madder does not deteriorate by keeping, provided it be kept dry. It contains three volatile colouring matters, madder purple, orange, and red. The latter is in the form of crystals, having a fine orange-red colour, and called alizaine. This is the substance which yields the Turkey-red dye. A field may be planted with madder, and fed off by cattle for three or four years, without any detriment to the roots, which are afterwards as good for dyers' uses as those cultivated in the ordinary way. The flesh, milk, and bones of animals fed upon madder become tinged.

The dyers of India use the chay root (*Hedyotis umbellata*) and the nal root (*Morinda citrifolia*), and the manjith (*Rubia cordifolia*) as substitutes. *R. cordifolia*, the manjith of India, has white flowers, is a native of Siberia, but is cultivated largely about Assam, Nepal, Bombay, Sind, Quetta, China, etc. It thrives best at elevations of 4000 or 5000 feet in Nepal and Sikkim. The long

tendrils are cut into pieces of a foot long, and laid on the ground. The plant grows over the stumps of trees and trails along the ground. The process of dyeing with madder as practised by native dyers is simple; the dye colour is deepened afterwards when required by alum. The fabrics to be dyed are first steeped in a decoction of main, the galls of the tamarisk, and then submitted to the madder solution hot. It is fixed by alum as a mordant; the galls seem to impart to the cloth a facility for taking the colour.—*Simmonds; M'Culloch; Home News; Poole's Statistics of Commerce; Powell, Handbook.*

**MADEGA.** KARN., TEL. In the Peninsula of India, the Chakili or Chaklar of the Tamil people, and the Mhang of the Mahratta nation. They are leather manufacturers, shoemakers, executioners. They are a very humble people, dwell in the outskirts of villages, and in many places are almost slaves. They are, in general, black, with slender lower limbs. They are largely addicted to robbery. They eat creatures which die of disease. They have certain territorial rights in the soil, and are begār or forced coolies. Their right to dead carcases is often disputed by the Dher or Pariah, and continued litigation results. In the years 1866 to 1868, the Dher or Pariah and the Madega or Mhang of the village of Dongopura, 25 miles west of Beder, were litigating on this point, and none of the men would come as begār till it was settled. Colonel Tod tells us that the bhangi or scavengers of Ramkhaira mortgaged their rights in the dead carcases of their town to a professional brother of Laisrawun.—*Tod's Rajasthan*, i. p. 624.

**MADEIRA WINE**, once on every table, has ceased to be used in India. The character of this wine, famous for centuries, was first damaged during the wars with France at the close of the 18th and opening of the 19th centuries, when the high prices tempted many merchants of Funchal to throw inferior wines into the market. The island never produced more than 70 pipes of first-class wine, but in 1825, 14,432 pipes left the island. In the autumn of 1852, the vine fungus, the *Oidium tuckeri*, appeared. It settles on the leaves in the form of fine white powder, drying up the leaves, preventing them inhaling carbon and exhaling oxygen; the leaves are thin, and the plant falls and dies. In 1864 only 2085 pipes were exported, and in 1865 probably not one pipe of wine left the island.

**MADH or Madha.** HIND. Honey; sweet; any intoxicating substance; the Saxon mead. Madhaki, a hookah to smoke opium in. Madhava-raspala, or intoxicating cup, to which the Rajputs have always been accustomed, is a solution of opium, or a cold infusion of the poppy capsules. The atre or essences, whether of grain, of roots, or of flowers, still welcome the guest, but is secondary to the opiate. See Hookah.

**MADHAM**, the fourth note in the musical scale, Fa. Madham-sitar, a kind of sitar, *q.v.*; one of the strings in the guitar (Tambura).

**MADHAVA**, a name of Krishna, from Ma, the goddess Lakshmi, and Dhava, husband.

**MADHAVA**, a celebrated Brahman, native of Tuluva, who became prime minister to Vira Bukka Raya, king of Vijayanagar in the 14th century. Madhava was brother of Sayana, author of the great commentary on the Veda, in which work Madhava is believed to have shared. Both

brothers are celebrated as scholars, and many important works are attributed to them, not only scholia on the Sanhitas and Brahmanas of the Vedas, but original works on grammar and law. Among those of Madhava are the *Sarva-Darsana-Sangraha* and the *Sankshepa Sankara-vijaya*. Madhava was a worshipper of Vishnu, and as a religious philosopher he held the doctrine of Dwaita or dualism, according to which the supreme soul of the universe and the human soul are distinct. Sankaracharya, who lived in the 8th or 9th century, was a follower of Siva, and upheld the Vedanta doctrine of Adwaita or non-duality, according to which God and soul, spirit and matter, are all one.

Madhava wrote the *Jaiminiya Nyaya Mala Vistara*, a work on philosophy. The various styles and subjects in the writings attributed to them point to a variety of authorship. But Dr. Burnell says the 29 writings of Madhava were composed by him between A.D. 1331 and 1386, whilst he was abbot of the monastery of Sringeri.

He is the founder of the Dwaita philosophy, and was known by the name Ananda Tirtha. He established temples at Udipi, Madyatata, Subrahmaniya, and other places; also eight math's or monasteries in Tuluva, below the ghata. The superior gurus of this sect are Brahmans or Sunyasis, who profess cænobitic observances; the disciples who are attached to the several math's profess also perpetual celibacy, lay aside the Brahmanical cord, carry a staff and a water-pot, go bareheaded, and wear a single wrapper stained of an orange colour with an ochrey clay. They are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. They regard Vishnu as the Supreme Spirit, as the pre-eminent cause of the universe, from whose substance the world was made. In Karnata, the sect is presided over by eight Swami or spiritual heads.

Madhava's *Sarva-Darsana-Sangraha* is a critical review of the principal systems of philosophy which have exercised the greatest minds of India throughout its middle age. From the Vedanta point of view (for Madhava was in 1331 elected Prior of the Smarta Order, founded by Sankaracharya in 8th century), these systems are arranged in a progressive series, beginning with the Charvaka and Bauddha, as being the furthest removed from the Vedanta, and gradually ascending to the Sankhya and Yoga, the systems nearest approaching to Madhava's, and therefore the highest. He successively passes in review the sixteen philosophical systems current in the 14th century in the south of India, and gives what appeared to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them. In the course of his sketches he frequently explains at some length obscure details in the different systems. As a rule, he draws his observations directly from the works of their founders or their chief exponents. One author says he was born A.D. 1199 in Tuluva. Professor Wilson says he lived in the 13th century.—*Wilson; Burnell's Vansa Brahmana; Weber.*

**MADHAVACHARYA** or *Brahma Sampradayi*, a small sect of Vaishnava Hindus in Southern India, founded by Madhavacharya. Madhava Brahmans hold the ninth day of the 11th lunar

month as a festival.—*Wils. Gloss.* See *Brahmacharya*; *Brahma Sampradaya*.

**MADHU.** SANSK. Honey; anything sweet; anything intoxicating. Madhu is one of the poetical names of Krishna, viz. the intoxicator (from Madhua, strong drink, and Madhu, the bee, perhaps originating the English mead). Amongst the Hindus, a new-born infant has a little honey put into its mouth as a ceremonial rite, called *Madhu prasana*. Several of the drinking races of India and Asia still use the cup or piala to welcome the coming guest. Colonel Tod tells us, regarding the love of strong drink and indulgence in it to excess, so deep rooted in the Scandinavian Asi and German tribes, and in which they showed their Getic origin, that the Rajput is not behind his brethren either of Scythia or Europe. Though prohibited by ordinances which govern the ordinary Hindu, the Rajput welcomes his guest with the *munwar peala*, or cup of request, in which they drown ancient enmities. The heroes of Odin never relished a cup of mead more than the Rajput his madhua; and the bards of Scandinavia and Rajwara are alike eloquent in the praise of the bowl, on which the Bardai exhausts every metaphor, and calls it ambrosial, immortal: 'The bard, as he sipped the ambrosia, in which sparkled the ruby seed of the pomegranate, rehearsed the glory of the Rajput race.' Even in the heaven of Indra, the Hindu warrior's paradise, akin to Valhalla, the Rajput has his cup, which is served by the *Apsara*, the twin-sister of the celestial Hebe of Scania. 'I shall quaff full goblets amongst the gods,' says the dying Getic warrior; 'I die laughing,' are sentiments which would be appreciated by a Rajput.—*Tod's Rajasthan*, i. 377; *Wilson's Gloss.*

**MADHU PAYKA.** SANSK. An offering of honey, butter, and curds, presented to a person to whom it is intended to show particular respect, as to a guest, a bridegroom, or Brahman.—*W.*

**MADHU RAO I.** Peshwa from A.D. 1761 till his death in 1774, at the early age of 28. Madhu Rao II., from 1774, died 1797.

**MADHYA-DES**, the middle country; according to one authority, the country comprising the provinces of Allahabad, Gorakhpur, Oudh, Delhi, Agra, and part of Bundelkhand, bounded N. by the Siwalik Hills, S. by the confluence of the Ganges and Jumna, E. by the S. branch of the Himalaya, and W. by the Vindhya mountains. Also the Doab; but the Madhya-des of the Mahratta is the country between the Konkan and Kandeah. Central Hindustan or Central India was the Madhya-desa of the ancient Aryans, the middle region of Aryavarta, the Arya country. In a slokam in the Sanskrit work, the *Amarakosha*, the ancient boundaries of it are thus defined:—

'Ariavartaha punia bhumi hi  
Mad'ham Vindhya Himvaya yoho;'

i.e. the Aryan country, the sacred land (lies) between the Vindhya and Himalaya, in this way indicating both the ruling race and the boundaries of the country held by them at the time that Amara Sinha wrote the *Amarakosha*. The first known dynasty was the Bharata, so called from the first king Bharata, and the last of the dynasty was Samvarama, who was driven westward by the Panchala of Kanouj, B.C. 589. The Bharata kingdom seems to have been established between B.C. 2600 to B.C. 2200.—*Wilson; Dowson.*

**MADIVALA**, a bard or herald, one of the mixed castes, born of a Vaisya father and Kshatriya mother; also a native of Magadha or South Bahar.

**MADKI.** A battle was fought here on the 18th December 1845.

**MADOORKATI.** *Papyrus pangorei*. A sedge, extremely common about Calcutta, and very extensively employed in Bengal for making the elegant, shining, useful mats for which the capital of India is famous, and which are frequently imported into Europe. Strips of this sedge are suited for platting.—*Royle*.

**MADOOWA.** Amongst the superstitious ceremonies of the races in Ceylon are a variety of forms for the recovery of the sick,—1, *daana*, or 2, the food-offering, the harvest-home of the Singhalese, and horn-pulling, a rite in honour of Pattina, performed to drive away pestilence. But the principal ceremony is the *Dewal madoowa*, which is celebrated on a larger scale, and frequently performed on behalf of a whole village or district which has been afflicted by cholera or fever. It takes place in a madoowa, or temporary building constructed of branches, and decorated with white cloths and garlands; and it generally lasts throughout seven days, on each of which offerings are made of wild flowers and fruit, together with rice and money.—*Tennent's Christianity in Ceylon*.

**MADRA**, the ancient name for a country and people to the N.W. of Hindustan. Its capital was Sakala, and the territory extended from the *Bens* to the *Chenab*.

**MADPASSA**, any Muhammadan college. One of these was established in Calcutta in the year 1780 by Warren Hastings. Another was established in Madras by Nawab Gholam Muhammad Ghouse, which after his death was taken over by the British, but abolished in 1884.

**MADRAS CITY**, on the Coromandel coast, is situated in lat. 13° 4' 6" N., long. 80° 17' 22" E. It is the principal town of the presidency which bears its name, and in 1881 had a population of 405,848 souls. It is the third largest town of British India, the population of Bombay being 773,196, and Calcutta town and suburbs, 736,316; that of the Calcutta municipality being 433,219, its north suburbs 51,658, and its south suburbs 251,439. Madras, Bombay, Calcutta, Rangoon, Kurachee, Singapore, all of them now busy mercantile towns, are alike creations of the British since the 17th century. Madras city is an aggregate of 16 hamlets, viz. Mootial Pettah and Peddoo Naik Pettah, which are commonly called Black Town; Chintadrepottah, St. Thomé, Triplicane, Comaleswaram Coil, Nungumbakum, Egmore, Veprey, Pursawakum, Nadoombary, Chetput, Peramboor, Veysurpady, Eroongoondum, and Tondiarpet. St. Thomé, 3 miles south of the fort, is famed as having been a Christian hamlet since an early part of the Christian era. This part of the coast has no sheltered harbour, and the waves of the Bay of Bengal break continuously on the shore, with which communication can only be held by means of catamaran rafts, and masala boats of planks sewed together.

The history of the Madras Presidency forms an integral part of the history of India, and occupies many hundred pages of Mill and Wilson, Elphinstone, Grant Duff, and other standard works. Alaud-Din, the second monarch of the Khilji dynasty

at Delhi, and his general, Malik Kafur, conquered the Dekhan, and overthrew the kingdoms of Karnatica and Telingana, which were then the most powerful in Southern India. But after the withdrawal of the Musalman armies, the native monarchy of Vijayanagar arose out of the ruins, with its capital on the Tumbudra river. This dynasty gradually extended its dominions from sea to sea, and reached a pitch of prosperity such as had been before unknown. At last, in 1565, after a glorious history of two centuries, Vijayanagar was overwhelmed by a combination of the four Muhammadan principalities of the Dekhan.

Mr. Francis Day, the representative of the English E. I. Company A.D. 1689, obtained permission from the local chieftain, Damerlu Venkatadri Naidu, to settle at the fishing village which is now the site of Madras, and on the 1st March 1640, the Rayel of Chandragiri, a descendant of the Vijayanagar kings, issued a sunnud granting permission to erect a fortress. The city gets its name from Mundir-Raj, but the Rayel wished it to be called Sri-Ranga Patnam, and the Naik wished its name to be Chinnapa Patnam, by which last it is known to the natives to this day. In A.D. 1653 the Agent and Council of Madras were raised to the rank of a presidency.

In 1702, Daoud Khan, Aurangzeb's general, blockaded the town for a few weeks; and in 1741 the Mahrattas attacked the place, also unsuccessfully. In 1746, Madras was besieged by M. de la Bourdonnais, and on the 10th September the city capitulated, but it was agreed to be ransomed by a payment of 11,00,000 of pagodas. On Bourdonnais departing, however, M. Dupleix declared the treaty void, and the British were taken prisoners to Pondicherry, or escaped to Fort St. David, which, till 1752, became their chief town, though in 1749, Madras, after the treaty of Aix la Chapelle in 1748, had been restored to the British. War again broke out between the British and French, and M. Lally a second time besieged Madras, from the 15th December 1758 till the 17th February 1759, when the French withdrew to Pondicherry.

The progress of Madras through the two centuries of its existence has been continuous, though its government has sustained some severe strains. In 1774, the governor, Mr. Wynch, was deposed by orders from the Court of Directors. In 1775, Lord Pigot was appointed, but in 1776 he was deposed by his Council, and confined; he was restored, but in April 1777 he died. In 1770, Sir Thomas Rumbold was appointed Governor of Madras, but dismissed in January 1781. In the beginning of the 19th century much agitation occurred whilst Sir George Hilario Barlow was governor, and in 1860 Sir Charles Edward Trevelyan was removed from the Governor's office. Its annals contain some of the most romantic episodes of Anglo-Indian history, such as a struggle with the French for supremacy, the exploits of Clive, Wellesley, and Cornwallis,—Assaye and Seringapatam, the mutiny of Vellore. As soldiers, Sir Barry Close, Major Laurence, Generals Harris and Meadows, acquired fame and honours. As soldiers and administrators, it produced the great Lord Clive, Sir Thomas Munro, Governor of Madras, and Sir John Malcolm, Governor of Bombay. As botanists, the missionaries John, Rottler, and Koenig, and Drs. Roxburgh and

Wight, laboured in the Madras Presidency; Dr. Jerdon, author of the *Birds of India* and of the *Mammals of India*, was a Madras medical officer; and Dr. Russell and Dr. Day described the fishes of the coasts. Xavier, Ziegenbald, Dubois, and Caldwell have been eminent as Christian missionaries; and the first Government Museum in India was established there in 1851 by Assistant-Surgeon Balfour.

The first essay at forest conservancy in the Madras Presidency was the introduction of a State royalty over teak and other valuable timber in Malabar and Canara in 1807. The existing Forest Department for Madras Presidency was first organized by Dr. Cleghorn in 1856, and placed on a new footing in 1875. The tea plant was introduced on the Neilgherry Hills about 1838.

Madras, as a presidency, has a dissimilar military and a civil jurisdiction. The former extends from Cape Comorin northwards to the Nerbadda, and includes the foreign territories of the maharajas of Travancore, Cochin, Mysore, Hyderabad, and part of the British Central Provinces and British Burma; while its civil sway may be described as of four parts,—the Telugu country of the north, extending northwards from, and including Nellore; the Tamil country of the south, and the Canarese, Tulu, and Malealam districts of the western or Malabar parts of the Peninsula; and these surround a central table-land, elevated about 1000 to 2000 feet above the sea, comprising the inland districts of Salem, Coimbatore, Bellary, Kurnool, and Cuddapah, in which Canarese is the prevailing language.

The several languages have somewhat sharp boundaries,—Telugu, Tamil, Canarese, Malealam, Tulu, Uriya, and hill languages, Hindustani or Urdu being used by the bulk of the Muhammadans, their Labbai section of the Tamil country speaking Tamil, and the Moplah of Malabar speak Malealam.

The area thus indicated is partly British, and in part the territories of the following sovereigns in alliance with the British,—Travancore, Cochin, Banaganapilly, Sundur, Hyderabad, Pudukottah, with a population of about 14 millions. The British territory is 141,001 square miles, with a population in 1881 of 31,170,631,—221 to the square mile. In 1871 it was 31,597,872, being a decrease of 427,241. This was the consequence of a famine in 1876-1877, which prevailed in several of the plateau districts, and affected chiefly the males, of whom there was a decrease of 453,192; while of the females the increase was 25,951.

1881. Males, . . . 15,421,043	1871. Males, . . . 15,874,236
„ Females, 15,749,588	„ Females, 15,723,637
Total, . . . 31,170,631	Total, . . . 31,597,872

The famine was the consequence of failure in the rains of 1876. The water supply of the several districts is somewhat varied. The average annual rainfall during a period of years ranged from 17·57 inches in Bellary to 146·31 inches in S. Canara. The N.E. monsoon prevails with heavy weather from the middle of October till the beginning of December, and violent gales sometimes occur in May. Cyclones also occur, and do immense damage. Those of 1807, 1828, 1836, and 1847 were very violent.

The three principal rivers of Madras are the

Godavery, Kistna or Krishna, and Cauvery, each with a large tributary system of its own.

Dodabetta (8640 feet) is the loftiest peak in Southern India. There are, besides, many outlying spurs and tangled masses of hills, of which the Shevaroyes in Salem, the Annamallay in Coimbatore, and the Palni (Pulney) Hills in Madras are the most important. The Laccadive Islands form, for administrative purposes, a part of Madras Presidency, being attached to the districts of Malabar and South Canara.

The Madras Presidency is eminently agricultural. Its males so engaged numbered 6,779,971, and its females 4,024,032; but there are several important towns.

Madras, . . . . .	405,848	Tanjore, . . . . .	54,745
Bangalore, . . . . .	155,857	Negapatam, . . . . .	53,855
Trichinopoly, . . . . .	84,449	Bellary, . . . . .	53,460
Madura, . . . . .	73,807	Salem, . . . . .	50,667
Calicut, . . . . .	57,085	Coimbatore, . . . . .	50,098

The presidency for revenue purposes is arranged into 21 districts, ranging from 4000 to 19,000 square miles in extent. The districts of Ganjam, Vizagapatam, Godavery, and Kistna are on the N.E. coast, to the E. of the Central Provinces and Hyderabad; and other E. coast districts are Nellore, Madras, Chingleput, South Arcot, Tanjore, Madura, and Tinnevely, the last named being situated in the extreme south of the Peninsula. To the west of Madura and Tinnevely, and on the W. coast of the Peninsula, are the Travancore and Cochin territories governed by feudatory rajas. North of these states, on the same coast, are the Madras districts of Malabar and South Canara. The central districts of the presidency are those of Coimbatore, Trichinopoly, and Salem, between Malabar and Madras, and those of Bellary, Kurnool, Cuddapah, and North Arcot, between Hyderabad and the Mysore country, which intervenes between Canara and Bellary and Nellore.

There are several large zamindaries,—Venkatagiri, Kalastri, Karvetnagur, Punganur, Ramnad, Shevavunga, and Palicondah, with permanent settlements similar to those in Bengal.

The Madras revenue system is largely that known as the ryotwari, which had its strongest advocate in Sir Thomas Munro in the latter years of the 18th and beginning of the 19th centuries, and means a settlement direct with the occupying cultivator. About the year 1870 there were 3,227,726 farmers and sub-tenants, holding 2,297,158 single or joint farms. Under the ryotwari system, the peasantry pay an average of Rs. 2½ per acre. Of the ryots on the rent-roll only 420 were paying upwards of £100 a year of rent to Government, only 1627 from £50 to £100, only 5641 from £25 to £50, and only 77,408 from £10 to £25. Of all the rest, forming about 90 per cent. of the whole, 118,672 were paying less than £5 a year, 431,569 less than £3, and 1,197,157—the great majority—less than £1 a year. Only one country of Bengal—Chittagong—presents a parallel to it, and there Government has long tried to induce the peasantry to accept a fee-simple tenure. Mr. Maltby, Acting Governor, in a minute on Sir W. Denison's proposal to remove the poverty and agricultural ignorance of the Madras ryots by model farms and imported machinery, observed that the surest way of promoting improvement is to render land valuable and attract capital to it by such methods as fixing

a light and permanent assessment, giving security of title, enlarging the means of irrigation, and facilitating the conveyance of produce. Mr. Pycroft, with similar wisdom, said, 'The main remedies are the lowering of the land assessment where unduly high, and placing it on a permanent footing, security of tenure, development of internal communication, extension of irrigation, reduction of the interference of subordinate revenue officials, cheaper and more prompt administration of justice, and diffusion of education.'

Mr. Dalryell, secretary to the Madras Government, estimated that there was produced an annual supply of 129 million cwt. of grain for the support of the population, or more than 5 cwt. for each person, being more than 1½ lbs. per diem, whereas a family of five can subsist upon 7 lbs. per day, without difficulty; and 3 acres of superior land, supposing 1 acre to be irrigated, or 4 acres of unirrigated land, would support such a family for a year. The produce of an acre of the best rice land varies from 1080 Madras measures (= about 30 cwt.) in the southern districts to 1200 measures (= about 33 cwt.) in Godavery and Kurnool; and the worst rice lands yield 8 to 14 cwt. Mr. Dalryell's estimate of 7 lbs. for five of a family is, however, a scant allowance.

The following inams or revenue-free tenures are found in the Madras Presidency:—(1) Lands held by religious institutions, with an estimated area of 1,458,081 acres, on which the Government assessment would be £242,247; the larger portion of these are held by the pagodas in the southern districts, at Tripati, Conjeveram, Srirangam, Rameswaram, and Madura. (2) Grants for purposes of public utility, chiefly for providing water and shade.

The Chetty and Komati are the chief trading classes; the Kama, Kapu, Naik, Reddi, Wakkaliga, Vellala, and Velama are the agriculturists, with Bant and Nadavar in Canara, and Nair in Malabar. These belong to the well-to-do ranks of the community. They do not usually cultivate with their own hands, and many of them formerly held their lands on a military tenure. The pastoral castes are called Idaiyar in Tamil, and Golla in Telugu. Of the artisan castes, called Kamalar in Tamil and Kamsala in Telugu, nearly one-half are employed with metals. They have succeeded generally in maintaining a higher position in the social scale than is awarded to them in Northern India. The agricultural labourers belong to castes that were predial serfs up to the close of the last century. Even at the present time the conditions of service are not favourable to the labourer.

In the south, the Vannian supply the bulk of agricultural labour. The Maravar and the Kallar, whose acknowledged head is the raja of Pudukottah, bear a bad reputation for thieving and general lawlessness. The Upparavar are chiefly engaged in the manufacture of salt and saltpetre; the Wadavar in tank-digging and road-making. The fishing and hunting castes are called Sembadavan in Tamil and Besta in Telugu. Many of them have now betaken themselves to agriculture. The non-Aryans proper, whose Tamil name of Parayan has been adopted into European languages, are called Mala in Telugu, Holia in Canarese, Polygar in Malalam, and Dher in Mahrati. In the country round



Madras they amount to about one-quarter of the total population. In 1871 the Pariahs returned themselves under more than 200 subdivisions in the census report. The principal wandering tribes are the Brinjara and Lambadi, carriers of grain and salt. The Koravar races wander over a wide area in Nellore and the adjacent districts, and constitute one of the chief criminal classes.

In 1881 there were 519,823 children under instruction; 1,535,790 adults could read and write, and 12,843,296 could neither read nor write. Over 28 millions of the population (28,497,678) follow forms of Hinduism; 711,080 are Christians, and 1,933,561 Muhammadans. The great bulk of the population is of Turanian origin, the Brahmins and Rajputs who claim Aryan origin being only 1,136,111 out of the 31,497,678 of total inhabitants. Christians are more numerous in this presidency than in any other part of the country, the total of British India being 1,862,525. 473,352 of the Madras Christians are of the Romish persuasion. The Muhammadans, 1,933,561 in number, are chiefly of the Sunni sect.

The following are the more numerous of the castes in Madras, Mysore, and Travancore:—

Agamudyar, . . .	302,338	Kummalen, . . .	784,998
Ambalakaren, . .	155,537	Kuruba Golla, . .	180,535
Amibattan, . . .	342,816	Kurubaru(Mysore),	225,282
Anikulam, . . .	369,636	Kusavan, . . .	263,975
Baleji, . . .	780,181	Madigaru(Mysore),	174,824
Bodaru (Mysore),	171,269	Maravar, . . .	256,304
Borad, . . .	263,896	Muhammadans, . .	1,933,561
Bosta, . . .	724,456	Mutsatti, . . .	133,141
Brahman, . . .	1,122,218	Nahamburi, . . .	106,682
Brahmo, . . .	132	Nair, . . .	464,260
Buddhist, . . .	1,535	Oddan, . . .	363,289
Channan (Travancore),	128,600	Padiyal, . . .	376,847
Chettiar, . . .	235,286	Parayan, . . .	3,290,038
Christian, . . .	711,080	Paroo, . . .	143
Devangulu, . . .	136,901	Pillai, . . .	1,294,932
Elaven, . . .	387,176	Pulaven (Travancore),	196,539
Gadaru, . . .	259,110	Rajputs, . . .	13,893
Gonda, . . .	144,063	Reddi, . . .	584,867
Holiyar, . . .	447,421	Sakkili, . . .	1,126,837
Idayan, . . .	1,071,888	Sale, . . .	206,794
Jain, . . .	35,733	Savaralu, . . .	131,469
Jandra, . . .	107,169	Sembadavan, . .	100,019
Jangam, . . .	117,429	Shanar, . . .	1,478,690
Jew, . . .	30	Telugalu, . . .	613,090
Kakkalar, . . .	323,788	Upparavan, . . .	104,959
Kalingulu, . . .	100,564	Uriya, . . .	101,195
Kallum, . . .	397,857	Vannu, . . .	528,458
Kamma, . . .	795,732	Vannian, . . .	1,075,264
Kapali, . . .	130,210	Vellama, . . .	348,063
Kaju (Pakanati),	107,341	Vellalar, . . .	1,770,671
Kawa? . . .	1,102,255	Wakkaliga (Mysore),	111,732
Kodulu, . . .	244,090	Wakkaliga, . . .	457,315
Konati, . . .	365,715	Yadava, . . .	105,426
Kumar, . . .	114,378		

MADREPORIDÆ, a family of zoophytes in which the polypes have ten short tentacles and a stony polypidom, sometimes branched and arborescent, sometimes developed in a leaf-like or fan-like form. They exist in all the warm seas. Large, strongly-branched corals of the genus *Madrepora* fringe the island of the Mauritius. The corals or corallinae have already been briefly noticed under that heading. But it may be here mentioned that under the general name of coral animals are included all those members of the Actinozoa which have the power of secreting hard structures of the nature of a skeleton. This skeleton is what is known as the coral or corallum, and the animals which produce it are the so-called

coralligenous zoophytes, Actinozoa coralligena. The forms of the class Actinozoa which secrete a corallum, belong to the orders Alcyonaria, Rugosa, and Zoantharia. No corallum is ever produced in the order Ctenophora; even many members of the Zoantharia are destitute of a skeleton, or have but an imperfect one; and that of the Alcyonaria is also often rudimentary.

The class of the Actinozoa is divided into four orders, viz. the Zoantharia, represented by the sea anemones, madreporaria, etc.; the Rugosa, in which occur the genera *cyathophyllum*, *zaphrentis*, etc.; the Alcyonaria, which comprise the red coral sea-pens, sea-shrubs, organ-pipe corals, etc.; and the Ctenophora, comprising the Beroë, *Pleurobrachia*, *Venus*' girdle, etc.

#### ORDER I. Zoantharia (Hexacoralla).

Section. Zoantharia malacodermata, sea anemones.

Fam. i. Actinidae, no corallum. Genera, actinia, adamsia, antheus, bunodes, bolo cera, cancerisocia, corynactis, phymactis, sagartia, toalia, etc.

Fam. ii. Ilyanthidae, no corallum. Genera, *ilyanthus*, *peachin*, *Edwardsia*, *corianthus*, *haleampa*.

Fam. iii. Zoanthidae, generally a pseudo-skeleton.

Section. Zoantharia sclerobasica, the black corals or Antipathidae. They form colonies which are attached by the base to some foreign object, and are generally more or less branched and plant-like. It comprises the genera *gerardia*, *cirripathes*, *antipathes*, *arachnopathes*, *rhizophathes*, *leopathes*, etc.

Section. Zoantharia sclerodermata (Madreporaria) includes most of the coralligenous zoophytes of eastern seas. They always possess a corallum. They propagate by gemmation and fission. The genera are madrepora, dendrophyllia, cladocora, oculina, lophohelia, astrocenia, astrangia, rhizangia, caulastrea, meandrina, diploria, latimæandra, rhizophygyra, phytogyra.

The Zoantharia sclerodermata were arranged by Milne-Edwards and Jules Haime into the four great sections Aporosa, Perforata, Tabulata, and Tubulosa.

Aporosa, with six families, — Turbinolidae, Pseudo-turbinolidae, Oculinidae, Astreidae, Pseudofungidae, and Fungidae.

The two Perforata families are the Eupsammidae and Madreporidae.

The genera of the Tabulata are not yet agreed upon, but the Milnepora, the Heliopora, the Favositidae, the Chetidae may be named.

The corallum of the Tubulosa is both simple and compound.

ORDER II. Rugosa possess a well-developed sclerodermic corallum, all fossil.

ORDER III. Alcyonaria (Octocoralla) comprise the families Alcyonidae, Tubiporidae, Pennatulidae, Gorgonidae, and Helioporidae.

The Tubiporidae are known as the organ-pipe corals; the sea-pens and sea-rods form the Pennatulidae; and the Gorgonidae are known as sea-shrubs.

The simplest corallum is most commonly cylindrical, conical, or turbinate (*Caryophyllia*, *Turbinolia*, *Balanophyllia*, etc.), but it may be more or less compressed (*Flabellum*); also arborescent or dendroid (*Madrepora*, *Dendrophyllia*, *Lophohelia*, etc.), or in clusters of branches springing from a common base (*Mussa*, *Caulastrea*, many species of *Porites*, *Madrepora*, etc.); others are foliaceous, as species of *Madrepora*, *Pocillopora*, *Manopora*, etc.

Amongst the more important reef-building corals may be mentioned the Astreidae generally (*Astræa*, *Astrangia*, *Cladocora*, *Diploria*, *Meandrina*, etc.); also the Madreporidae (*Madrepora*, etc.); the Poritidae (*Porites*, *Goniopora*, *Monti-*



pora, etc.); many of the Oculinidæ (Orbicella, Stylaster, Pocillopora, etc.); the majority of the Fungidæ and the Milleporæ. Various alcyonoid corals (Heliopora, Tubipora) also help with many of the Gorgonidæ and the calcareous algæ (Nullipores and corallines).

The structures raised by them are known as barrier reefs, fringing reefs, and atolls. Fringing reefs are in the immediate neighbourhood of land, in shallow water, either surrounding islands or skirting the shores of continents. Barrier reefs also may either encircle islands or skirt continents, but far from land. The barrier reefs occasionally surround islands. An atoll is a ring-shaped reef enclosing an open lagoon. — Darwin, *Encyc. Britan.* See Corals.

MADURA, a town in the southern part of the Peninsula of India, in the Madras Presidency, in lat. 9° 55' 16" N., and long. 78° 9' 44" E. It gives its name to a revenue district, lying between lat. 9° 4' and 10° 44' N., and long. 77° 14' and 79° 20' E., and bounded on the S. by Tinnevely, Palk's Strait, and the Gulf of Manna. Madura is on the banks of the Vaiga river. It was the capital of the ancient Pandiyan monarchy, which was overthrown by Muhammadan invaders in the 11th century. Another Hindu dynasty, that of the Naiks of Madura, began about A.D. 1420. Tirumala reigned from A.D. 1623 to 1660 or 1662, and the public edifices erected by him furnish evidence of his wealth and magnificence. The Naik dynasty ceased to rule in the middle of the 18th century, but so late as 1820 a great-grandson of Bhangaru, the last Naik, visited Madras from Vellikurchi, seeking pecuniary assistance from the Government. After the dynasty was set aside, the Madura district witnessed for years the contests for dominion, in which Chanda Sahib, Muhammad Ali, Muzaffar Jung, Muhammad Yusuf, Polygars, and the British were engaged; but it was finally, in 1801, placed under British rule.

In the legends of the south of India, Kula Sakara is said to have founded Madura city, and the story is abundantly illustrated in the sculptures of Tirumala Nayak's choultry, and in other buildings there. Seventy-three kings are said to have reigned prior to the accession of the Naik dynasty. Extant legends connect the city with fables about Agastiya, for it was the great seat of Tamil learning, and was famed for its Sangattar or College Council, with which the names of Agastiya and his 12 pupils are associated. Their names are Tholcāpyar or Tiruathumagini, Athankotasu, Thuralingam, Kākipūḍini, Nattathan, Vāminan, Vyapican, Vaypyan, Panāmbaran, Kalāramban, Sembootsay, and Avinayan. The three works published by them were the Paragathyam, Sittagathyam, and Tholcappiyam. Madura has been both the political and religious capital of the extreme south. The Madura College exercised as great an authority over Tamil literature as the Academy of Paris in its palmy days in France. At the first institution of the Madura Sangattar, it would appear that some dispute arose immediately between the professors and the Saiva priests, connected not impossibly with that contention for pre-eminence of knowledge which has ever prevailed in the Tamil countries.

Madura had formed the southern part of the Regnum Pandionis of Ptolemy, the Pandi Man-

dalam of the Indians, and its capital, the Madura of Ptolemy, was the royal residence of the ancient monarchs about the beginning of the Christian era.

Pandiya, the Pandion or Oi Pandiones of the Greeks, was the titular name of the dynasty of Madura, and the race were styled Pandiyi, Pandiya; the king, the Pandyan or Pandiya Deva. Two embassies were sent by the Pandiyan king to Augustus, the first of which he received at Tarragona; the second is mentioned by Strabo. The friendship of the Romans was sought by only one other Hindu prince, O Kerobothros, the king of Chera or Kerala, who was also a Dravidian.

At the beginning of the Christian era, Pandiya territory appears to have embraced all the Peninsula south of the Cauvery. It was about the 2d century that the ruler, Vamsa Sekhara, founded a college at Madura, with a council or sangattar of 48 professors. The college was broken up between the 6th and 9th centuries. About the 11th century the town of Madura was destroyed by fire, the king and all his family perished, and the Pandiya dynasty was ended. This was followed by a long period of anarchy, till the Naiks became dominant in the 15th century. Their power culminated during the reign of Tirumala, and the dynasty allowed Christian missionaries, Robert de Nobilibus, De Britto, and others, to labour among the people. The great Hindu temple forms a parallelogram 847 feet long from north to south, by 744 feet broad, with 9 gopuras, one of which is 152 feet high. The principal structure is the Sahasra-stambha-mantapam or Hall of One Thousand Pillars (the actual number being 997), which was built by Arya Nayaga Mudali, the general and minister of Viswanath, the founder of the Naik dynasty. The whole is profusely ornamented both with sculptures and paintings. Several of the great buildings of Madura city are associated with the name of Tirumala. The palace is the most perfect relic of secular architecture in the Madras Presidency.

The Vellalar are the most numerous and the most respected class of agriculturists. They speak a pure Tamil dialect. The Maravar chiefly inhabit the two zamindari estates bordering the sea-coast. Their hereditary chiefs are the rajas of Ramnad and Siva-ganga. They were a martial race, and more than once rose against British authority. They bury their dead, and allow the re-marriage of widows. The Kallar are predatory, with headquarters in the Tributary State of Pudukottah.

The Pulney Hills, called Varaha or Pig mountains, project across the district for about 54 miles. Their highest peaks attain an elevation of more than 8000 feet above sea-level. On this plateau a sanatorium for Europeans has been established at Kodaikanal, and coffee-planting is rapidly extending. The precipitous fortress of Dindigul, and the Elephant Rock, the Cow Hill, and the sacred Skandamalia, are in the neighbourhood of Madura town.

In Tinnevely and Madura are valuable marbles. In Madura was a dangerous sport called jalicut. It consisted in making a bull infuriated, and then letting him loose, with cloths or money tied to his horns, which became the property of any person who could succeed in removing them. Since the year 1855 a prohibition existed against the sport being indulged in, and in 1859 certain village

servants were dismissed for permitting it within the limits of their jurisdiction.—*Orme, Friend of India; Tennent's Hindustan*, ii. p. 7; *Caldwell's Grammar*.

MADURA or Madoera Island, in the Eastern Archipelago, forms part of Netherlands India. Its N.W. point is in lat.  $6^{\circ} 55\frac{1}{2}'$  S., long.  $112^{\circ} 51\frac{1}{2}'$  E., and its E. point in lat.  $6^{\circ} 59'$  S., long.  $114^{\circ} 11\frac{1}{2}'$  E. It is the most important of a line of 76 islands which runs along the northern and eastern coasts of Java, and is separated from the great island by a strait not more than two miles wide, which serves to form the capacious harbour of Sourabaya, the strait widening at its eastern extremity to fifty miles. Its soil is poor compared with that of Java, but its inhabitants are peaceful and industrious. Since the early part of the 18th century, the Madurese have been migrating to and settling on the opposite shores of Java, depopulated by long wars, and in some districts they form the bulk of the present population, so that the Madurese language is not confined to Madura. In 1880, its population, 810,135 in number, comprised—Europeans, 509; Natives, 804,015; Chinese, 3932; Arabs, 1516; others, 163. The sultan resides at Bangkallan. Few mammals are found, and none peculiar to Madura. The island is famous, however, for its breed of cattle, and supplies from its rich pastures provisions to many of the agricultural and seafaring communities of the neighbouring regions. The meat when cured resembles, but is far superior to, the jerked beef of South America. The people are similar to the hillmen of Java, and from them the Dutch recruit the line of their native army with the best troops in their service.—*Raffles' History of Java; Earl, Eastern Seas; Horsburgh; Temminck, Coup d'Œil sur les Possessions Néerlandaises*, i. p. 335; *St. John's Indian Archipelago*, i. p. 337.

MADUWAR, a tribe occupying the higher slopes of the Annamallay Hills in Coimbatore. They hunt the ibex and sambar, using powerful bows and arrows and large dogs. See Kader.

MADYAL, a savage Gond tribe, called in Bastar Jhodia, dwelling on the Beila Dila Hills, and in the remotest parts of Chanda. The women wear a bunch of leafy twigs to cover them before and behind. In this they resemble the Juanga to the south of the Kol country, the Chenchu near the Pulicat lake, and to the north of Ellore; and till about the year 1830 a similar leaf dress existed amongst the Holier of the forests near Mangalore.

MAEMANA is situated on a plain in the midst of hills. It is 172 miles N.E. of Herat, 105 miles S.W. of Balkh, 380 miles E. of Mashed, 280 miles S. of Bokhara, 350 miles W.N.W. of Kabal, 665 miles N.N.W. of Kandahar by Kabal, 572 miles from Kandahar by Herat, and 230 miles S.E. of Merv. The inhabitants are Uzbaks, with some Tajaks, Herati, about 50 families of Jews, a few Hindus and Afghans, in all about 15,000 or 18,000 souls. The district is 20 miles long by 18 broad. In 1857, the Mir of Maemana tendered submission to Persia. Early in 1858, being threatened by Persia, he applied to Muhammad Afzal for assistance; in 1859 he headed a rebellion against the Afghans, but was defeated. In 1861 he tendered his submission to Herat, and in the end of the year transferred it to Kabul.

In the beginning of 1868, Maemana stood a siege by Abdur Rahman, and the inhabitants gallantly repelled three assaults, but at last submitted to terms. It is at the present time (1884) regarded as forming part of Afghan Turkestan, but it is a region of change.—*MacGregor*.

MÆSA INDICA. A.D.C. Matabimheya-gass, SINGH. A Ceylon tree, very abundant up to an elevation of 5000 feet.—*Thw.*

MAFFENS, author of *Historia Indicarum*, A.D. 1570.

MAFI. HIND. A rent-free tenure. Mafidar, holder of a rent-free tenure. Properly Müafi.

MAFINE, in Polynesia, an imaginary being who is supposed to bear the world on his shoulder, and earthquakes are caused by his shifting the earth from shoulder to shoulder.

MAGADHA. The territory of which this is the ancient name corresponds with that part of the present Behar which extends along the south of the river Ganges. The capital was Rajagriha. Magadha is mentioned so early as in the Atharvan Veda, and is met with so late as the 7th century A.D., when Chinese pilgrims speak of it under the scarcely intelligible name of Moki-a-to. The present appellation Behar is from Vihara or a monastery of the Buddhists, whose most reputed convent was at Behar, the place where Buddha obtained the law. As Magadha was the scene of Buddha's early career as a religious performer; it possesses a greater number of holy places connected with Buddhism than any other province of India. The chief places are Buddha Gya, Kukulapada, Rajagriha, Kusagarapura, Nalanda, Indrasilagaha, and the Kapotika monastery.

The kings of Magadha were of six dynasties, viz. that of

*Barhadratha*, of the line of Pandu, the first of which was Jarasandha, a co-temporary of Yudishthra and Krishna. According to Sir William Jones, B.C. 3101, according to Professor Wilson in the reign of Sahadeva, B.C. 1400, Parakshita was born, and the great war ends, and in the reign of Ripunjaya, B.C. 915, a Buddha was born. The accepted era of the Pandu dynasty is B.C. 1400 to 915.

The *Sunaka* dynasty, kings of Bharatkanda, of Magadha kings, reigned 128 years.

The *Saisunaga* or *Sesnag* reigned 360 years, and we find amongst them, B.C. 415, Nanda Mahapadma (B.C. 1602 Jones, 360 Wilson), regarding whom it was said he will bring the whole earth under one umbrella; he will have eight sons, Sumalya and others, who will reign after Mahapadma. He and his sons will govern for 100 years. The Brahman Kauliyya will not root out the nine Nanda.

The *Maurya* dynasty governed 137 years, the first of whom, according to Wilson, B.C. 315, and 1502 Jones, was Chandragupta, the Sandracottus of the Greeks, contemporary with Seleucena.

The *Sunga* dynasty reigned 110 years, the first of whom, Pushpamitra (B.C. 178), put his master, the last of the Maurya, to death.

The *Kanva* dynasty reigned 45 years. The first was, B.C. 66 Wilson, Kanva, named Vasudeva, who usurped his master's kingdom.

Sahadeva was king of Magadha at the end of the war of the Mahabharata. The 35th king in succession from him was Ajata Satru, in whose reign Sakya or Gautama, the founder of the Buddh-

ist religion, was born, and Sakya died about B.C. 550. The 6th in succession from Ajata Satru, inclusive, was Nanda; the 9th from Nanda was Chandragupta, and the 3d from him was Asoka. Pali was the spoken tongue.

Magadha was first mentioned by the Greeks B.C. 300. The last mention of it was about the 5th century A.D. It is mentioned in a note in the Vishnu Purana.

The Magadha kingdom occupied the tract called Prachi by Hindu authors, the Prasii of the Greeks. Megasthenes was ambassador at the court of Chandragupta when king of Magadha, who had Pataliputra as his capital, known to the Greeks as Palibothra.—*Cunningham's Ancient Geography*, p. 452; *Elphinstone*, pp. 138, 143; *Dowson*.

MAGAHI, a tribe of agriculturists in Behar, probably a vernacular form of Magadhi, or native of Magadha.

MAGALHAES, FERDINANDO DE, more generally known by his Spanish designation Magellanes, in the year 1520 set out on a voyage of eastern discovery, passed through the straits which bear his name, discovered Mindanao, and died in Mactan on 26th April 1521, from wounds received in action. Only one of his fleet, the Vitoria, commanded by Elcano, a Biscayan, returned to Spain. Magellan had become disgusted with the Portuguese service, and he offered to Charles V. to discover a passage to India by the west, in order to divide the rich traffic of the Spice Islands. He passed the straits in S. America which have since gone by his name, in 1520, and, entering the South Pacific Ocean, arrived in a few months at the Philippine Islands, of which he took possession in the name of the Spanish monarch. Barbosa fell three days after Magellan, and in twelve days more the people waylaid and murdered twenty-four of his companions.—*Bikmore*, p. 308; *Chatfield's Hindustan*, p. 37.

MAGAR or Mugger, a small martial tribe in Nepal, originally from Sikkim, from which they were first driven west by the Lepcha, across the Mechi and Kook rivers, and thence farther west by the Limbu, beyond the Arun and Dud Kushi. The Magar race now occupy the lower levels on the banks of the Kali in Nepal. They use a monosyllabic language, like the Tibetans, Chinese, Burmese, and Siamese, with an alphabet of Indian origin. They abstain from beef, drink to excess, and have an Indian priesthood. They are divided into twelve thum, supposed to be descendants of twelve different male ancestors. They do not marry in their own thum. This exogamic practice occurs in Australia, North and South America, Africa, and Europe. They reside in the valleys.—*Dr. Latham's Ethnology*.

MAGAR-BANS. HIND. Bambusa arundinacea, a solid bamboo, called a male bamboo.

MAGAR TALAO, or Crocodile Tank, also called the Magar Pir, or more correctly Pir Mangho tank, has hot springs and a temple in the Kurachee district of Sind. It is about 7 or 8 miles north of Kurachee. The swamp is not more than 150 yards long, by about 80 yards broad; and in this confined space a visitor counted above 200 large crocodiles. The natives say they never touch a buffalo, but will instantly attack any other animal, however large, and a goat was therefore killed for them. The animal was slaughtered on

the edge of the swamp, and the instant the blood began to flow, the water became perfectly alive with the brutes, all hastening from different places towards the spot. In the course of a few minutes, and long before the goat was cut up, upwards of 150 had collected in a mass on the dry bank. When the meat was thrown among them, it proved the signal for a general battle; several seized hold of a piece at the same time, and bit and struggled and rolled over each other until almost exhausted with the desperate efforts they made to carry it off. At last all was devoured, and they retired slowly to the water. The mosque is a neat white building. It is dedicated to Pir Haji Mangho, who is esteemed a saint by both Hindus and Muhammadans, and is held in such high veneration throughout Sind, that numbers of corpses are yearly brought from a great distance to be interred near his shrine. The valley is in consequence covered with burying-grounds, which are full of tombs elaborately carved and ornamented.—*Imp. Gaz.*

MAGDAR. HIND. Indian clubs, used for exercise in developing the muscles of the arms and chest.

MAGH, commonly applied to the natives of Arakan, particularly those bordering on Bengal or residing near the sea, and to the people of Chittagong. The Arakanese, however, disclaim the appellation, and restrict it to a class whom they hold in utter contempt, the descendants of the Arakanese who were settled at Chittagong and Dacca, by Bengali mothers. The word is also written Magh, Mug, or Mugh, and is an ancient name for the Magi, also, in Central Asia, called Gabr, applied to a fire-worshipper, also a wine-drinker or tavern-keeper.

The Magh of Bakarganj came from Arakan in the beginning of the 19th century, when that country was overrun and conquered by the Pegurs. They profess Buddhism, but nearly all traces of that religion have been obliterated, and many have accepted Hinduism. They intermarry among themselves, adhere to their own mode of living, build their houses like those of Burma, and are fond of revisiting their old homes.

MAGH or Magha. SANSK. The tenth month of the Hindu year, when the sun enters Capricorn, and when the full moon is near the asterism Magha (January—February). On the 1st of Magha, according to solar calculation, or the first lunation of the moon, that is, the day of new moon, a great festival is observed in Upper India, when bathing in the sea at Ganga Sagara, or the mouth of the Bhagirathi, is considered of peculiar efficacy. At the full moon a great festival is held at Combaconum. Magh Bihu and Baisakh Bihu are the two national festivals of the Assamese. The two great festivals, Pocham and Pochi, of the Buddhist Shan and Burmese, are held about the same period of the year. The Baisakh Bihu is as gay as a carnival, and the women, especially the maidens, enjoy unusual liberty. The prettiest girls dance with their hair hanging loose on their shoulders.

MAGHA or Sisupala-Badha, a collection of Hindu heroic epic poems of 20 cantos, written by different authors, under the patronage of king Magha. The subject is the death of Sisupala, slain in war by an arrow from Krishna.—*Ward*, iv.

MAGHAZZI, one of three great tribes in

Baluchistan, the other two being the Nahrui and Rind. Jell and Shadia are the chief towns of the Maghazzi, who have been located for a long time in Kachi. They are divided into four principal clans, of which the Bhutani is the more illustrious, and furnishes the Sirdar of the whole. They boast of being able to muster 2000 fighting men, and when visited by Mr. Masson, had been in endless hostility with their neighbours the Rind, an inextinguishable blood-feud existing between the two tribes. The Maghazzi and the Rind are alike addicted to the abuse of ardent spirits, bhang, and opium. Their clans are the Abra, Birdi, Isobani, Jakra, Jakrani, Jatki, Kakrani, Kalandarani, Lashari, Maghzi, Mutaiiki, Musani, Nari, Turbandzai, and Unar.

**MAGH-MELA.** HIND. A sacred fair held at Allahabad. Every twelfth year an unusually great gathering takes place at the Magh-Mela of Allahabad, which is then called the Koombh Mela. See Mela.

**MAGHRAB.** ARAB. The west; sunset. Maghrab-ka-namaz, the eventide prayers. Maghrabi, a western person. Maghrab, the west, is applied to Western Africa and its people; the common plural is Maghrabin, generally written Mogrebyn. The form of this word in the singular seems to have given rise to the Latin Maurus, by elision of the letter Ghain, to Italians an unpronounceable consonant. From Maurus comes the Portuguese Moro, and the English Moor. When Vasco da Gama reached Calicut, he found there a tribe of Arab colonists, who in religion and in language were the same as the people of Northern Africa, —for this reason he called them Moors. This was explained long ago by Dr. Vincent (*Periplus*, lib. 3), and lately by Prichard. Maghrabin or Westerns then would be opposed to Sharkiyin, Easterns, the supposed origin of Saracen. The word Saracens came through the Greeks (Ptolemy uses it), who have no such sound as sh in their language, and the Italian, which, hostile to the harsh sibilants of oriental dialects, generally melts sh down into s. So the historical word Hnah-sha-shiyun, hemp-drinker, was civilised by the Italians into assassino. The Maghrabi dialect is the harshest and most guttural form of Arabic. It owes this severity to its frequent use of the Sukun, or the quiescence of one or more vowels, Klab, for instance, for Kilab, and Maik for Amsik. Thus vowels, the soft and liquid part of language, disappear, leaving in their place a barbarous sounding mass of consonants.—*Burton's Mecca*, i. pp. 274, 293; *Natural History of Man*; Niebuhr *Tr.* p. 101.

**MAGHRABI**, a small gold coin current on the Malabar coast. Maghrabin, a western Arab of Northern Africa.

**MAGHWAY.** A pagoda called the Emerald Couch, standing in the town of Maghway on the Irawadi, is reputed to contain a relic of the bed of the last Buddha, Gaudama.

**MAGHZ.** HIND. The brain, the kernel of a nut, fruit, etc.: hence Maghzak, the mango; Maghz-khubani, apricot kernels; Maghz-pipal, or Filfil-i-daraz, Piper longum, or Chavica Roxburghii; Char-Maghz, Juglans regia.

MAGI were the priests of the Persians, Bactrians, Charismians, Aryans, and Sakæ. Diogenes Laertius (in *Proem*, p. 2, Lond. 1664) notices their reverence for fire, earth, and water,—*Ov; &c*

*πῦρ, γῆ, καὶ ὕδωρ.* But Herodotus had, before him, mentioned sacrifices offered on mountains to Jupiter by the ancient Persians, and their worship of the sun and moon, of the earth, of fire, water, and of the winds; he adds, also, that they learned from the Assyrians and Arabians to adore Venus, Urania, or celestial, which the Persians called *Μίτρα*. Strabo, like Herodotus, declares that the Persians neither erected statues nor altars; 'they regard,' says he, 'the heavens as Jupiter, and reverence the sun, which they call Mithra. The moon also, and Venus, fire, the wind, and water.' Yet in a previous passage of the same book, if the text be correct, he had affirmed that Mars alone was worshipped by the Persians. What they called Jupiter, says Herodotus, was the whole compass or circuit of heaven, which Strabo, as above quoted, confirms. From both authors it appears that the Persians did not attempt to embody, under the human form, an object of such materiality as the celestial expanse. But Clemens Alexandrianus gives us reason to believe that some of their idols resembled human beings, and the statue of Venus Tannaia, *Τῆς Ἀφροδίτης ταναΐδος*, mentioned by him, represented, without doubt, the female divinity more correctly named Anaitis, that Venus, we may suppose, whom the Persians learned to worship from neighbouring nations, as Herodotus had already declared.

The Magism of the Chaldees, as it prevailed about B.C. 2234, when a Median dynasty sat on the throne of Babylon, was a modification of the doctrines of Zoroaster.

Their cult seems to have been essentially a worship of the elements, and of these fire was deemed the most worthy of representing the deity.

The Magian religion was of a highly sacerdotal type. No worshipper could perform any religious act except by the intervention of a priest or Magus, who prepared the victim and slew it, chanted the mystic strain which gave the sacrifice all its force, poured on the ground the propitiatory libation of oil, milk, and honey, and held the bundle of thin tamarisk twigs, the Zundu Barsom (Baresma), the employment of which was essential to every sacrificial ceremony. In the time of Darius, the Magi were not the priests of Ormazd, and Darius treated them most unmercifully. After the time of Ardeshir Daraz-dast (Artaxerxes Longomanus), the Magi seem to have converted the rulers to their creed. Professors Westergaard and George Rawlinson regard Magism as in its origin completely distinct from Zoroastrianism.—*Geo. Rawl.* ii. pp. 347-354.

**MAGIC.** The Tamil people enumerate 64 arts and sciences, 20 being connected with magic, spells, charms, some of a malignant character. One of these, an invocation to Kali, for the destruction of an enemy, runs:—

'Om!  
Adoration to thee, Supreme Power,  
Kali ratri, black night,  
To whom the bloody flesh of man is dear,  
Whose very form is fate and death.  
Seize, seize on the life of such a one,  
Drink blood! drink blood!  
Devour flesh! devour flesh!  
Make lifeless! make lifeless!  
Hum Phut!'

**MAGINDANAO**, an island of the Eastern Archipelago. The people use the Tagala alpha-

bet of the Tagala nation, of the great island of Luçon.

MAGIZADI SERVAI, a Hindu festival celebrated at Tiruvattiyur village, six miles north of Madras. According to the Sthalapurānam, Sundara Swami, a disciple of Siva, fell in love with one of the two maid-servants of the goddess Parvati, and Siva ordained him to marry her at some future period in the nether world. The girl was accordingly re-born in the house of Nayirkila, and brought up under the name of Sangilnachiari. During one of her daily visits to the Tiruvattiyur temple, she met with Sundara Swami, who was spending his days in the service of the deity, and who, being fascinated by her charms, begged Siva's permission to marry her in the temple. Sangilnachiari prevailed upon Suntharur to celebrate the marriage under a Magizada tree, in the presence of Siva, whence the festival takes its name. At the conclusion of the wedding, the leaves of the tree are torn off, and showered down. On this occasion, the two celebrated birds of Tirukkazikundrum, which were once rishis, said to be thousands of years old, are said to visit the temple. Thousands of people attend this festival from distant villages.

MAGNESIA is the *Fi-kan-shih*, *Lu-kan-shih* of the Chinese. A soft white powder, used in medicine. It is prepared by burning the carbonate of magnesia, but latterly also from the bittern of sea water after the crystallization of common salt.

Magnesia carbonas.

Magnesia alba.	Kohlensaures bittererde,
Magnesia sub-carbonas.	GER.
Carbonate of magnesia.	Kohlensaures talkerde, „

This forms a constituent of the dolomitic, or magnesian, limestone which is found largely in Southern India, near Trichinopoly. Very fine silicious and magnesian earths, such as rottenstone, alkaline loam, and Armenian bole, occur near Sundur, Bangalore, and Cuddapah.

Magnesia sulphas.

Sulphate of magnesia.	Schwefelsaure bittererde,
Epsom salt.	GER.
Sulphate de magnésie, Fr.	

A medicinal salt, valuable as a cathartic. It is usually made from the bittern of sea water, but could be prepared from the magnesite of Southern India.

MAGNESITE, carbonate of magnesia, is found in Styria, Moravia, Spain, Silesia, at Hoboken, in New Jersey, N. America. A few miles N.W. of Moosery is a small mountain composed of beautifully pure magnesite and brucite, and some other magnesian compounds. Near it, in the direction of Cannanore, is an extensive bed of pure chlorite potstone, which is wrought to a considerable extent, and the vessels made of it find a ready sale in Trichinopoly, Madura, and other large towns. Magnesite formations occur at Yedichicolum and other places in the valley of the Cauvery. It is a nearly pure carbonate of magnesia. About three miles from Salem, on the Woomaloor road, there is a remarkable deposit of magnesite, containing 48 per cent. of magnesia, 52 per cent. of carbonic acid, and a trace of silica. It occurs in seams in the gneiss rock. Local traditions make it the bones of Jataya, king of birds, who was killed by Ravana. A water cement was proposed to be formed from it by Dr. M'Leod, and again by M. Sorel, by mixing powdered

calcined magnesia, in the form of thick paste, with a solution of chloride of magnesia.

#### MAGNET.

Zeilsteen, . . .	DUT.	Calamita, . . .	IT.
Aimant, . . .	FR.	Ahan-subah, . .	PERA.
Chamak pat'har, .	HIND.	Iman, . . .	SR., PORT.

Of native loadstone, magnetic iron ore, there is an abundance in the Peninsula of India, and it is largely used in the manufacture of iron or wootz steel. The Chinese names for magnetic iron ore are Yen-sang also *Ta-ze-shih*. More than a thousand years before the Christian era, a people living in the extreme eastern portions of Asia had magnetic carriages, on which the moveable arm of the figure of a man continually pointed to the south, as a guide by which to find the way across the boundless grass plains of Tartary; and at least 700 years before the use of the mariner's compass in European seas, Chinese vessels navigated the Indian Ocean under the direction of magnetic needles pointing to the south.—*Humboldt's Cosmos*, i.; *Curiosities of Science*, p. 194.

MAGNOLIACEÆ, the Magnoliad tribe of plants, occur in America, Hindustan, China, Japan, N. Holland, and N. Zealand,—fine trees or shrubs, with large, beautiful, often strongly odoriferous flowers. The Indian species are variously ranged, under the genera *Michelia*, *Manglietia*, *Alagnolia*, *Euptelea*, *Illicium*, *Schizandra*, *Kadsura*, and *Talauma*.

MAGNOLIA CAMPBELLII, *Hooker*, the purple-flowered magnolia, hardly occurs in Sikkim below 8000 feet, and forms an immense, but very ugly, black-barked, sparingly-branched tree, leafless in winter, and also during the flowering season, when it puts forth from the ends of its branches great rose-purple, cup-shaped flowers, whose fleshy petals strew the ground. On its branches, and on those of oaks and laurels, *Rhododendron Dalhousiae* grows epiphytically, a slender shrub, bearing from three to six white lemon-scented bells, 4½ inches long and as many broad, at the end of each branch. *M. globosa*, *Hk.*, *M. Griffithii*, *Hk.*, and *M. sphenocarpa*, *Roxb.*, occur in India.

#### MAGNOLIA CONSPICUA. *Smith*.

Sin-i, Yu-lan, . . CHIN. | Ying-chun-hwa, . CHIN.

A splendid flowering tree of Shen-si and Chekiang in China. Its large white flowers appear before the leaves, welcoming the spring, as Ying-chun-hwa implies. Its cones are used medicinally. It has been cultivated by the Chinese since A.D. 627. It attains a height of 30 or 40 feet. It is a very showy tree, having white flowers sometimes suffused with purple, which give out a most delicious perfume.

#### MAGNOLIA DISCOLOR. *D.C., Vent.*

*M. purpurea*, *Curt.* | *M. obovata*, *Roxb.*

Grows in Japan and China. A shrub with large, dark purple, rose-coloured inodorous flowers.—*Roxb.*; *Voigt*.

MAGNOLIA EXCELSA. *Wall*. The white-flowered magnolia of Nepal and Sikkim, near Darjiling, forms a predominant tree at 7000 to 8000 feet. The wood, called Champ, is highly prized in the neighbourhood of Patna for joinery work, it being at first of a fine greenish colour, but changing to a fine yellow, and the grain very close.—*Royle*; *Hogg*, p. 25; *Hooker*, *Him. Jour.*

#### MAGNOLIA HYPOLEUCA. *Siebold. Hau-*

p'oh, CHIN., is a stately tree of Cochin-China and Japan, and introduced into S. China; trunk one foot in diameter, with very large whorled leaves. The rough thick bark is rolled into large tight cylinders, very thick, and from 7 to 9 inches long; taste aromatic and bitter, but mostly inert; wood flexible, used for utensils.—*Smith, M. M. C.*; *Von Mueller*.

**MAGNOLIA RUBRA.** *Smith.* Chih-p'oh, CHIN. Grows in Sze-chuen and Ngau-hwui, in China. The bark is rolled into short, thick quills of a reddish-brown colour; taste bitter.—*Smith, M.M.C.*

**MAGOG** and **Gog**, applied in the Scriptures to the nations of Northern Asia, known to Muham-madans as Yajuj and Majuj. See *Machin*.

**MAGOUNG**, an old kingdom of the Indo-Chinese nations, also called **Poug**. See *Maha Radza Weng*.

**MAGURA**, a fish in the Colombo lake, said to grunt under water when disturbed. Bishop Pallegoix, in his Account of Siam, speaks of a fish resembling a sole, but of brilliant colours with black spots, called by the natives dog's tongue, which attaches itself to boats, and gives out a very sonorous and even harmonious sound.—*Jenn. ii. p. 470*.

**MAGUS**, a native of Persia, of considerable celebrity as a physician. His name was Ali Abbas. He lived in the 10th century. He was author of a book styled the Royal Work.—*Catafago*.

**MAH. PERS.** A month. Mahwar, monthly.

**MAHA. SANSK.** Great, applied literally and figuratively to gods, individuals, books, countries, and towns. Maha is thus largely used as an honorific affix to men, but it is also prefixed to the Hindu gods and goddesses, as Mahabali of Mahabhapura, the seven pagodas near Sadras; Mahabharata, a great epic poem; Mahabhashya, Patanjali's commentary on the grammar of Panini; Mahadeva, Mahadevi, the great god and great goddess; also Maheswara and Maheswari, titles of Siva and his consort; Maha Kala, great time, the destroying power; Maha Kavya, great poems, a title of six poems in Sanskrit, famous amongst the Hindus, viz. Raghavansa, Kumara sambhava, Megha duta, Kiratarjuniya, Sisupala badha, and the Naishadhacharitra; Maha Purana, the two great Vaishnava Puranas, the Vishnu and Bhagavata; Maha-Purusha, the great male, a name of the god Vishnu; Mahanaga, the serpent Seshu; Maharashtra, the Mahratta country; Maha-Sena, great captain, name of Kartikeya, god of war; Mahishasura, a great Asura.

**M. R. S.** are letters prefixed to all addresses on letters to Hindus. They are the abbreviation of Maharaja Sri. Maharaja is the highest title of a Hindu prince or ruling sovereign, under that of Chakravarta, which means an emperor.

**Maha-Muni** means a great saint; **Maha Prabahu**, great lord; **Maha-Lakshmi**, **Maha-Vishnu**, and **Maha-Kali**; **Maha-Bal-Eswar** is the great god Bal.

**MAHABALESWAR HILL**, in lat. 17° 58' 5" N., and long. 73° 42' 35" E., is an elevated plateau of the Sahyadri range of hills. It takes its name from a Brahman village at the north end of the table-land, near the source of the river Krishna, the name meaning the god of great power. The western side rises abruptly from the

Konkan. It varies from 8 to 15 miles in breadth, is 17 miles from N.E. to S.W., and its greatest height is 4700 feet above the sea.

Mean elevation of plateau,	. . . 4500 ft. <i>Syk.</i>
A rock E. of Beckwith's monument,	4712 „ <i>Bomb. Cal.</i>
Source of the Krishna,	. . . 4110 „ <i>Schl. Ad.</i>
Yenna lake,	. . . 4070
Southern border of plateau,	. . . 3510
Eastern border of plateau,	. . . 3930 „ „ „

The mean temperature is 66°·2; maximum, 71°·2; minimum, 61°·3; and daily variation, 9°·8. The rainfall averages 229·19 inches, and there are 127 rainy days. It is a sanatorium, and the founder's name still survives in the village of Malcolmpet. The monsoon strikes this outlying range of the ghats with its full force, and deposits on their slopes the main portion of its aqueous burden. The average discharge is about 240 inches, and the residents leave the station en masse on the first burst of the summer rains, and retire to Poona.—*Bombay Almanac*; *Bombay Times*; *Schlagentweit*; *Imp. Gaz. vi.*

**MAHABALIPURAM**, called by the people Mavelpuram or Mavalivaram, and by the British the Seven Pagodas. In the Sthala Purana, written in Sanskrit, the name is simply Mallapuri. But in the inscription near the Varashvami temple it is enlarged into Mahamallapuram, by prefixing the Sanskrit adjective Maha. It is a village on the coast, 35 miles south of Madras, in lat. 12° 36' 55" N. and long. 80° 13' 55" E. Legends describe it as the city of a great king, which was submerged by the sea, and six temples are said to have been thus overwhelmed. According to the legend, Mahabali was a raja living in the tretayuga, who by penance and austerity had obtained possession of the whole universe, including heaven, earth, and hell, so that he was a universal monarch. He became so elated by his greatness, that he omitted to perform the customary religious ceremonies to the gods. Vishnu, in order to check the influence of so bad an example, became incarnate in the person of a wretched-looking Brahman dwarf, and in this form appearing before Mahabali, asked as a boon as much of his wide possessions as he could pace in three steps. This the king readily granted, upon which the dwarf grew larger, and continued to expand till he filled the whole universe, thus depriving the insolent monarch of all his possessions except hell, which he was allowed to keep. This legend probably represents the victory of Hindus of the Vaishnava sect over some powerful non-Aryan king.

It is a moot point whether to the Malla family of the Chalukyas, or to Bali of legendary greatness, belongs the antiquities of the place. These may be divided into three groups,—(1) the 5 rats to the south of the village, belonging probably to the latest Buddhist period; (2) the cave temples, monolithic figures, carvings, and sculptures, west of the village, probably of the 6th or 7th century A.D. (these contain some marvellous reliefs, ranking with those of Ellora and Elephanta); (3) the more modern temples of Vishnu and Siva, the latter being washed by the sea. To these two and five others, buried (according to tradition) by the sea, the place owes its English name.

The shore temple is so close to the sea that the surf in the calmest weather dashes against the doorway. This and the usual stone pillar in front of such temples lying in the sea, as well



as fragments of images, large quantities of stone and broken bricks lying about, some partially buried in the sea, plainly show that at one time buildings existed to the eastward, but have been overwhelmed by the sea. Besides tradition, it is stated in the catalogue of the Mackenzie MSS. that the whole coast from Mailapur, or St. Thomé, down to Mahamallapuram was overflowed by the sea, and that many towns were destroyed. The monolith temples consist of chambers cut out of the solid rock, and with figures and inscriptions in an ancient character; only one of them is now on the land. A temple on the shore has a statue of Vishnu entwined by the cobra; also a lingam and other Saiva remains are observable near. Rocks partly covered at high water are carved with the figures of tigers. Inland 400 yards are sculptured rocks running parallel with the sea. A small but elegant fane contains a statue of Ganesh. A temple of Vishnu has the giant figure assumed by that deity after throwing off the dwarf form; in another compartment is a figure of Durga surrounded by adorers, and one of Vishnu as Varaha or the Boar Avatar, with his sakti Lakshmi. Near this is a small Saiva temple with bas-reliefs of Siva and his son Subramanya. Underneath a small monolithic pagoda is a colossal statue of Vishnu reclining amid the coils of an enormous five-hooded cobra. Opposite this group, Durga mounted on a lion is seen rescuing a figure from Yen-rajá, a buffalo-headed monster. There is also a rock 20 feet high and 70 to 80 feet long, facing the sea, literally covered with the sculptured figures in basso-relievo of gods, men, and animals, many of them of great artistic beauty.—*Chalmers*, 1772-76; *Goldingham*, 1806; *Bishop Heber*, 1826.

MAHABAN, meaning Great Forest, is a hill on the Panjab frontier, 40 miles up from Attock, at the east end of a spur of the Ilam range. It is situated on the right bank of the Indus, and rises to a height of 7400 feet above the sea, and 50 miles in circuit. The southern side of the hill is thickly wooded, and is inhabited by the Jadun tribe, the north side being peopled by the Amazai. The hill would be suitable for a sanatorium, but as a strategical point it is said to be worse than useless. The country of the Jadun is below that of the Husanzai, and on the right bank of the Indus, opposite the British town of Torbeila, and thence stretching westward. The most notable place in this tract is Mount Mahaban. Near its base and on the bank of the Indus was the Sitana colony. The Syuds of Sitana are the remnant of the followers of Syud Ahmad, who gathered a handful of Muhamadan devotees from various parts of India, and raised a formidable rebellion in Peshawur. After winning and losing Peshawur and Yusufzai, the Syud was eventually slain at the mouth of the Kaghan glen by Sher Singh, son of Ranjit Singh. Most of his adherents, chiefly foreigners to the Panjab, dispersed, and the remainder settled at Sitana. One of the rulers of Swat was elected to his position. They intrigued with the Wahabees in various parts of India, and more than once correspondence relating to them was intercepted. The Bezoti and other Afghan tribes gathered and fought against the British from 1860 to 1868. Theories as to the locality of Aornos have been held by General Court, the missionary Loewen-

thal, General James Abbott, and General Cunningham. The Mahaban most nearly corresponds in height and in its position on the Indus with the ancient description. The height was from 11 to 16 stadia, or from 7000 to 10,000 feet; Strabo represents its base as washed by the Indus near the spot whence that river issues from the Himalayas. The Mahaban, too, supplies best the very object—shelter with wood and water—sought by a comparatively large population, such as Rani-gat would have failed to accommodate, fleeing from a resistless invader. The Chinese pilgrim Hiwen Thsang, who visited it, describes the Mahabar as a great mountain which derived its name from the Mahavana monastery in which Buddha, under the name of Sarvvada raja, had dwelt in a former life. Thence the pilgrim descended to the Masura monastery, now the large village of Sura in the Chamba valley, 10 miles to the north-west of the Muchaio peak.—*MacGregor's N.W. Fr.* p. 296.

MAHABAN, or Gokula, in the N.W. Provinces, in lat. 27° 25' 35" N., and long. 77° 47' 30" E., situated on the left bank of the Jumna (Jamuna), is six miles S.E. of Muttra, on the Etawa road. It is the reputed birthplace of Krishna, who is supposed to have been reared at Gokul, one mile to the west. Mahmud of Ghazni conquered the raja in 1017, and the town was sacked, after the native prince had slain his wife and children and then committed suicide. A hill, extending over 30 acres, occupies a large part of the town. On its summit stands a ruined fort of great antiquity, containing a shrine of Syam Lalá. The Gosain are descendants of Vallabhacharya, through his only son Bithal-nath. It is an insignificant village. There is a high hill in the town. The Assi Khamba, or 80 pillars, are the covered court of Nanda's palace.

MAHABHARATA, an epic poem, or a collection of ancient lays, of different dates. The groundwork of the poem, the Kaurava and Pandava war, contains 24,000 verses. The leading story commences with Atri, a flash of light from whose eye produced the moon (which in Sanskrit is male), and that being was the ancestor of the Lunar dynasty of kings. One of these kings was Pururavas, whose love for the heavenly nymph Urvasi is detailed in Kalidasa's drama *Vikramorvasi*. His descendants in a direct line were Ayas, Nahusha, and Yagati, the last becoming the father of Puru and Yadu. The line of Yadu acquired celebrity through Vasudeva and his sister Kunti or Pritha, and also through his sons Krishna and Bala Rama, who have become deified as incarnations of the god Vishnu. Puru's son was Dushyanta, who married Sakuntala, and their son was Bharata. From Bharata descended successively Hastin, Kuru, and Santanu. Santanu married Satyawati, already the mother of Vyasa, but their children died without offspring, and Satyawati then asked her son Vyasa to marry her widowed daughters-in-law; by one of them he had Dhritrashtra, born blind, and by another, Pandu, born a leper or an albino. Dhritrashtra married Gandhari, and amongst their many children were Duryodhana, also called Suyodhana, and Duhsasana,—these were the Kaurava. Pandu married two wives, viz. Pritha, sister of Vasudeva and aunt of Krishna, and Madri. By Pritha he had three sons, Yudisthira, Bhima, and



Arjuna ; by Madri, twins, Vakula and Sahadeva ; and these were the Pandava. Both the Kaurava and the Pandava were related to Krishna, but the Pandava more nearly so, owing to their mother Pritha being aunt of Krishna. Vyasa, the compiler of the Mahabharata, is the reputed grandfather of both the Kaurava and the Pandava. It is the series of events which happened in the time of the Kaurava and Pandava that forms the groundwork of the great epos of the Mahabharata, and they may thus be briefly related.

Santanu had resided in Hastinapur, the ancient Dehli, and after his demise Dhritarashtra was by seniority entitled to succeed. But, as he was blind, he resigned the throne in favour of his brother Pandu. The latter became a powerful monarch, but after a while, having become tired of his regal duties, he abdicated and retired to the forests of the Himalaya, to indulge in his favourite sport, the chase. His brother Dhritarashtra then resumed the reins of government, but, being blind, his uncle Bhishma governed for him, and conducted the education of his sons. After a while Pandu died, and his widow Pritha and her five sons returned to Dhritarashtra's court to be educated along with his own children, their cousins. But the Pandava brothers were superior lads, and their cousin Duryodhana, out of jealousy, tried to destroy them, first by poison, then at trials of arms. Subsequently, Drona, a Brahman, who had taught the Kaurava, brought about a reconciliation, and the relatives unitedly attacked Drupada, king of Panchala (Kanauj), who, principally by the Pandava's aid, was defeated. On this the blind king Dhritarashtra resolved to pass over his son Duryodhana, and named his nephew Yudishthra, the eldest of the Pandava, to the throne ; and their cousin Duryodhana made another effort to destroy them, by burning them alive. This also they escaped, but they considered it advisable to conceal themselves, which they did by assuming the form of mendicant Brahmans, and retiring to the forests. After some time, they were informed by Vyasa that Drupada, king of the Panchala, would make his daughter Draupadi queen of a tournament, to be won by the most successful competitor, and she was won by Arjuna. On this occurred a civil commotion, in which Drupada nearly lost his life ; but Draupadi went with the Pandava brothers, and became their joint polyandric wife.

After the tournament the Kaurava and Pandava made peace, the former to reign at Hastinapur, the ancient Dehli, and the Pandava at Khandavaprastha, the modern Dehli. Yudishthra, the eldest of the Pandava, reigned so successfully, that he resolved to declare himself emperor by the performance of the Rajasuya sacrifice. This was accomplished with much splendour ; but Yudishthra was afterwards involved by his cousin Duryodhana in a game at dice, and Yudishthra lost everything,—kingdom, wealth, and his joint wife Draupadi. Duryodhana offered to restore their kingdom if they would exile themselves for 13 years. In these 13 years they all took service with king Virata of Matsya, and ultimately defended him against an attack of Duryodhana. On this account Virata gave his daughter Uttara in marriage to Abhimanya, son of Arjuna by Subhadra. In claiming restoration to their kingdom at the close of the 13 years,

the Pandava first tried negotiations, offering to be content with five small towns, but they ultimately resolved to fight it out on the plain of Kuru-kshetra, the rules of battle being duly laid down. In the battle that ensued, and which lasted 18 days, the Kaurava lost successively all their chiefs, Bhishma on the tenth day, Drona on the fifth day, Karna on the second day, and their last commander, Salya, was killed on the first day of his command. In these battles much foul play was practised on both sides. After the close of the battle, Yudishthra was elected heir-apparent of the old blind king Dhritarashtra. But the latter subsequently abdicated and led the life of a recluse, along with his wife Gandhari, Pritha, the mother of the Pandava, and their uncle Vidura. Vidura soon died, and all the rest of the royal exiles perished in a forest conflagration. The grief of the Pandava for this was great, and they too, after hearing also of Krishna's death and of the destruction of Dwaraka, resolved to abdicate ; they all set out for Mount Meru, but all save Yudishthra perished before reaching it.

The legends connected with it relate that Yudishthra ultimately entered Indra's heaven, and there found all the Kaurava relatives and his brothers. It is also related in the Mahabharata that after the battle of Kuru-kshetra, when the widows of the slain were talking over their losses, Vyasa bid them repair to the banks of the Ganges. Vyasa also was present, and called out the names of the slain. All appeared in great glory and splendour, and more beautiful than when they were alive ; widows went to their husbands, daughters to their fathers, mothers to their sons, sisters to their brothers, and all the fifteen years of sorrow which had passed since that war were forgotten in the ecstasy of seeing each other again. The night passed away in the fulness of joy, and when the morning dawned, all the dead mounted their horses and chariots and disappeared. But Vyasa said that the widows who wanted to rejoin their dead husbands might do so, and all the widows went and bathed in the Ganges, and came out of the water again, kissed, one by one, the feet of Dhritarashtra and Gandhari, and then went and drowned themselves in the river ; and, through the prayers of Vyasa, they all went to the place they wished, and obtained their several desires.

The complete text of the Mahabharata has been twice printed in India. It has been partially translated into French by M. Fauche. It is the longest poem in the world, consisting of 220,000 lines, divided into 18 parva or books, viz. the Adiparva, Introductory Book, the Sabha, Vana, Virata, Udyoga, Bhishma, Drona, Karna, Salya, Sanptika, Stri, Sauti, Anusasana, Aswa-medhika, Asrama, Mansala, Maha-prasthanika, and the Swarga-rohana. Within the poem is an acknowledgment that it was put into its present form by Sauti, who received it through another person from Vyasa, who was contemporary of the events which it relates. 24,000 verses out of 100,000 are alleged in the same place to be the work of the original author. But in some parts it mentions the Yavanas, showing that such portions at least were subsequent to the 4th century B.C.

Professor Williams believes that the earliest or pre-Brahmanical composition of the Rama-

yana and Mahabharata was not later than the 5th century B.C., but that the first orderly completion in their Brahmanized form may have taken place in the case of the Ramayana about the beginning of the 3d century B.C., and in the case of the Mahabharata still later.

Lassen was of opinion that three different arrangements of the Mahabharata are distinctly traceable.

Weber shows that the Mahabharata was known to Dion Chrysostom in the 2d half of the 1st century A.D.; and as Megasthenes does not mention this epic, and he was in India about B.C. 315, Weber supposes its date to be between the two.

It is in the Sanskrit language. The Puranic legends tend to show that the language of the Mahabharata is not in its older form, but, as it has come down to us, has been the subject of various recensions, the latest of which can scarcely be fixed later than the 3d century B.C. (between B.C. 500 and 250). Of the two great Epopeia, the Mahabharata and Ramayana, it is doubtful whether either of them was composed as a whole, and the Mahabharata was undoubtedly a compilation of popular lays on national events. The main story in each belongs to a post-Vedic age, when the Aryans had pressed far into the Peninsula. That of the Mahabharata describes the internecine war of two closely-allied tribes, the Kuru and Pandu, for the supremacy of the land of the Doab, with Hastinapura, the modern Delhi, as its capital. The war fought by the Kaurava and Pandava kinsmen to gain possession of the lands near Hastinapura lasted 18 consecutive days, and terminated in the complete destruction of the Kaurava. The war is described as conducted by a series of challenges and personal combats, which would seem to have been related in ballads, and then subsequently gathered together and embellished by a Vaishnava Hindu. The Pandava family were supported by the advice of their Yadava kinsman Krishna, who was brought up as a worshipper of Vishnu, and seems to have actively opposed the worship of Siva and of Indra; and the Vaishnava compilers of the Mahabharata have interwoven the story of the battle with innumerable legends regarding Krishna, whom they deify as an incarnation of Vishnu. In addition to falsifications, exaggerations, and embellishments, geographical, religious, moral, mythical, legendary, scientific, and physiological dissertations are interpolated, interwoven, and forcibly intermixed. It has never been entirely translated, but extracts from it were discovered by Mr. Wheeler in the library of the Bengal Asiatic Society, and these formed the foundation of his History of India, which is an interwoven commentary on the war. Portions of the interwoven materials seem to relate to the life of Christ, portions are taken from the Koran, and it is said Buddhist elements also are found in it. Hastinapura is probably the place on the Ganges, north-east of Delhi, which still bears the ancient name. The family itself was of the Lunar race, but the different parties were supported by numerous allies, and from some very remote quarters. Krishna, who was an ally of the Pandu section, though born on the Jumna, had founded a principality in Gujerat. Among the allies on each side are chiefs from the Indus, and from Kalinga in the Dekhan; some, the translators are satisfied, belonged even to nations beyond the

Indus, and orientalists consider the Yavana to apply in all early works to the Greeks. The Pandava were victorious, but paid so dear for their success, that the survivors, broken-hearted with the loss of their friends and the destruction of their armies, abandoned the world, and perished among the snows of the Himalaya; and Krishna, their great ally, is known to have been killed in the midst of civil wars in his own country. Some Hindu legends relate that his sons were obliged to retire beyond the Indus; and as those Rajputs who came from that quarter in modern times to Sind and Cutch are of his tribe of Yadu, the narrative seems more deserving of credit than at first sight might appear. The more authentic account, however (that of the Mahabharata itself), describes them as finally returning to the neighbourhood of the Jumna. The story of the Mahabharata is much more probable than that of the Ramayana. The date of the war was probably in the 14th century B.C.

This poem is interesting to astronomy, because it records the first eclipse of the sun mentioned in any of the Sastra. Modern European commentators suppose that the date of the eclipse which it records is the 25th October in the year 945 before Christ, and therefore anterior to that transmitted to us from the Chaldeans, which was observed on the 19th March 720 before Christ. Professor Lassen and Mr. Wheeler both consider that the Pandava history in the Mahabharata conveys a history of India in successive periods.—*Dowson; Elphinstone*, pp. 154, 173, 390; *Wheeler, Hist. of India*; *Muller*, p. 47; *Darwinism in Morals*, p. 296; *Westminster Review*, April 1868.

MAHABHASHYA, a commentary by Patanjali on the grammar of Panini.—*Dowson*.

MAHA-BRAHMANA. SANSK. A great Brahman, but applied contemptuously in Bengal to a low class of Brahmans, who officiate at funeral rites, and are the first feasted after the period of mourning; also a Brahman who performs religious ceremonies for Sudras and mixed castes.

MAHADEO or Mahadeva hills, in the Hoshangabad district, the finest in the whole Satpura range, at one point rising to a height of 4500 feet above the sea. It is in this cluster that the very remarkable group of rocks, known by geologists under the name of the Mahadeo sandstones, attains its greatest development. Here the sandstone mass presents a thickness of 2000 feet, and the finest of all those striking vertical escarpments which characterize this formation is seen on the south face of the Mahadeo block, where it rises from the flat ground of the Denwa valley. See *Geology*.

MAHADEO KOLI reside in the valleys of the Syhadri range, extending from Musa S.W. to Poona, northwards to Trimbuk, the source of the Godavary river, between lat. 18° 15' and 20° N., and long. 73° 30' and 74° E. These small valleys are known as Mawils, Khorahs, Nahirs, and Dangs, i.e. valleys, glens, straths, and wilds. These are classed into 24 Koli or clans, each of which has many subdivisions. Their numbers in 1837 were estimated at about 50,000 souls. The members of the same Kol do not intermarry. With the exception of the cow and village hog, Koli eat all other animals. The women are generally slender and well formed, with a pleasing expression of features, and some are very pretty. They are chaste, and have large families. Koli are fond of

charms and amulets.—*Captain Mackintosh in Madras Lit. Soc. Journ.*

**MAHADEVA**, Great God, a title given to Siva by his followers of the Saiva sect, who acknowledge Siva as their great or supreme god. Similarly they style his consort Parvati or Bhawani, Mahadevi, or great goddess. Siva's emblem is the lingam, the priapus or phallus, rising from the yoni, usually in stone, with the bull Nandi kneeling in front. Mahadeva has Parvati, the mountain nymph, as his sakti or female energy; and in the figures of Mahadeva and Parvati, commonly called Gouri Sunkur, Parvati is seated on Mahadeva's knee, with the bull Nandi at his feet, and the Sinha or lion at her feet. The Lingaet are a Vira-Saiva sect, whose sole object of worship is the lingam. Benares is a great site of the Saiva worship, and there is a celebrated temple of Mahadeva at Karikal, four miles south of Hardwar.

**MAHADEVI**, Devi, the goddess, is a title given to Lakshmi, to Saraswati, and to Parvati, but the last is most commonly called Mahadevi and Devi. The mythological origin of these three goddesses is thus described in the Varaha Purana, translated in Colonel Vans Kennedy's *Researches on the Mythology of the Hindus*, etc. In consequence of the distressed situation of the gods from the oppression of the Asura, Brahma hastened to Kailasa and Siva. Siva in thought summoned Vishnu, who instantly stood between them, and from their three refulgent glances sprang into being a virgin of celestial loveliness, who bashfully bowed before them. They said, 'Who art thou, lovely one? and why art thou thus distinguished by the three several colours of black, white, and red?' She replied, 'From your glances was I produced.' Brahma then bestowed on her this blessing: 'Thou shalt be named the goddess of the three times, Morning, Noon, and Evening, the Preserver of the Universe; and under various other appellations shalt thou be worshipped, as thou shalt be the cause of accomplishing the desires of thy votaries. But, O goddess! divide thyself into three forms, according to the colours by which thou art distinguished.' On hearing these words she divided herself into three forms of a white, a red, and a black colour. The white was Saraswati, the sakti of Brahma; the red was Lakshmi, the beloved of Vishnu; and the black, Parvati. This account differs widely from other accounts of the origin of these goddesses, but consistency is not to be found in Hindu mythology.—*Cole. Myth. Hind.* p. 95; *Moor's Hindu Pantheon*, p. 65.

**MAHAGANDI** and Sulagandi are Buddhist sects of Burma. The Paramat is another sect. The Sulagandi are puritans; the Mahagandi are less strict.

**MAHAIL** and the Dhuttola tree of Nepal are varieties of plums; the former bears abundance of beautiful flowers.

**MAHA-INDRA**, the Vedic god of the elements, the personification of the sky, the god of thunder; the king of immortals and the lord of the firmament, the chief of the Devata or Sura.

**MAHAJAN**, literally a great man, but applied to a banker, a money-lender, also the hereditary officer or the headman of a village. In the villages of N. India, the mahajan are generally Brahmans. Their advances or loans are entered in their books as—(1) Takawi for the purchase of cattle or

implements; (2) Khawi for food, given in cash or grain; (3) Besari for seed, given in money or kind; (4) Biahi, loans for marriages; and (5) Karza, loans of money at 24 per cent. Mahajani, a written character used in their mercantile book-keeping.—*W.*

**MAHAJLU**. URIYA. *Lygodium scandens*, used as a twine for tying beams.

**MAHA-KALA**. SANSK. In Hindu mythology, eternity. This deity is a representation of Siva, and in the Elephanta caves he is represented with eight arms. In one he holds a human figure. At Ujjain, worshipped in the form of a lingam. The name is from Maha, great, Kala, time. Mahakala, in Hindu astronomy, the conjunction or opposition of the sun and moon. Mahakala Sanhita is a book translated by Captain John Warren. See Cala.

**MAHA KAVYA**. SANSK. A classical Sanskrit work. Of these six are recognised. One by Sri Harsha is the Naishadha Charitra. See Maha.

**MAHAL**. ARAB. A house, a section of a town. Mahallat, fem. pl., women's apartments; figuratively women. Mahal, a ward of an Indian town, which is regulated, with a view to its police, in a manner very similar to what it is in Europe. Mahal is also applied to a district or section of country, as the Bara-mahal of the Salem district of the Madras Presidency. It is also equivalent to a fort or killa, and to ghar or country. Also an estate made up of a parcel or parcels of land. In Oudh the mahals are small estates, which are held by independent zamindars, and are called Mufrid mahal or independent mahal, in contradistinction to the large properties held under sunnud, called taluka.—*Malcolm's Persia*, ii. p. 177; *Malcolm's Central India*, i. p. 216.

**MAHA-MAGHA** (commonly Maman-gam), i.e. the occurrence of the full moon in or about the asterism Magha with other astronomical incidents, which recur once in 12 years. Peculiar rites in honour of Siva are then performed. The time is auspicious for bathing. At Combaconum is a large tank, the water of which is supposed to rise once in 12 years, on the above occasion, and then people in great numbers assemble from distant places to bathe and obtain remission of sins.

**MAHA-MARRI**. HIND. Lit. great death, from Maha, great, and Mri, to kill; a plague which appeared in the Kamaon and Garhwal Hills, and on one occasion extended to the Rohilkhand plains. It was believed by the people to be contagious. It broke out about the year 1837.

**MAHA-MERU**, a fabulous mountain of extraordinary height, in the extreme north of India, supposed to be upheld by elephants. See Meru.

**MAHA MOHA**. SANSK. In Hinduism, extreme illusion, causing addiction to the enjoyments of sense; one of the five kinds of obstruction to the soul's liberation, or, as they are called in the Patanjala philosophy, one of the five afflictions,—the five-fold ignorance of the Vishnu Purana.—*Garrett.*

**MAHAMRA**, a town in Khuzistan in Persia, situated on the N. bank of the Hafan Canal, 26 miles below Basra. The climate from June to October is said to be unhealthy to Europeans. The Shat-ul-Arab is here about a half mile wide, and of sufficient depth to float the largest ships alongside the perpendicular clay bank. A great channel connects the Karun with the Shat-ul-

Arab. In November 1856 the Government of India declared war against Persia; in December Kharag was occupied; on the 8th February 1857, Sir James Outram defeated the Persian forces at Khushab; on the 26th March Mahamra was captured, and a treaty of peace was entered into at Paris.—*MacGregor*, iv. p. 300.

**MAHA-MUNI**, a pagoda in the Akyab district of the Arakan division of British Burma, situated in lat. 20° 52' 40" N., and long. 93° 5' 30" E., to the north-east of Mro-houng, or Old Arakan. This edifice is visited by numerous pilgrims. It enshrined formerly an image of Gautama Buddha.

**MAHANADI** rises in lat. 20° 10' N., and long. 82° E., in the Raipur district, and, after a course of 520 miles through the Central Provinces and Tributary States of Orissa, it falls into the Bay of Bengal. Its catchment basin is estimated at 43,800 square miles, and its rapid flow renders its maximum discharge in time of flood second to that of no other river in India. During high floods, 1,800,000 cubic feet of water pour every second through the Naraj gorge, 7 miles above Cuttack city. About 250,000 cubic feet per second strikes into Puri district by means of the Koyakhai. The remaining six-sevenths pour every second, through the Katjuri, Birupa, and Mahanadi proper, into Cuttack district. An elaborate system of canals starts from the Mahanadi, with the design, in the first place, to regulate the water supply for irrigation; and, secondly, to utilize it for navigation and commerce. In this end a massive masonry weir 3000 feet long has been erected across the mouth of the Katjuri, the southern bifurcation of the Mahanadi; another enormous weir, 6400 feet long, across the Birupa at Chandwar. The first two of these weirs are 12½ feet, and the third 9 feet high. Orissa canals, when completed, are designed to irrigate a total of 1,600,000 acres. In 1868-69 a drought at the end of the rains awoke the fears of the husbandmen, and water was taken for 9378 acres at an aggregate charge of £2288.—*Imp. Gaz.*

**MAHANANDA**, a tributary to the Ganges, rises near Darjiling, in the Sikkim Hills, lat. 26° 57' N., and long. 88° 20' E.; S., 40 miles; S.W., 60 miles; S.E., 50 miles; S., 20 miles; S.E., 40 miles; S., 30 miles. Length, 240 miles. It is navigable during the dry season for craft of 8 tons as far as Kishengunge; for those of much larger burden during the rains.

**MAHANT**, the head of a religious establishment of the mendicant orders of the Hindus; the prior or superior of a monastery or mat'h.

**MAHANTI**. **URIYA**. A man of the writer or accountant class? The caste itself is Mahayajna. Mahanti, amongst the Munda, a deputy headman.

**MAHA-PATA**. **SANSK.** A heinous crime. Of these the Hindus reckon five,—the murder of a Brahman, intercourse with the wife of a guru, stealing gold from a priest, drinking spirits, and associating with persons guilty of such offences.

**MAHA-PRAHU** or **Maha-prabahu**, a respectful term of address amongst the Mahratta nations.

**MAHA-PRALAYA**. **SANSK.** According to the Hindu cosmogony, the universal collapse of all creation at the close of the Kali Yuga. See *Yoga*.

**MAHA-PRASADA**. **SANSK.** The great food, i.e. the distribution, amongst the persons present, of food offered to an idol, such as sweetmeats and

the like. It is especially applied to the distributions at Jaganath.

**MAHA-PURUSHA**, great or supreme spirit, a title applied to Vishnu; also any great man, but also to religious ascetics, especially to such as pretend and are believed to have overcome physical infirmities, to be able to live without food, and to be impassive to external or elemental influences.

**MAHA-PURUSHYA**, a Hindu sect in Assam, who follow the doctrines of Damudhar, Gopal, and Hari-Deb, and regard Vishnu as the sole god. They are arranged into Grihi or laymen, who worship images of Vishnu and Krishna and the saligramma, and the Udasin, who are interdicted all image-worship. Its founder was the remarkable Maha-purush at the Ghosauls of Kidderpur. He was apparently a man about 40 years of age, with a very fair complexion, and jet-black hair. He did not seem to eat or drink anything, nor speak a word, but remained in a sitting posture.

**MAHA RADZA WENG** or **Radza Weng**, Burmese chronicles of kings. These are found in the kingdoms of Burma, Pegu, Arakan, Manipur, the old state of Pong or Magoung, and indeed in all the Indo-Chinese nations, even in such small states as Tavoy and the Shan principalities of Zimne and Laboung.

**MAHARAG**, Arad, and Famahoy are three islands surrounded by the Jiha or Arad coral reefs, and only separated from each other at high tides. They form one side of the entrance to the port of Bahrein in the Persian Gulf. The town of Maharag stands on the island of that name, and, with the adjacent town of Manama, contains the trading population of the main island of Bahrein.

**MAHARAJA**. **SANSK.** This title was originally applied in the Puranas and Hindu books to the sovereign of a vast monarchy, which in the second century comprised a great part of India, the Malay Peninsula, Sumatra, and the neighbouring islands. But there are now in India several Hindu rulers by whom the title of maharaja has been assumed, or been given by the British,—the maharajas of Gwalior, of Indore, of Travancore, of Vizianagaram. It is occasionally bestowed on Hindu civil officers of rank; as an honorific title, is also assumed by religious teachers of the Hindus, particularly by the leaders of the Rudra Sampradaya sect, followers of Vallabhacharya; and it is a term of respect used by inferiors when addressing any person in authority. The Malay ruler of Johore also bears this title. With the reigning princes it is always associated with other titular designations; those of the sovereign of Travancore, for instance, are His Highness Sri Patmanabha Dasa Vanchi Bala Rama Varma, Kulasikhara, Kiritapati, Manny Sultan, Maharaja, Raja Ramaraja Bahadur, Shanshir Jung, G.C.S.I.—*India in 15th Cent.*

**MAHARAJA**, an honorific appellation of the head of a sect of Hindus styled the Rudra Sampradaya, also Vallabhacharya, also Gokalastha. The sect arose about the 15th century, from the teachings of Vallabhacharya, a Telinga Brahman, and his doctrines are best known as those of the Gokalastha gosai, the title of its teachers, who are usually in Bombay styled Maharaja. The doctrine of Vallabha was that privation was not sanctity, and that the duty of teachers and disciples was to worship the deity,

not in nudity and in hunger, but in costly apparel and choice food. The followers of this sect are very numerous and opulent; the merchants and bankers, especially those from Gujerat and Malwa, belong to it. Their temples and establishments are numerous all over India, but particularly at Mathura and at Bindrahan; but at Sri Nat'h Dwar, at Ajmir, is the most celebrated and most richly-endowed of all the Gcsain establishments. The disciples who are devout make the threefold Samarpana, tan, man, d'han, of body, mind, wealth, to the guru, whom many of the Bhattia race regard as an incarnation of Krishna, the worship of whom, as Bala Gopala, they follow. There are about 60 or 70 maharajas in India. Of these, the maharaja at Sriji is said to be the chief, and he has a great temple near Udaipur. When the people wish to worship a maharaja, they fetch him to their houses, offer him flowers, wave a light round him, present him with money, and prostrate themselves at his feet. The maharajas worship the gods much in the same way, and in addition they bathe and dress the images. On certain occasions it is customary to worship the idol by swinging it; and at these swinging festivals, swinging the maharaja is a religious ceremony which is performed by the female members of the different families of the disciples. Whilst the maharaja is swinging he throws the red powder called gual amongst his devotees, and some of it falls upon the necks and breasts of the women. If any one else threw gual upon women, it would, excepting on the Holi festival, be regarded as an insult. Nautch dances are occasionally given by the maharaja, but in a different part of the temple to that which the idols are placed, and female devotees occasionally visit the maharaja's family in a separate part of the temple. The maharajas have temples in Bombay, and sometimes there are several residing in the island. When Gokalnath maharaja originally visited Bombay, in 1811, all the Vaishnava sect requested his holiness to settle permanently with his family, for the purification of their souls, offering at the same time to build a temple for him, and to make arrangements to meet his expenses in connection with the temple. Accordingly a tax upon articles of trade was determined upon; and all the Vaishnava merchants, who in Bombay possess a monopoly in almost every important article of trade, solemnly bound themselves to add it to the price of every article they might buy or sell. The result is that about Rs. 1,62,000 are raised every year for six different maharajas, of whom the maharaja of Bombay receives about half a lakh per annum.

According to the doctrines of the Vallabhacharya sect, every maharaja is considered as the husband of his female devotees; but in 1855 the followers held a meeting, at which it was resolved that none of their daughters or wives should be allowed to resort to the maharajas for worship except at certain stated hours, when the maharajas would be necessarily occupied in ceremonies at the temple. Many amongst them no doubt were as ignorant as the public in general were, before the trial took place in 1862, of the habits of the maharajas; or, if they knew what was done, they considered such practices to be sanctioned by their religion. Bold and earnest words fitly concluded Sir Joseph Arnould's judgment—'It is not a question of theology that has been before us; it

is a question of morality. The principles for which the defendant and his witnesses have been contending is simply this,—that what is morally wrong cannot be theologically right; that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right, are established in the name and under the sanction of religion, they ought for the common welfare of society, and in the interest of humanity itself, to be publicly denounced and exposed. The defendants have denounced and have exposed them. At a risk and at a cost which we cannot adequately measure, these men have done determined battle against a foul and powerful delusion. They have dared to look custom and error boldly in the face, and proclaim before the world of their votaries that their evil is not good, that their lie is not the truth. In thus doing they have done bravely and well. It may be allowable to express a hope that what they have done will not have been in vain, that the seed they have sown will bear its fruit, that their courage and constancy will be rewarded by a steady increase in the number of those whom their words and their example have quickened with thought and animated to resistance, whose homes they have helped to cleanse from loathsome lewdness, and whose souls they have set free from a debasing bondage.' Their persons are deemed very sacred. At the trial in 1862, Jadunathji Brijruttonji Maharaj, the plaintiff in the case, when under cross-examination in the witness-box by the late Mr. Anstey, was shown a document for identification. Mr. Anstey, who stood near the witness-box, stretched forth his hand holding the paper, in order to deliver it to the maharaj. The latter shot back into the furthest corner of the box. Mr. Anstey felt indignant, and his indignation increased when the interpreter of the court explained to him the Wallabhacharyan doctrine of touch. He told the witness through the interpreter, 'I would not touch you with a pair of tongs.'

MAHARAJPUR, a village in the Gwalior State in Central India, in lat. 26° 29' N., and long. 78° 5' E., 15 miles N.W. of Gwalior fort. The British, under Sir Hugh Gough, on the 29th December 1843, here gained a victory over the Mahratta forces, and captured 56 guns and all their ammunition waggons.

MAHARANA means Great Prince, the title by which the Rajput rulers of Udaipur are always distinguished. Maharani, the queen.

MAHARASHTRA, the Mahratta country. The race now occupying Maharashtra is known as the Mahratta. The men are robust, and generally employed as cultivators. The women are not well featured nor well shaped. In the Sareda Tilaka, a monologue of later date than the play of Mrich'chha-kati, which was of the 1st century of the Christian era? but still of comparative antiquity, there is a description of some of the various women of India, distinguishing each by her nationality:

'There goes the maid of Gurjara (Gujerat), blooming as with perpetual youth, having eyes like the chakora, of the complexion of the yellow rochana, and a voice musical as that of the parrot. She wears anklets of silver, large ear-rings set with pearls, and her bodice is buttoned below the hips with gems.

'The matron of Maharashtra proceeds yonder, her forehead stained with saffron, and with silver chains upon her feet; she wears a coloured veil, and a girdle round her loins.

'A Chola female (south of India) approaches, whose cheeks are tinted with saffron, and whose dress is embroidered with the buds of the lotus.'

A bodice which buttons below the hips is certainly unknown at the present day, either in Gujerat or elsewhere in India; and as no single cloth, as a scarf or the present saree, could be buttoned, it can only be presumed that the garment was cut out and sewn in the fashion of a long tight-fitting robe, as in use among Persian women of the present time.

MAHA-RAWUL, a royal title of the rulers of Jeysumir and Doongurpur.

MAHARI. In the Uriya, a dancing-girl attached to a temple is called a Mahari.

MAHARI. ARAB. A riding camel. It is more slender than the camel used for burden. In the desert it is of great value.

MAHARNAVAMI, a festival in Coorg, held on the 9th day of the seventh month. Arms are worshipped.

MAHARRAM, the first month of the Muhammadan year; the first ten days of the month are held as a festival, which is celebrated as Christmas is, sometimes by strict religious rites or by great festivity, according to the opinions or ignorance of the sects. The Shiah Muhammadans and learned Muhammadans are generally most strict in the observance of their religious duties for the first thirteen days of this month. The twelve months in succession are—

Maharram.	Jemadi-ul-Awul.	Ramzan.
Suffer.	Jemadi-us-Sani.	Shawal.
Rubbi-ul-Awul.	Rujjub.	Zu-ul-Kaida.
Rubbi-us-Sani.	Shaban.	Zu-ul-Hajja.

Ashrah, an Arabic word, from Ashr, a tenth, are the first ten days of the Maharram, or the ceremonies observed during that part of the month. Houses are appropriated, in which they set up the Allum, Taboot, Shah-nasheen, Booraq, etc., and sometimes screens made of mica. These places are called the Ashoor Khanah (ten day house); Tazeea Khanah (the house of mourning); and Astana (a threshold or fakir's residence). In Northern Hindustan, opulent Muhammadans erect an Imambara, and the Shiah sect generally follow a similar practice.—*Herklots*.

MAHA SAKSHI, Maisakshi, or Meshakshikusuma, a gum-resin found in druggists' shops, which is said by Ainslie to come from Arabia, and is said by Wight to be a kind of bdellium. In the bazars at Madras, the Pan-sari or druggists, if asked for maisakshi, will produce gugul, which is the same as the Arabic muql. The word means buffalo's eye.—*O'Sh.*

MAHASAL. ARAB. A government servant sent to obtain payment of village dues. It is rarely resorted to in the British administration, though legal under Regulation xvii. of 1827, section 12. The villagers had to feed the peon; and in the event of their not complying, a second, a third, even up to 10 or 20 peons, would be sent, and horsemen also often sent. The Mahasal were often quartered on a village in case of a robbery.

MAHA-SANKRANTI. SANSK. The great Sankranti, the sun's entrance into Capricorn; the

winter solstice. The Pongol festival in the south of India.

MAHASHTAMI. SANSK. The 8th day of the festival in Aswin in honour of Durga; the

MĀHĀ SIVA RATRI, one of the greatest festivals in the Hindu calendar, occurs about the middle of February. Various legends are given in connection with this festival, but public opinion among the Hindus is in favour of the following:—Ravana, king of Lanka, undertook a pilgrimage to Mount Meru, the residence of Siva, and there put himself through a course of the most rigid penance, and supplicated the god by fasting and prayer. Siva appeared to him and asked him his desire. The king replied that he had only one request to make, and that was that none of the gods should be permitted to invade his country, and that they should not have power either to conquer or slay him. Siva, in reply, gave him a lingam of stone, and commanded him to take it to his country, and there build a temple over it to his honour. He further enjoined him not to place it on any carriage, but to carry it himself. He was also not to set it down anywhere on the road, for if he did he would never, the god said, be able to lift it off the ground again. An implicit obedience to these injunctions would obtain for him a favourable answer to his prayers. When Ravana had started from Mount Meru with the lingam, the other gods supplicated Pillyar after this wise: 'This Ravana has been a constant source of annoyance and trouble to us; and now that he has obtained from Siva this lingam as a protection from our power, he will become yet more arrogant and troublesome. You must therefore devise some means of depriving him of the lingam before he reaches the country.' Pillyar acceded to this request, and, summoning Varuna, he desired him to enter into the stomach of the king of Lanka and become water, so as to fill him. This Varuna accordingly did. Ravana, when the watery element filled him, began to feel exceedingly uncomfortable and dropsical, and looked out for some shady retreat where he might rest a while till the waters had subsided! Pillyar at this moment assumed the form of a Brahman child, and appeared to him, and Ravana asked him to carry the lingam for a few minutes.

MAHAVINYAKA, sacred peak of the Baruni-bunta Hills, Cuttack district, Bengal; visible from Cuttack city.

MAHAVIRA, the title of Vardhamana, the 24th and last Jainatirthankara, began his austerities at the age of 30, continued them for twelve and a half years as a digambara or naked ascetic, without even a bhikshu's begging dish, and at the age of 72 he died at the court of king Hastipala, about B.C. 526. His disciple Gautama Swami or Gautami Indra Bhuti is supposed by some to have been Gautama Buddha, the founder of the Buddhist religion. The Buddhists designate Gautama as Mahavira, and mention Maha Kasyapa as his chief and eminent disciple. The Jains style him Kasyapa Mahavira, and mention Gautama as his chief disciple (Ganadhara). Both Buddhists and Jains concur in making Mahavira the friend and spiritual teacher of a king of Rajagriha, the capital of Magadha, whose name was Srenika or Bhambhasara according to the Jains, and Bimbisara according to the Buddhists.



Mr. Garrett gives a legend which relates that Mahavira was repeatedly born again. His first birth was as Nayasara, headman of a village in the country of Vijaya, from which he was transferred for oceans of years to the Sandharma heaven. He was then re-born as Marichi, the grandson of Rishaba, the first tirthankara, and thence transferred to Brahma-loka, whence he returned as a worldly-minded and sensual Brahman, the consequence of which was repeated births in the same caste, each birth separated by an interval passed in one of the Jaina heavens. He then became Visvabhuta, prince of Rajagriha, and next a Vasudeva named Tripriśhta; then a Choravartti Priyamitra, then a Nandana, leading a life of devotion. On the return of the spirit of Nandana to earth, it first animated the womb of the wife of a Brahman, but was transferred to the womb of Tresala, wife of Siddharta, of the family of Ikshvaku, a prince of Ravana in Bhara-kshetra. He was born on the 13th of the light fortnight of Chaitra. His father named him Varddhamaṇa, but it was changed to Mahavira. He married Yasoda, daughter of prince Samara Vira, by whom he had one daughter, named Priya Darsana, who married Jamali, a prince, one of the saint's pupils, and founder of a schism. Siddharta and his wife died when Mahavira was 28 years of age, on which Mahavira adopted an ascetic life, the government devolving on his elder brother Nandivarddhana. After ten years of abstinence and self-denial, he commenced an erratic life, often fasting and in silence. In twelve and a half years he attained the Kevala or only knowledge, under a sal tree on the north bank of the Rijupalika, and commenced to instruct from a stage. He enjoined to avoid injury to life or giving pain, to speak truth, not to steal, to be continent. On his death his body was burnt, but unconsumed portions were kept as relics.—*Dr. Bhau Daji in Bo. R. As. Soc.; Garrett.*

MAHA-VIRA CHARITA, a stirring and martial drama by Bhava-Bhuti, which has been translated into text by Pickford; it relates the exploits of the great hero Rama. There are several editions of the text.

MAHAWANSO, a metrical chronicle in Pali of the dynastic history of the island of Ceylon, from B.C. 543 to A.D. 1750, discovered and translated by the Honourable George Turnour. Mahawanso and other Ceylonese scriptures were reduced to the present form by Buddhaghosa in the beginning of the 5th century A.D. The 17th chapter of the Mahawanso is entitled the Arrival of the Relics, and details the acquisition to Ceylon by Dewanan-piyatipo, of the collar-bone and other relics of Buddha. The right canine tooth was transferred in A.D. 310 from Dantapura to Ceylon, and is now enshrined in the Dalada Maligawa temple in Kandy. In the Mahawanso, p. 249, it is mentioned that Upatisso, son of Buddha Das, built hospitals for cripples, for pregnant women, and for the blind and diseased. Dhatusena (p. 256) built hospitals for cripples and sick. Buddha Das himself (p. 245) ordained a physician for every ten villages on the high road, and built asylums for the crippled, deformed, and destitute.

MAHA - WELLI - GANGA, the Ganges of Ptolemy, rises near Adam's Peak in Ceylon. It traverses more than one-third of the mountain

zone, and drains upwards of 4000 square miles. Mahawellaganga is the largest river in Ceylon. Its principal branch has its source in Pedro tallagulla, on the plain of Nuwera Elia; when near the east coast, it divides into two branches, one of which falls into the great bay of Trincomalee, the other, called the Virgel, into the sea 25 miles south of Trincomalee.—*Sir. J. E. Tennent's Ceylon.*

MAHAYAJNA. SANSK. A great sacrifice. Of these, in Hinduism five are recognised:—1. Brahma-y, the study of Brahma or the Veda; 2. Pitri-y, offering to the manes; 3. Deva-y, offerings to the gods; 4. Bali or Bhuta-y, worship of all things, of evil spirits; 5. Nri-y, worship of man, hospitality.

MAHAYANA, a form of Buddhism, which was introduced by Nagarjuna, and those who assisted at the fourth convocation under Kanishka. It means the Greater Translation, and was said to have been preserved by the Nagas, from whom Nagarjuna received it. It spread from Peshawur over all Northern and Eastern Asia. From that time the Tibetans, Burmese, and Chinese date the introduction of Buddhism into their countries. It was considerably in advance of the Hinayana school of Central India in all complications of ritual observances.—*Fergusson, p. 180.*

MAHA YAZA WIN, also written Maha Radza Weng, a royal chronicle of Burma, which gives dates from B.C. 1000. There is no doubt that Tagoun and Prome and Pagan were each in their turn for many centuries the seat of an empire, but there is no certainty until the middle of the 16th century. According to this chronicle, however, the first ruler was Maha Thammasa, the object being to connect the royal line with prince Siddhartha, the Buddha of the present cycle of religion. To give this theory the greater verisimilitude, the chronicle represents the whole Burmese race as descended from a tribe of the Indian Solar race, who, with Abhi Raja, their king, were driven from their home in Kapilavastu, and, marching eastward, finally settled in the valley of the Irawadi, where they built Tagoun for their capital. This ancient capital is said to have been founded by Anawrata Saw. He was a very devout Buddhist, and marched with a large army into China to obtain a tooth of the Buddha. In this he was not successful, but he came back with a golden replica obtained from the Hwang-ti. This was about the time of the Danish kings in England. Five hundred years later, Buyin Nong, a monarch a monster of cruelty, succeeded to the throne. The country was then divided into four separate and independent kingdoms,—Pegu, Arakan, Burma, and Ava. When he died he had exalted Burma at the expense of the neighbouring kings, and, besides subduing Zimne, had ravaged Siam up to the gates of the capital. Caesar Fredericke says about him, 'The king (Braginoco he calls him) hath not any army or power by sea, but in the land, for people, dominions, gold and silver, he far exceeds the power of the Great Turk in treasure and strength.' Buyin Nong employed Portuguese soldiers of fortune in his various expeditions, and prominent among them were Philip de Brito and Nicote and Gonsalves. The former, originally a cabin-boy, established himself for thirteen years as an independent monarch at Syriam, below Rangoon, and the ruins of the



fort he built may yet be seen. Gonsalves was a common soldier, who became a pirate on a large scale, and, after a brilliant eight years of murder and plundering, lapsed into the common soldier again. Philip de Brito and Nicote was impaled on a spike. Many of the Portuguese captured during these expeditions were sent as prisoners into the interior, and their descendants form a distinctly recognisable class to the present day at Mandalay, though they dress as natives of the country, and have Burmese names.

During the period between Buyin Nong and Aloung-payah, the founder of the present dynasty, at one time the Burmans were masters, at another the Peguans, while the kings of Arakan or of Tounghoo made raids on the lowlands. About the middle of the 18th century, the Talaings of Pegu rose against the Burmese, and not only drove them out of Pegu, but, under their king, the prince of Dala, a village opposite Rangoon, overran the Burmese dominions, and finally sacked and burnt Ava, the capital of the country. But Oung Zaya, a hunter, finally overthrew the Talaing near Prome, and proclaimed himself king, with the title of Aloung-payah. He was the founder of the town of Rangoon, and in the eight years of his reign not only possessed himself of Pegu, but annexed Arakan, Tavoy, and Tenasserim, and was on the march against Siam when he was seized with the illness which ended in his death. His son Sin-byoo-shin, however, inherited his military genius; and, besides conquering Siam, came off victorious in four severe struggles with the Chinese, who invaded the country with large armies. Under him and the next few kings the power of the country was consolidated, the Shan states and Manipur were overrun, and finally the Burmese came into collision with the British. Under Bodaw-payah, the last of the sons of Aloung-payah, the empire reached its largest extent, and had become one of the most formidable powers in Asia. It had nearly 1000 miles of sea-coast, and extended from the borders of Chittagong to the centre of Siam. The Burmese soldiery were feared all over Indo-China as the most ruthless and invincible of foes. But the braggart spirit which led Bodaw-payah to proclaim himself an embryo Buddha, and lord it over British envoys, prompted his successor to demand from the Indian Government the surrender of Chittagong, Dacca, and Murshidabad. Actual aggressive movements on Chittagong led to a declaration of war in 1824, and in 1826 Sir Archibald Campbell dictated peace close to the walls of Ava.

MAHA-YOGA, in Hindu cosmogony, a period of four Yuga. It comprises 12,000 years of the gods, which, according to the Vishnu Purana, are 1,320,000 years of mortals. See Yuga.

MAHAZAR. ARAB. A representation. Mahazarnama, a written statement.

MAHBUB-i-SUBHANI, or Dastagir, a Muhammadan saint.

MAHDI. ARAB., HIND. A guide; according to the Shiah sect of Muhammadans, the twelfth and last of the Imams or successors of Ali. The Mahdavi part of the Shiah sect believe him to be still alive. The Ghair Mahdavi believe that he has been on, but has disappeared from earth. The Sunni sect believe that Mahdi is yet to come. From time to time, amongst the Muhammadans,

persons have been appearing claiming to be the Mahdi. One of these appeared in Hindustan at Jonepur early in the 16th century; his followers are the Ghair Mahdi. In the early part of 1884 one such rose in the Soudan in Northern Africa, and gained many adherents. There are continual prophetic announcements made. There is an old widespread prophecy that the Mahdi is to appear in the 14th century of the Hijira, which begins about 1886. The adherents of a numerous sect, which has ramifications throughout all Northern Africa, believe that the Mahdi is to bear the name of Abdullah, his father's name to be Mahmud, his mother's Aminat, while his vicegerent is to be called Abdul Muttalib. The Mahdi's troops attacked Jazireh, which, as its name signifies, is an isle near Berber. The explanation is that there is an old tradition that the future ruler of the Soudan will come from that isle. The people of the Soudan are very superstitious; and the fall of the flag by a gust of wind on the occasion of Tewfik's proclamation at Khartoum was looked on as an omen of the end of Muhammad Ali's dynasty. There is an old tree opposite Cook's office at Jerusalem in Tophet, belonging to an old family, and protected by the Sultan's firman, and the Arabs believe that it will fall when the Sultan's rule ends. It lost a large limb during the Turco-Russian war, and is now in a very decayed state. All Muhammadans believe that Mahdi will reappear before the second coming of Christ, and the most of them indicate Damascus as the site. See Imam.

MAHE, a town in Malabar district, Madras, is in lat. 11° 41' 50" N., and long. 75° 34' 25" E. This little French settlement is about 4 miles to the south of Tellicherry. Between 1761 and 1793 it repeatedly changed hands, during the strife between the British and the French. Mahé has an area of 1445 acres, with a patch of ground in the town of Calicut further south.

MAHENDRA, son of Asoka, king of Magadha, in B.C. 236 converted Ceylon to Buddhism. The earliest recorded voyage down the Bhagirathi was made in the age of Asoka, who sent his son Mahendra, with a branch of Buddha's sacred pipal tree, on a mission to the king of Ceylon.—*Tr. of Hind.* i. p. 20.

MAHENDRAGIRI or Mahendra Mallai, a mountain peak in the Eastern Ghats, Ganjam district, Madras, in lat. 18° 58' 10" N., and long. 84° 26' 4" E., and 4923 feet above sea-level. Mahendragiri mountain is in the Parla Kimedi district, distant about 20 miles from the sea-coast. The view to the south-west ranges over the greater part of Parla Kimedi; on its western side runs a deep valley, on the opposite side of which rise the numerous and extensive hills occupied by the independent Saurah tribes, some of them but little inferior in height to the Mahendragiri. To the north and north-east are the Jarada, Jalandra, Bodarsingi, Surungi, and Chikati hill zamindaris, and the taluks of Itchapur, Moherry, and part of Pubaconda. The Mundasa zamindari extends from the east face of the range to the sea-shore. The valley which divides the Mahendragiri range from the hill tracts of the independent Saurah to the west extends from the Jarada zamindari completely into the Parla Kimedi country. It was tried as a sanatorium, but proved very unhealthy.

**MAHENDRAGIRI**, near Cape Comorin, about 5000 feet high, is the mountain with which the ghats terminate. Indragiri means the great mountain of Indra. It is alluded to in the Ramayana as that from which the monkey god Hanuman leapt to Ceylon, alighting on the summit of Adam's Peak. The Tinnevely Gap separates it from the mountains to the immediate north. To the south are a few rocky hills, the Arambully pass, and then the open sea. Upon the Tinnevely side, immediately under the shadow of this mountain, lies the town of Trichenagoody, with its fine gopuram, or temple tower; and on the Travancore side is the town of Nagercoil, famous as a station of the London Missionary Society since the days of Ziegenbalg. Several large and highly-cultivated coffee estates spread over its sides. The forests, consequently, which once rolled around it, and enfolded it as it were with a grand mantle of green, are fast disappearing.

**MAHESH**, a village, a suburb of Serampur, in the Hoogly district of Bengal, lat.  $22^{\circ} 44' N.$ , and long.  $88^{\circ} 23' 45' E.$  Famous for the two great festivals of Jaganath, the S'thnam-Jatra or bathing of the god in May, and the Rath-Jatra or car procession, six days later. At the latter, the god is dragged to the village of Ballabhpur, a mile distant, and brought back after eight days' visit to the temple of Radhaballabha. An important fair is held at Mahesh during the eight days, with an attendance of about 8000 persons daily, and 100,000 people on the first and eighth day, when the procession and return journey take place. At Mahesh, Jaganath and his brother Balaram, having fasted the whole day, on one occasion are said to have pawned a bracelet with a shopkeeper to procure some food. The ornament was missed by the Pandas (priests) on their return to Puri, and they released it from the shopkeeper.—*Imp. Gaz. vi.*; *Tr. of Hind. i. p. 5.*

**MAHESHA**, a demon of the Hindus of great power, who, having been troubled by the army of Durga, assumed the form of a buffalo to destroy them, but was speared by Durga. In the sculptures at the Burabur caves, Durga slaying 'Mahesh-Asur' is the principal and most often repeated. Maheshasura Mardini is the form of Durga as the destroyer of the buffalo-born giant Mahesha. Maheswara (the great lord), one of the five great lords or faces of Siva. It is this name which Europeans have changed to Mysore.

**MAHESHWAR**. **SANSK.** The Binlang stones, worshipped as emblems of Siva, are formed at Maheshwar, on the Nerbadda, where a whirlpool occurs, and rounds and polishes fallen stones into the form of a lingam.

**MAHI**. **PERS.** A fish. From Basrah to Hormuz, the sea-coast people still principally live on fish. The Mahi-abah and Mahi-ashnah, literally fish bread and fish soup, used among the people of Lar, is prepared from fish (more particularly a small kind found near Hormuz) by exposing it to the sun. Strabo and Arrian relate that the ancient Ichthyophagi made into bread in a similar manner the fishes which they had dried and roasted. The region of the Ichthyophagi commenced at Malana near Cape Arabah, and ended between the ancient Dagestira and the place now called Cape Jashk. Churchill's Collection of Voyages mentions that 'the coastes of Persia, as they sailed in this sea, seemed as a parched wilderness,

without tree or grass; those few people that dwell there, and in the islands of Lar and Callon, live on fish, being in manner themselves transformed into the nature of fishes. So excellent swimmers are they, that seeing a vessel in the seas, though stormie and tempestuous, they will swimme to it five or six miles to begge almes. They eat their fish with rice, having no bread; their cats, hennes, dogges, and other creatures, which they keepe, have no other dyet.' Nieuhoff, who travelled in 1662, says that about 'Gambraon the common people make use of dates instead of bread or rice; for it is observable that the ordinary food of the Indians all along the coast from Basora to Sind is dates and fish dried in the air; the heads and guts of the fishes they mix with date stones, and boil it all together with a little salt water, which they give at night to the cows after they come out of the field, where they meet with very little herbage.'

**MAHI**, river of Bombay, with a course of from 300 to 350 miles in length, and a drainage area estimated at from 15,000 to 17,000 square miles. After the Nerbadda and the Tapti, it is the largest river of Gujerat. The main branch of the Mahi rises about 1850 feet above sea-level in the Amjhera State, Malwa, in lat.  $22^{\circ} 52' N.$ , and long.  $75^{\circ} 5' E.$ , about 160 miles east of Cambay. The source of the river is in the Mehad lake.

**MAHIDPUR**, in lat.  $23^{\circ} 30' N.$ , and long.  $75^{\circ} 38' E.$ , in Malwa, 23 miles N. of Ujjain. The mean height of the village above the sea is 1600 feet. The battle of Mahidpur, on the 21st December 1817, fought and won by the British in war against the Malhattas.—*Scott.*

**MAHIJAH**. **HIND.** In the Bari Doab, high lands above river inundation.

**MAHIKANTA**, a group of Native States under the Government of Bombay; situated between lat.  $23^{\circ} 14'$  and  $24^{\circ} 28' N.$ , and between long.  $72^{\circ} 40'$  and  $74^{\circ} 5' E.$ , with an area of about 4000 square miles. In 1838, Captain (Sir James) Outram instituted border panchayats for the settlement of the numerous blood-feuds and disputes between the wild Bhils on the Mahikanta and Rajputana frontier.

**MAHI MURATIB**. **PERS.** The fish-banner, a Mubammadan regal distinction, granted also by sovereign princes, entitling the receiver to have carried before him the gilt metal figure of a fish, borne upon a pole, with two gilt balls similarly elevated. Shah Alam conferred the honour on Lord Lake.—*W.*

**MAHI-RUBIAN**. **HIND.** Dried shrimps, from the coast of Sind; also an undetermined drug, in appearance consisting of dried-up pieces, having a grey colour.

**MAHMAN**. In Gujerat is a numerous race, called Mahman, or in conversation, Mehman. Many families of this sect live in Bombay, and are a very useful, hard-working, trusty people.

**MAHMUD**, son of Sabaktagin, commonly called of Ghazni, was a brave, experienced, prudent sovereign, distinguished in war and as a civil administrator. He ruled from A.D. 997 to A.D. 1030, in which period he extended his dominions from the Persian Gulf to the Sea of Aral, and from the mountains of Kurdistan to the banks of the Sutlej. He was the greatest sovereign of his time, and is considered by Muhammadans among the greatest of any age. He

was athletic and well-proportioned, but scarred with smallpox; prudent, active, and enterprising, zealous in the encouragement of literature and art to a degree which has not yet been surpassed. The poets Dakiki, Ansari, and Fardusi were attracted to his court. He founded at Ghazni the mosque called the Celestial Bride, which was the wonder of the east, and the nobility imitated his taste for architectural display. Such were the multitudes of slaves he brought from India, a purchaser could not be found for them at 4s. 7d. a head. At that time the northern part of India seems to have been under the sway of four rulers, one at Delhi under the Chauhan, one at Kanouj under the Rahrhor; Mewar was under the Gehlot, and Anhilwara under the Chaura and Solanki. The Delhi rule extended to the Indus in the west, and the Himalaya to the north; Kanouj eastwards to Benares, with part of Bundelkhand; and Mewar and Anhilwara consisted probably of the present Mewar and Malwa, and thence to the Lower Indus and the sea.

Mahmud put aside his elder brother Ismail in A.D. 997. In A.D. 1001 (A.H. 391) he made his first campaign against the Hindus of India. He left Ghazni with 10,000 chosen horse, and on the 27th November, near Peshawur, defeated and took prisoner raja Jaipal I. of Lahore, afterwards stormed Batinda, and returned to Ghazni rich with plunder. Jaipal, on his return from captivity, immolated himself on a pyre which he had ordered to be constructed.

Mahmud's second expedition was against the raja of Bhattia, south of Multan, who, being driven from a well-defended entrenchment, and then from his own fortress, at last destroyed himself in the thickets of the Indus, where he had fled for concealment, and where many of his followers fell in endeavouring to revenge his death.

His third expedition was to reduce his dependent, the Afghan chief of Multan, Abul Fattah Lodi, who had formed a close alliance with Anang Pal. Anang Pal interposed his army between those of Mahmud and Abul Fattah, but was routed near Peshawur, and Mahmud invested Multan, but after seven days' siege he accepted the submission of the chief. Taking advantage of Mahmud's occupation near the Indus, Elik Khan sent an army to invade the Ghaznavi dominions of Herat and Balkh, but Mahmud left his capital under Suk Pal, a converted Hindu, met Elik Khan near Balkh, drove the Tartars with prodigious slaughter from the field of battle, and Elik Khan escaped across the Oxus with a few attendants. In the meantime Suk Pal had renounced Muhammadanism, and revolted, but Mahmud came unexpectedly on him, took him prisoner, and confined him for life.

His fourth expedition (A.D. 1008, A.H. 399) was formed to punish Anang Pal's combining with Abul Fattah Lodi. Anang Pal had induced the rajahs of Gwalior, Ujjain, Kalinjar, Kanouj, Delhi, and Ajmir to enter into a confederacy, and their united forces advanced into the Panjab. Hindu women sold their jewels, melted down their gold ornaments, and sent their contributions from a distance to furnish resources for this holy war. Mahmud formed an entrenched camp, but the Ghakkar overthrew his guards, and cut down 8000 or 4000 of his army. The elephant of Anang Pal, however, unable to withstand the

archers, fled from the field, his army gave way, and Mahmud sent in pursuit 10,000 chosen men, who killed great numbers of the enemy before they reached a place of safety. Mahmud then advanced on Nagarkot, a fortified temple on a mountain connected with the lower range of the Himalaya, and he carried off from it to Ghazni 700,000 gold dinar, 700 man of gold and silver plate, 200 man of pure gold in ingots, 2000 man of unwrought silver, and 20 man of various jewels, pearls, corals, diamonds, and rubies.

In A.D. 1010 (A.H. 401) Mahmud went in person against, and defeated, Muhammad Sur of Ghor, in the mountains east of Herat; the chief swallowed poison.

His fifth expedition was in the same year; he returned to India, took Multan, and carried Abul Fattah Lodi prisoner to Ghazni.

His sixth expedition was to Tanesar, not far from the Jumna, where he plundered the temple, sacked the town, and returned with an incredible number of captives to Ghazni, before the Indian princes could assemble to oppose him.

His seventh and eighth expeditions were to Kashmir. In returning from the last, at an advanced period of the year, many lives were lost.

After the expedition against Kashmir, Samarcand, Bokhara, and Kharasm were occupied without opposition.

His ninth expedition against India, A.D. 1017, A.H. 408, was on a great scale. Ferishta says 100,000 horse and 20,000 foot were assembled from all parts of his dominions. He set out from Peshawur, and kept close to the mountains until he passed the Jumna, when he turned towards the south, and presented himself before Kanouj. The raja was so entirely unprepared, that he came out with his family and gave himself up to Mahmud, who left Kanouj uninjured. He halted for twenty days at the holy city of Muttra, during which the city was plundered, the idols broken, the temples profaned, and the city fired. The raja of Mahawan, near Muttra, submitted, and was received with favour; but a quarrel broke out between the two armies, when the Hindus were massacred and driven into the river, and the raja, imagining himself betrayed, destroyed his wife and children, and then made away with himself. At Munj, after a desperate resistance, part of the Rajput garrison rushed out through the breaches on the enemy, while the rest dashed themselves to pieces from the works, or burned themselves with their wives and children in their houses; not one survived. Various other towns were reduced, much country laid waste, and Mahmud returned to Ghazni with the spoil and prisoners.

His tenth and eleventh expeditions into India were made A.D. 1022, A.H. 413, and A.D. 1023, A.H. 414. The first was to the relief of the raja of Kanouj; but before Mahmud arrived, the Kanouj raja had been cut off by the raja of Kalinjar in Bundelkhand, against whom Mahmud turned his arms, but made no permanent impression in this or a subsequent campaign. During the first of these expeditions, Jaipal II. was on friendly terms, but on the second he opposed Mahmud's march on Kanouj, and Mahmud annexed Lahore and its territory to Ghazni. In A.D. 1024, A.H. 415, Mahmud marched to

Transoxiana, in person, to crush a revolt, and then returned to Ghazni.

In his twelfth and last expedition to India, he directed his forces against Somnath. His army moved from Ghazni in September, A.D. 1024 (A.H. 415), crossed the desert without any disaster, and made good his hold near Ajmir. The raja fled, Ajmir town was given up to plunder, and the country ravaged. Advancing on Anhilwara, the capital of Gujerat, its raja also fled, and Mahmud reached Somnath. Its temple was erected on a peninsula, and the isthmus connecting it with the mainland was fortified. The Ghazni troops on the first day occupied the ramparts, only to be driven from them. Next day brought a still more signal repulse. On the third day the rajas of the neighbourhood, with the Anhilwara raja, presented themselves in order of battle, and Mahmud had to move against them. His troops wavered, but Mahmud charged, and 6000 Hindus fell. The garrison, 4000 strong, then abandoned the place, and fought their way to the boats. Mahmud entered the temple, and it is said refused all offers to abstain from destroying the idol. Two pieces were sent to Mecca and Medina, and two to Ghazni, where one piece was to be seen at the palace, and one at the public mosque, as late as when Ferishta wrote his history. The treasure taken on this occasion exceeded all former plunder. After a year's stay in Gujerat, he returned to Multan and Ghazni by the sands of Sind, in which many of his troops perished miserably. This expedition lasted from October—November 1024 to April—May 1026.

After his return he chastised a tribe of Jats in the Jund mountains, who had molested his army on its march from Somnath. He afterwards moved in person against the Turki tribe of Seljuk, and defeated them, A.D. 1027, A.H. 418, in a great battle. His next success was against the Buya or Delmi. He invaded Irak, took possession of the whole territory, took Isfahan and Kaswin, putting to death thousands in each city. These were the last acts of his reign. Soon after his return to Ghazni he was taken ill, and died on the 29th April 1030. Muhammad, son and successor of Mahmud, was put aside and blinded by his brother Masaud; but ten years after, Masaud, unsuccessful in war, was dethroned and put to death, and Muhammad reinstated. Modud, son of Masaud, was at Balkh when his father was murdered; he hastened eastwards with his army, defeated and put to death his rivals (A.D. 1040, A.H. 433), and afterwards crushed a rebellion excited by one of his own brothers.—*Elph.* p. 302.

MAHOBÀ, an ancient city, in lat. 25° 17' 40" N., and long. 79° 54' 40" E., in the N.W. Provinces of India, at the foot of a low granite hill 54 miles to the south of Hamirpur, at the junction of the Betwa and Jumna, 34 miles to the north of Khajuraho. Its name is a contraction of Mahotsava-nagara, or 'the city of the great festival,' which was celebrated there by Chandra Varmma, the founder of the Chandel dynasty. To the west of the city lies the great lake of Kirat Sagar, about 1½ mile in circumference, which was constructed by Kirtti Varmma, who reigned from A.D. 1065 to 1085. To the S. is the Madan Sagar, about three miles in circuit, which was constructed by Madana Varmma, who reigned from A.D. 1130 to 1165. To the E. is the small lake of Kalyan

Em Sagar, and beyond it lies the large deep lake of Vijay Sagar, which was constructed by Vijaya Pala, who ruled from A.D. 1045 to 1065. The last is the largest of the Mahoba lakes, being not less than four miles in circuit, but the most picturesque of all the sheets of water in the beautiful lake district of Bundelkhand is the Madan Sagar.

According to the legend, as related by the poet Chand, the Chandels are sprung from Hemavati, daughter of Hem-raj, the Brahman Purohit of Indrajit, Gahirwara of Banaras.

Hemavati was very beautiful; and one day, when she went to bathe in the Rati Talab, she was seen and embraced by Chandrama, the god of the moon, as he was preparing to return to the skies. Hemavati cursed him. 'Why do you curse me?' said Chandrama. 'Your son will be lord of the earth, and from him will spring a thousand branches.' Hemavati inquired, 'How shall my dishonour be effaced, when I am without a husband?' 'Fear not,' replied Chandrama. 'Your son will be born on the bank of the Karnavati river; then take him to Khajuraya, and offer him as a gift, and perform a sacrifice. In Mahoba he will reign, and will become a great king. He will possess the philosopher's stone, and will turn iron into gold. On the hill of Kalinjar he will build a fort. When your son is 16 years of age you must perform a Bhanda jag to wipe away your disgrace, and then leave Banaras to live at Kalinjar.'

According to the prophecy, Hemavati's child, like another Chandrama, was born on Monday, the 11th of the waxing moon of Vaisakh, on the bank of the Karnavati, the modern Kayan or Kane river of the maps. Then Chandrama, attended by all the gods, performed a great festival (Mahotsava), when Vrihaspati wrote his horoscope, and the child was named Chandra Varmma. At 16 years of age he killed a tiger, when Chandrama appeared to him and presented him with the philosopher's stone, and taught him polity (rajnit). Then he built the fort of Kalinjar, after which he went to Kharjpur, where he performed a sacrifice (Jag or Yajnya) to do away with his mother's shame, and built 85 temples. Then Chandrama Rani and all the other queens sat at the feet of Hemavati, and her disgrace was wiped away. Lastly, he went to Mahotsava or Mahoba, the place of Chandrama's great festival, which he made his capital.—*Cunningham, Ancient Geog. of India*, p. 486.

MAHOGANY, Swietenia mahogani.

Mahonitræ, . . .	DAN.	Maogani, . . .	IT.
Mahonichout, . .	DUT.	Pao-magno, . .	PORT.
Acajou, . . .	FR.	Krasnoé derevo, .	RUS.
Mahagony, . .	GER., SW.	Caoba, Caobana, .	SP.

This name is given in Europe and America only to the wood of the Swietenia mahogani of botanists, but in India the timber of the Cedrela toona, *Rozburgh*, is so called, and in Australia it is applied to that of a species of Eucalyptus. S. mahogani was named after Gerard van Swieten, a physician of Leyden, is indigenous in the West Indies and Central America, and naturalized in some parts of India. It is a lofty tree, with a large spreading head, and glossy pinnate leaves. The trunk frequently exceeds 40 feet in length, with a diameter of 6 feet; the timber of a rich red-brown, of different shades and markings, capable of a brilliant polish.

MAHOMED, the founder of the Muhaminadan religion, was born on the 10th November 570, and died on the 8th June 632, in his 63d year. Arabian Prophet and Apostle are terms sometimes applied to him in European literature, but his followers in India only recognise the appellations of *Rasul Allah*, the messenger of God, and *Paighambar*, the bearer of a message. He was of the tribe of *Koresh*; his great-grandfather's name was *Hashim*; that of his grandfather was *Abd-ul-Mattalib*, whose son *Abdullah* was *Mahomed's* father. *Mahomed* is generally supposed to have been of *Ishmaelitic* origin, of the tribe of *Kenanah*. In *Genesis*, *Ishmael* is made to marry an Egyptian woman, but Arab traditions make him marry into the family of *Jorhem*, a descendant of *Kahtan*. Probably he had two wives. The *Kenanah* tribe was near akin to that of *Kais*, and both were descended from *Nezar*, whose name was the war-cry of the northern Arabs, in their combats with the armies of *Yemen*. The descendants of *Kahtan*, Arab-ul-Arab, were held to be the noblest of all Arabia, and it has been surmised that this alliance was introduced to raise *Mahomed* into the noble families of Arabia.

The melancholy incidents associated with almost every step of *Mahomed's* birth and parentage, deepened the seriousness and heightened the sensibility of his character. He was a post-humous child, orphan of both father and mother at five years of age, among a people with whom to be an orphan was a disgrace. How deeply he felt his unprotected state, is evident from the earnestness and frequency with which in the *Koran* he recommends orphans to the care of the Faithful. The life and destiny of his father *Abdallah* was also peculiar, for he had narrowly escaped being offered in sacrifice to an idol, in consequence of a rash vow of *Abd-ul-Mattalib*, and was only rescued at the price of a hundred camels. *Mahomed* was born during the period of tears and desolation of his mother *Amina*, after the death of her young husband, at the age of twenty-five, on a caravan journey. When born, he was carried by his grandfather before an idol, and received his name. Unable to nurse her own infant, his mother, after Arab fashion, wished to send him to the desert to be reared; but the Bedouin nurse who ultimately took him, at first refused to have charge of a fatherless boy. At six years of age *Mahomed* lost his mother also, and was taken care of by his grandfather; and on the death of the latter, three years later, by *Abu Talib*, his uncle, who, as long as he lived, gave him his protection. The events known of his youth are few. He appears to have accompanied his paternal uncle to *Syria*, and on that journey *Muhammadans* place the absurd legend of *Sergius*, *Djerzi*, or *Bahzra*, recognising the boy as the future prophet by a mark between his shoulders. During the wars of the tribes, known as the wars of the *Fidjar*, he is reported to have been present at one battle when he was fourteen, and to have picked up arrows for his uncle; at twenty he was keeping sheep for something like a farthing a day, an occupation considered disgraceful by the Arabs, and abandoned to slaves and women. But *Mahomed* always loved to dwell on the fact that *Jacob*, *Moses*, and *David* had been shepherds before him. Not long afterwards he entered

the service of *Khadijah*, a wealthy trading widow with three children, as camel-driver of the caravans which she despatched to the different markets of Arabia and Syria, and rose by his good conduct to be master of the caravan, a position of confidence. He was found a good man of business, and to have an acute perception of the market value of the striped stuffs and incense of *Yemen*, and the leather of Arabia, which he exchanged in the markets of Syria for corn and oil, and the silk goods of *Damascus*. His good qualities gained him the title of *El Amin*, the honest fellow. He was of comely appearance, and *Khadijah*, in spite of being fifteen years older than *Mahomed*,—an immense difference in a country like Arabia,—conceived the project of marrying him, and carried it into execution. For such a marriage, *Mahomed* seems to have been an exemplary husband. He married other wives, it is true, one of them in two months after *Khadijah's* death; but he never ceased to speak of his deceased wife in such terms of praise, that *Ayasha* declared she was the only one of the prophet's wives of whom she had ever felt jealous. Seven children were the result of this marriage; and throughout the east many claim to be descended from some one of the three daughters who survived. There were three sons, who all died young; one was called *Abd Manaf*, after the idol, which proves that *Mahomed* was at that time still an idolater. The last daughter, *Fatima*, was born eleven years after the marriage, when *Khadijah* was beyond fifty. Four years after the birth of *Fatima*, he had his first vision, and in connection with that event some considerations are necessary respecting his mental and bodily constitution. Whatever may have been the superiority of his moral character, it is certain that he was as unlike the most esteemed type of Arab manliness as it is possible to conceive. Nowhere in the world does man reach such a degree of dauntless independence as the Arab, educated in the freedom of the desert, and exposed to its hourly and daily vicissitudes of destiny. The ideal of the Arab was a fiery-souled, irresistible warrior, always in sight of his tribe, bold in speech, rapid with song and repartee, indulging in wine, feasting, gambling, and love of women; holding tears to be disgraceful, with limbs as iron as his armour, supporting without suffering the heat of the desert under an Arabian sun; delighting in the beauty and swiftness of his steed or of his camel, impassioned for the chase, a match unarmed for the lion, indefatigable in combat, and routing like *Antar* whole armies with his single spear and shield. Recent travellers have confirmed the experience of ages, that the Bedouin have the least religious sensibility of any known race; at the present time they are mere *Muhammadans* in name, and never utter a prayer, or, if they perform any religious rites at all, these may possibly be some lingering relic of the old *Sabæan* adoration of the rising sun. In the days of *Mahomed*, the people of *Mecca* upheld the worship of their idols from motives of gain, but Arabs in general had little respect for them, and treated them worse than *Neapolitans* have ever treated a refractory saint. If the prophecies of their *kalim*, seers, or holy men, did not concur with their wishes, they often put them to death.

When Amr-ul-Kais commenced an expedition to avenge the death of his father, he entered, according to custom, the temple of the idol Dhul-Kholosa, to obtain his approbation by means of the divining arrow. Drawing the wrong arrows three times in succession, he broke them all, and threw them at the head of the idol, saying, 'Wretch, if your father had been killed, you would not forbid revenge for his death!' Mahomed was directly the opposite of this Arab ideal. He had inherited from his mother a delicate, nervous, and extremely impressionable constitution. He was gifted with an exaggerated and sickly sensibility; he had a woman's love for fine scents and perfumes; he was melancholy, silent, fond of desert places, solitary walks, and lonely meditations at set of sun in the valleys; full of vague restlessness, weeping and sobbing like a child when he was in pain; subject to attacks of epilepsy, and without courage in the field of battle. In addition to all which, he had religious excitability of the most acute character. He was of middle height, but of a strongly-built frame; his head was large, and across his ample forehead, and above finely-arching eyebrows, ran a strongly-marked vein, which, when he was angry, would turn black and throb visibly. His eyes were coal-black, and piercing in their brightness. His hair curled slightly; his beard was long, his step quick and firm, and between his shoulders was a mark the size of a pigeon's egg, which his disciples persisted in believing to be the sign of his prophetic office. He was naturally shy and retiring; as bashful, said Ayasha, as a veiled virgin. He lived soberly, in humble houses, and the fare of the desert seemed most congenial to him.

His principal biographers have been—

Ibn Ishaq, A.D. 768, A.H. 151.

Ibn Hisham, A.D. 833, A.H. 218.

Waqili, A.H. 130-207, A.D. 747-822.

Ibn Saad, A.H. 230, A.D. 844.

Tabari, A.D. 922, A.H. 310.

Mir Khond, 15th century.

Ali Jannabi, 16th century.

Isma'il Abul Fazl, prince of Hamah in Syria, A.D. 1332, A.H. 733. His book was translated by John Gagner, professor of Arabic at Oxford, A.D. 1723, and into English by the Rev. W. Murray, Episcopal clergyman at Duffus in Scotland.

Dr. A. Sprenger, in 1851, published part of Mahomed's life at Allahabad in English, and in 1869 a completed life in German was published at Berlin.

Sir William Muir, of the Bengal Civil Service, in 1858-1861 published a life in London.

He is lauded by Muslim authors for his religious and moral virtues, his piety, veracity, justice, liberality, clemency, humility, and abstinence. He expended his all in charity. His judgment was excellent, and he had a happy memory. He was of few words, of an equal and cheerful temper, pleasant and familiar in conversation, courteous to his friends, and condescending towards inferiors. His person was comely and agreeable, and his address polite.

He began to teach at the age of 40. He had only nine followers in his first military expedition, after his flight from Mecca to Medina; but before his death, which happened in the 23d year of his mission and the 10th after his flight, he had brought all Arabia under his obedience, and had commenced an attack on the dominions of the Roman emperor in the direction of Syria. Abul Fazl mentions (pp. 195-267) 27 military expedi-

tions undertaken by Mahomed; and of smaller actions and skirmishes some enumerate as many as 48.

The reformation commenced by Mahomed was continued by his successors. Within six years after his death, Syria and Egypt had been subdued by his successors. Persia was invaded in A.D. 632, her force broken A.D. 636, in the great battle of Kadesia, and after the battle of Jallalia (A.D. 637) and Nehawand (A.D. 642), her government was entirely destroyed, and her king driven into exile beyond the Oxus. At the death of the second khalif Omar (A.D. 644, A.H. 23), the whole of Persia as far east as Herat, nearly co-extensive with the present kingdom, was annexed to the Arab empire. In A.D. 650, an insurrection in Persia induced the exiled monarch to try his fortune once more, but he was cut off near the Oxus, and the northern frontier of the Arabs was advanced to that river, including Balkh and all the country north of the range of Hindu Kush. The boundary on the east was formed by the rugged tract which extends (north and south) from those mountains to the sea, and (east and west) from the Persian desert to the Indus. The northern portion of the tract was then known by the name of the mountains of Ghor, whose inhabitants may have been Afghans, and is now inhabited by the Aimak and Hazara. On the west, after Syria, Roman Africa (from A.D. 647 to 749), and Spain (A.D. 713), followed in succession; and within 100 years from the death of Mahomed, his followers had pushed their conquests into the heart of France, but were defeated by Charles Martel, A.D. 732, between Poitiers and Tours.

In A.D. 644, A.H. 44, an Arab force from Merv penetrated to Kabul, and made converts of 12,000 persons.

Abdur Rahman, governor of Khorasan, A.H. 80, led a large army in person against Kabul, and subdued the greater part of the country. His proceedings displeased Hujaj, governor of Basrah, and Abdur Rahmam rebelled, took Basrah, occupied Kufa, and threatened Damascus, but, after a struggle of six years, he was defeated, and chose a voluntary death.

While they conquered they proselytized, and at the present day their creed is professed by nearly all the people of Arabia, N. Africa, Asiatic Turkey, Persia, Central Asia, Baluchistan, Sind, and Afghanistan, and by about a third part of those of European Turkey and of British India, with many in China and the Archipelago. Their religion is called by them Isiam, but it had no sooner become a power, than divisions, feuds, wars, and schisms broke out among its professors. In their lust for personal distinction and temporal power, immediately on Mahomed's death, disputes arose as to the rightful succession to the office of leader of the Faithful. The first to succeed was Abubakr, the father of Ayasha; following him came Omar, and then Osman, who died A.D. 655, and Ali then succeeded. In A.D. 660, Ali was assassinated by a Muhammadan in a mosque at Kufa, on which Hasan, his eldest son by Fatima, sold his birthright of empire for an annual stipend, to Moawiyah, of the family of the Ommeiades. He took up his residence at Medina, occupying himself in acts of charity and benevolence, but in A.D. 669 he was poisoned by his wife



at the instigation of Yezid, the second Ummiah khalif, and son of Moawiyah. Eleven years thereafter, viz. in A.D. 680, Husain, the younger son of Ali and Fatima, left Medina for Kufa, to contend for the khalifat against the Ommeiades; but on reaching Karbila, a day's journey from the west bank of the Euphrates, he was attacked, and slain with thirty-three strokes of lances and swords. The story of Husain is one of the most touching pages of Muhammadan history. His head, by order of Yezid, was carried about on the point of a javelin.

MAHOMED ALI, a nawab of the Karnatic, from the middle to the close of the 18th century. He was supported by the British in S. India, whilst the cause of Chanda Sahib was upheld by the French in India. His father, Anwar-ud-Din, in 1749, when about seventy years old, fell at the battle of Amboor, on which Mahomed Ali fled to Trichinopoly. After the defeat of the French in the Karnatic, Mahomed Ali was recognised as nawab by the treaty of Paris in 1763; and till his death in 1795, the Karnatic was occasionally under his rule, and at times under the civil and military administration of the British. In 1795 he was succeeded by his eldest son, Umdat-ul-Umra, who died in 1801, when the British put aside Umdat-ul-Umra's son, Ali Husain, and placed his nephew, Azim-ud-Dowla, on the throne. The British in 1856, on the demise of Mahomed Ghous, grandson of Azim-ud-Dowla, finally abolished the titular nawab.—*Malleson's French in India.*

MAHOMED ALI HAZIN, a Persian poet, who was in Isfahan during the siege by Mahmud the Ghilji chief, in 1722, when Shah Husain, the last of the Saffavi dynasty, ruled.

MAHOMEDANISM. At present the followers of Mahomed are styled Muhammadan, Moslem, and also Musalman, by the Europeans, the last-named being from the singular Muslim, and plural Musalmin, of the Arabs. The Burmese call them Pa-thi, and the Chinese in Yunnan, Panthay, also Quay. The Chinese know them also as the Hoi-Hoi; the Tamil race designate them Turka-kara and Chulia; and the Teling style them Turka-vadu and Jonangi. Moor, until the middle of the 19th century, was the softened pronunciation of Maghrabi, the designation of the western Arab race in the north of Africa; and Saracen, another name for them, is the changed form of Sharkia, the eastern race.

In the time of the emperor Jahangir, in India, the Hindus were estimated as 5 to 1 Muhammadan. Mr. Elphinstone's estimate about 1840 was 8 to 1. Another estimate made the relative numbers as 6½ to 1, or about 17 per cent. of the population as Muhammadans.

In the Feudatory States of India in alliance with the British, the predominant numbers follow Hinduism, or worship local deities; but in the territories under British rule, the census of 1881 showed the Muhammadans to be 50,121,585, viz.:

N.W. Provinces, 6,162,900	Ajmir, . . . . . 57,809
Bengal, . . . . . 21,704,724	Coorg, . . . . . 12,541
Madras, . . . . . 1,933,561	British Burma, . . . . . 168,881
Panjab, . . . . . 11,662,434	Baroda, . . . . . 174,980
Bombay, . . . . . 3,774,360	Central India, . . . . . 510,718
Central Provinces, 285,687	Cochin, . . . . . 33,344
Mysore, . . . . . 200,484	Hyderabad, . . . . . 925,929
Assam, . . . . . 1,317,022	Rajputana, . . . . . 861,747
Berar, . . . . . 187,555	Travancore, . . . . . 146,904

In India, the people of this religion are of the most varied descent, the offspring of Arabs of every tribe, from the Iranian races of Persia, from the Scythic, Tartar, Mongol, Turk, Baluch, and Afghans, with bodies of converts from the Agnicula Rajput, from the Jat, and from the prior Mongoloid tribes who preceded the Aryan immigrants. In the northern parts of India, the bulk of the Muhammadans are of Mongol or Afghan descent, and recognise themselves by the titles of Moghul and Pathan converts, Arab Muhammadans being styled Shaikh.

The descendants of the various Muhammadans who from time to time, as conquerors and camp-followers, entered India with Mahmud, Chengiz Khan, Timur, Nadir Shah, Ahmad Shah, and others, have found employment in the armies of Delhi, Hyderabad, Arcot, Lucknow, and Rohilkhand, and in the native Indian armies of Great Britain.

On the western frontier of India, in the Panjab, and in the territories lying on each side of the Indus, the Muhammadans are chiefly of Mongol, Turk, Afghan, and Baluch descent, with other smaller bodies, converts from Hinduism, of Rajput and Jat races. There are the Multani, Bhatti, and Khurul of the Rechnab Doab in the Panjab, the Awan of the Sind Sagor Doab, who are supposed to be of Grecian descent, the Daoudputra of Bahawalpur, the Tuwana of the Shahpur district, the Mewatti of Gurgaon, and many of the Gujar race scattered through different parts of Northern India. In the N.W. Provinces are the Afghan Rohilla of Rohilkhand, and the Kourboh of Meerut, likewise Muhammadan. There are also Muhammadans in Bhopal, Mandsor, and Joura; the late rulers of Oudh were Syuds, the late rulers of Hyderabad in Sind were Baluch, and the rulers of Hyderabad in the Dekhan are Syuds. The Daoudputra Muhammadans trace their descent to the khalif Abbas, but take their name from Daoud, the first of the family who acquired a name. They are, however, supposed to be Baluch, changed by a long residence in Sind. They moved from Bahawalpur, and seized land on the Sutlej, reducing the remains of the ancient Lungga and Johia, and introducing the Sind system of canal irrigation. Their claim to be descendants of the race of Al Abbas, who reigned at Baghdad from A.D. 749 to 1258, may, however, be correct. The surnames met with—Gori, Kirmani, Koreshi, Sherazi—show their possessors' views as to their old homes, and the tenacity with which the families look to their original starting-places. Ali Afghans, while in India, carefully retain their tribal names, the Yusufzai, Mehmun, Barakzai, etc. The Wallajah family, who for a few years had a troubled rule in the Karnatic, trace their descent from the khalif Omar, A.D. 644, and in their conversations would notice the course of their fortunes as having had amongst them a khalif, a kazi at Samarcand, and nawabs of the Karnatic. Races who, as in this instance, can take a retrospective view of their history for 1280 years, who can disregard many hundreds of years of obscurity, and can see in that long time only the dignities possessed by three ancestors, a khalif, a kazi, and a nawab, will readily accept a reverse of fortune as God's hand laid upon them, will regard it as but of temporary duration, and will watchfully await a change.



In Peninsular India, the only important ruling power of these religionists is that of the Syud of Hyderabad, the Nizam Subahdar of the Dekhan, whose sway has existed above a century, themselves strangers, ruling with a mixed foreign soldiery of Arabs, Negroes, Abyssinians, and northern Hindus, over parts of the Canarese, Teling, Mahratta, Gond, and Kol races, and their capital is now the principal resort of adventurers. In the extreme south of India there are three Muhammadan races,—the Moplah, the Labbai, and the Nao-Aiti,—differing, by very marked characters, from all around them. The Labbai are a tall and large-made race, of a deep bronze colour. Their usual dress consists of a wrapper round the loins. They are extensively engaged in mercantile business, and as pedlars. They use the Tamil alphabet, have a Tamil Koran, and speak and read the Tamil language only. Their name is derived from the Arabic word *Labek*,—May it please you,—and the people are usually supposed to be descendants of trading or sailor Arabs with mothers of India. The Nao-Aiti are a small non-military race, who, but for a slightly xanthous tinge, would have an almost English fairness. They are called Nao-Ait, new-comers, emigrated from Arabia about 300 years ago, and are to be found in considerable numbers in Southern India. They are slender, fair men, with very handsome women, and are engaged in civil avocations, never becoming soldiers. They say that they came from Arabia to the Konkan. Indian Muhammadans assert that they are the descendants of women and children from Arabia, whose men were killed on being detected in an attempt to rob the tomb of Mahomed, and with their wives and children were sent off in a ship, which landed on the western coast; but this is doubtless a story got up to vilify the race.

The Moplah on the south-western coast of India and in Ceylon are said to have had a similar origin to the Labbai, viz. from Arab fathers and Indian mothers, and the name is supposed to be derived from the Tamil *Ma*, mother, and *Pillai*, son. On several occasions since that part of India came into the possession of Great Britain, they have required to be coerced, and are believed to possess a restless spirit, with much fanatical zeal; but it is generally recognised that agrarian disputes have been a prominent cause of their outbursts. The Moplah of North Malabar, although Muhammadans, follow the rule as to property of descensus a matrice, the *Marumakkatayam*, having in this respect conformed to Hindu usage, in the times of Hindu ascendancy. The Moplah also take the wife of a deceased brother.

The Moplah and Labbai are called by the Teling, Jonangi, Zonangi, Jonagar, Jonakara. The intercourse of Muhammadan merchants and seamen with the women of Western India seems to have been from the most ancient times. Abu Zaid, writing A.D. 916, mentions that the more devout merchants of Siraf, when young men were on board, avoided sending their ships to Ceylon, as the women were very licentious, and merchants would, when newly arrived, make advances to the daughter of a king, and she, with the knowledge of her father, would go to meet him in some woody place.

The Abyssinian and Negro races in India are usually known as the Habshi, Habush, or Sidi.

Many of them are slaves, but both as slaves and freemen they are often employed about the households of native sovereigns. The Sidi of Janjera or Zanjera was long powerful and independent, occupying the coast a few miles south of Bombay.

The Bohra are found on the north-western coast of Peninsular India, and in the Rajput states, and represent themselves to be the descendants of the followers of the Shaikh-ul-Jabl, or the celebrated Old Man of the Mountain. They call themselves Ismaili, acknowledge an Archaman-drite or religious chief. They principally follow mercantile pursuits, and are a robust, active, intelligent mercantile race. They are scattered all over the country, but are found principally in Gujerat and the adjoining provinces of Cutch, Sind, and other parts of the Bombay Presidency, and are a peaceable, inoffensive body of men.

The Maiman or Mehman are said to be the descendants of a couple, of Sind, long childless, who about six hundred years ago became converts to Muhammadanism, in consequence of the prayers in their behalf by Mahbub Sub'hani at Baghdad being rewarded by seven children. Their original language is Sindi. They greatly revere Mahbub Sub'hani. Many families are met with in Gujerat and Bombay, and they are a useful, hard-working, trusty mercantile people.

In Sumatra and the more western islands of the Archipelago, there has been a large conversion to the creed of Islam. In Sumbawa the Muhammadans take a high place, and they are largely proselytizing the mountaineers, who, however, secretly trust in their idols.

There are many Muhammadans in China who are neither zealous in the propagation of their doctrines nor over-strict in the observances of their religion. But their religion is one of the authorized state creeds of that country.

Muhammadan religionists are of two great sects, the Sunni and Shiah, the former being the more numerous in India, Turkestan, Turkey, and Arabia, while the Shiah are most numerous in Persia. The Sunni hold, amongst other points, the succession to the khalifat to have followed in the line of Mahomed, Abubakr, Omar, Osman, and Ali; the Shiah sect, on the other hand, maintaining Ali to have, and by right, succeeded his cousin and father-in-law Mahomed. There are other points on which their sectarian differences turn; but small numbers of the Shiah religionists, in several parts of Asia, as in the west of India, believe in incarnations of Ali, and of these the Ismaili may be instanced. The Muhammadans of India, of these two great religious sects, worship apart; but amongst both sects are to be found men of Syud, Shaikh, Moghul, and Pathan descent, and sons will be found as Sunni and the daughters Shiah. The Syuds, the Saadat, or lords, are chiefly descendants of Mahomed through his daughter Fatima and her husband Ali, and as a rule are quiet, humble-minded men, not distinguished by other qualities from the Shaikhs. They are of the Sunni and also of Shiah persuasion, and are met with in India serving as soldiers, or in civil avocations, or following some religious duties. The term Shaikh is given to other descendants of Arabian origin, and is applied generally to all of the Sunni sect other than Syuds, Pathans, or Moghuls. The Shaikh, therefore, is of the most varied origin, and is engaged

in all avocations, military and civil, as soldiers in regular and irregular armies, as police, shopkeepers, and a sprinkling of them in learned professions or occupations requiring prior education. The Pathan is the descendant of the Afghan soldiers who came into India with the armies of Mahmud, Timur, Chengiz Khan, Baber, Nadir Shah, and Ahmad Shah, and carved out principalities or obtained lands for themselves and their descendants; but there are numerous individuals of the Afghan and Baluch tribes, large, powerful, fair men, scattered throughout India, who are seeking a livelihood in it as soldiers, traffickers, and chapmen. The Pathan claims for himself the designation of Khan, but this is never permitted at courts, Khan being one of the honorific appellations bestowed by Indian sovereigns.

Moghuls assume the suffix of Beg. They are comparatively few in number, are generally fair people, of a larger physical frame than the Arab Muhammadans, and are of unassuming manners. Of all these religionists of foreign descent, few have taken to agriculture; a very small number have fitted themselves for the civil situations available under the British Government; except in entering the disciplined armies of Britain as private soldiers, and forming perhaps one-fourth of its Indian forces, very few of them have accommodated themselves to the changes which the British supremacy has introduced. In India, the bulk of them are essentially a people not belonging to the present time, but dwell on the past and look forward to the future, the religious among them meditating on the transgressions which have brought upon them great reverses, and all, perhaps without exception, looking forward to the time when it shall be God's will again to give them dominion. As a whole, they are earnest, ardent men, who can be easily excited. As soldiers they are patient, and have an clan in warfare which the steady, calmer Hindus of Southern India do not possess. Their religious feelings, for many years past, have been personal, and though dwelling and ruling in parts of India since nine hundred years, and though holding an essentially proselytizing faith, they have not made many voluntary conversions from Hinduism, either from the Aryan family or from the non-Aryan servile classes. Perhaps nothing has ever taken place from the efforts of Muhammadans like the upheaving which has for some years past been agitating non-Aryans in the extreme south of the Peninsula. In India, as a body they are illiterate, and even as regards their religion they have acquaintance only with a few formulas in the Arabic language. Their book, the Koran, has been translated into Persian, Hindustani, English, Tamil, Burmese, and Malay; but in India the Arabic is deemed the more sacred language, although a very small number of them know that tongue.

The spoken language of Muhammadans in India is the Urdu, or camp tongue, called in the Peninsula Hindustani, which, since the beginning of the 19th century, under British influence has become a written tongue, and a few books have been printed in it; but the educated of the higher classes all use Persian as their sole means of communication. Living as they have been amongst races so highly educated as Hindus are, it is perhaps this want of learning that has blunted their proselytizing efforts, the only great changes

which their religion has effected having been amongst the Jat, the Rajput, and the people of Bengal.

*Social Customs.*—Distributed as these religionists are, from the Atlantic to the islands of the Pacific, the acknowledgment of the Koran and of their creed by all of them, gives a certain similarity to their religious observances, but the customs of social life in all the varied nations are as varied as are the nations themselves. In India there are ceremonials before and after childbirth, such as congratulations to the young wife on the seventh month of her pregnancy. As in the Hebrew law, after the birth of a child, the chahlam or fortieth-day ceremonial is performed, and each stage of development in childhood is attended with certain forms. There is no time rigidly adhered to for circumcision, which is not in the Koran, and grown-up lads have not unfrequently remained unattended to in India up to the seventh or the fourteenth year. The coming of age of a girl amongst the Hindus is made known by noisy music, a practice which is imitated by the humbler Muhammadans, though the educated and noble families abstain from all such rude rejoicings. Very few of the Muhammadan women of India can read, and still fewer can write. But in the towns of India, amongst the better classes, all boys are sent to school, and their education is conducted in such a manner as permanently to fix their faith. At the age of four years, four months, and four days, each child is taught to pronounce the name of God with much ceremonial,—with more even than is shown when children of the Episcopal persuasion in England are confirmed, for the ceremony is made to last for days. The boy is then taught the first words that were revealed to Mahomed. They are recorded in the 96th chapter of the Koran, which says, 'Read in the name of thy God, for he it is who hath created all mankind out of a lump of coagulated blood. And he is likewise that almighty Being who has blessed us with the voice of utterance and taught us the use of the pen;' and until the lad has read the Koran (many of them learning it all by heart, and then receiving the literary title of Hafiz), and until they have been carefully instructed in all the books of their faith, the lad is not allowed to read any other tongue. In their marriages the Indian Muhammadans are united by the civil and religious rite, the Nikkah, similarly with all other of their co-religionists, but to this has been added several days of costly ceremonial rejoicings (Shadi), which they have gathered from the Hindus. Divorce, in India, is almost unknown, for in the Nikkah the dower which the bridegroom promises is a fabulous sum, which no one can pay, and as, until paid, divorce (tallaq) cannot be concluded, no one in India is ever divorced. The Indian Muhammadan lives faithfully to his one wife, polygamy being almost unknown, except amongst the loose livers of great towns. The Ramazan month of fast is very strictly attended to; but amongst the Sunni in the south of India the Maharram is a period of extravagant amusement, in which many non-Hindu and many Hindu races join. The illiterate Sunni, by far the majority, at this period greatly outrage the grief of the Shiah sect, and scandalize the learned and devout. In Southern Asia

there is a great reverence shown to saints' shrines and foot-marks. Amongst these are the tombs of the Pir-i-Dastagir at Baghdad, of Kadar Wali at Negapatam, and the footprints of the prophet at the Kadam Rasul hill near Secunderabad, to which multitudes annually resort. The great religious festivals are the Ramazan month of fasting and prayer; the thirteen days of the Maharram, a period of festivity amongst the Sunni and grief amongst the Shiah; the Shaban feast of Shab-i-Barat on the 14th day of that month; and the sacrificial festival of the Bakrid or Zihaj, also known as the Eed-us-Zoha, which is held in commemoration of Abraham's sacrificial offering up of his son,—of Ishmael according to Muhammadans, and of Isaac according to Hebrews and Christians.

The Akhiri Char-shambah is the last Wednesday of the month Suffur, on which Mahomed in his last illness felt a little better, and bathed for the last time.

The Bari Wafat, or great death, is commemorative of the demise of Mahomed, on the 12th-13th of Rabi-ul-Awal, A.H. 11.

Muhammadans speak reverentially of the dead. They will say, Kahlat farmaia, he has taken departure; Intikal kia, has made a change; Guzr gaia, has passed away; and they believe in the consciousness of the departed while awaiting resurrection in the tomb.

Amongst those who crave for other aids to salvation, some seek the spiritual advice of a holy man, who is reckoned a pir, or religious teacher, and by certain secret words and signs are initiated as his murid or disciples. Others, even men of rank, adopt the darvesh or fakir life of the religious mendicant devotee, often attended with solemn rites of investiture, and followed by the severest of ascetic lives; but the bulk of these mendicants are, in India, idle, dissipated men, and a few are of very degraded habits. They arrange themselves into the followers of certain pir or spiritual guides, and those generally met with in India are the Kadria or Ba-nawa, Chastia, Shutaria, Tabqatia or Madaria, Mallang, Rafai or Gurz-mar, Jalalia, Sohagia, Naksh-bandia, and Bawa Piray. All these have their own rules and customs. Some of them are ascetic devotees, eating if given to eat, but never begging; some largely use intoxicating fluids and vegetable narcotics; some, as the Salik, have wives; the Majzub and Azad have no wives; and some Calandar marry, and some do not. There are, among Muhammadans in India, good, devout men, leading pure and holy lives, earnestly seeking for the truth, cultivating literature assiduously; but they are compelled by the multitude of ordinary people to retire into the peaceful shade, as the purity of their lives begets for them the objectionable name of Wahabee. The Muhammadans in India, when their limited education is considered, are but little superstitious. They believe in Mahomed as an intercessor, and in the second coming of Christ. They believe that at death the soul will be judged, and that the angels Nakir and Mankir will visit it in the tomb to question as to the life on earth. They believe that all must cross the Pul-i-Sirat, a bridge for the good, but a sharp sword to the wicked; they believe in a purgatory called Iraf, and in places of future rewards and punishments, and they picture the latter as fearful. But the

idea of a heavenly place as enunciated in the Koran, is the grossest that any race has ever promulgated or given credence to. The wild hunter tribes of America have sublime notions of a future life; Hebrews were in conflict as to the immortality of the soul; the Buddhists believe in absorption or annihilation, as a release from all the troubles and trials of a mundane existence; and Christians believe the future to be a spiritual life; but the doctrines taught in the Koran as to the occupations in heaven are wholly confined to that book and its believers. For there, the Koran says (lv. 393-394), 'they shall repose on couches, the linings whereof shall be of thick silk interwoven with gold; and the fruit of the two gardens shall be near at hand to gather. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall receive them beautiful damsels, refraining their eyes from beholding any besides their spouses, whom no man shall have deflowered before them, neither any genius (which, therefore, of your Lord's benefits will be ungratefully deny?); having complexions like rubies and pearls. . . . And besides these, there shall be two other gardens, . . . of a dark green. In each of them shall be two fountains, pouring forth plenty of water; . . . in each of them shall be fruits and palm trees and pomegranates. . . . Therein shall be agreeable and beautiful damsels, . . . having fine black eyes, and kept in pavilions from public view; . . . whom no man shall have deflowered before their destined spouses, or any genius. . . . Therein shall they delight themselves, lying on green cushions and beautiful carpets.'

Such is the heaven of the Koran. Yet Mahomed was a monotheist and an iconoclast. And before the final struggle, lifting up his voice, he exclaimed, 'May God be far from those who make the tombs of his servants places of prayers.' The very last words he was heard to utter as he expired, as if in answer to an unseen visitor, were, 'In the company of the blest on high.'

The tombs of Muhammadans have usually been of earth, or unbaked brick, but every material is employed, and names are even engraved on the tombs. The tombstone of a man is distinguished by a raised part in the centre, and that of a woman by a depression. The prevalent form in India for the tombs of the rich is a dark or black tombstone, with verses of the Koran engraved on it, and covered by a cupola. Some of these are very magnificent. Those of the Adal Shahi dynasty at Bijapur and Gogi have attracted much attention, as also have those of the Bahmani dynasty at Kulburga and Beder, and Kutub Shahi dynasty at Golconda. The cupolas at Roza, where Aurangzeb also is buried, have not any display, and that of Aurangzeb himself is the least ostentatious. His daughter's tomb at Aurangabad is magnificent; and many of the tombs at Dehli and Agra are great structures. That of Mumtaz Begum, known as the Taj Mahal, is particularly remarkable. Reformers amongst the Muhammadans consider that unbaked brick or earth should alone be used.

Muhammadans are bound to recognise professors of Muhammadanism, being enjoined to do so in the Koran: 'Do not say to one who meets you and salutes you, You are not a true believer,' and, 'O ye true believers, avoid suspicions, for suspicion is often a crime, 'are two texts known to all,

and generally obeyed. Hence the pronouncing of the first part of the creed, *Ia illaha il Allah*, There is no deity but God, entitles the speaker to a favourable reception.

Mahomed in the Koran asserts that his religion is that of Abraham. The religion he established is termed Islam, signifying safety or salvation, and comprises the two essentials, Iman, implicit faith, and Din, practical religion. Five points are insisted on, namely, belief in God and Mahomed his apostle; prayer; almsgiving; fasting during the month of Ramazan; pilgrimage to Mecca. The first of these belongs to Iman; the latter four to Din.

Muhammadanism, as it now exists, stands upon other foundations than the Koran. This book not furnishing a guide or precept to meet every emergency, a great body of tradition, denominated the Hadis, has been added; and this law, oral as it originally was, is generally considered equally binding with the written law of the Koran. These traditional precepts were derived from Mahomed himself, his companions, and immediate successors. Some of them are, however, of doubtful authenticity, and not a few are evidently of more modern fabrication. The Persians reckon four kinds of Hadis.

The principal places for minor pilgrimages are the tomb of Ali, called *Mash'hid-i-Ali*, at Najf near Kufa; the shrine of Imam Husain at Kerbela; and that of Imam Raza at *Mash'hid* in Khorasan; but all the numerous *Iman-zalah* and tombs of holy characters throughout the country are visited. The minor pilgrimage is termed a *Ziyarat*, as distinguished from the Haj or great pilgrimage to Mecca.

Of the Muhammadan saints of Asia are Abdul-Kadar, surnamed *Ghous-ul-Azam*, the great contemplative, born at Jal, near Baghdad, A.H. 471 (A.D. 1078-79). He was endowed with great virtue, and, with the gift of miracles, had many disciples, and is still much revered. He is called Shaikh, but was a Syud, i.e. of the race of Husain, and died in A.H. 571 (A.D. 1175), aged ninety-seven years. Where he died or was buried does not appear.

Sultan Sarwur, at Baluch, four cos from Multan, was distinguished for piety and purity of manners, and died as a martyr, with his brother, fighting against a troop of idolaters, and was buried with his wife (who died of grief) and his son in the same tomb. Several miracles are related as having happened at his tomb. A camel's leg, when broken, was forthwith made whole; the blind, the leprous, the impotent were cured.

Shah Shams-ud-Din, Dariai, at Depaldal in Lahore, is stated to have had even a pious Hindu among his disciples. The latter having expressed a wish to go and bathe in the Ganges, the saint directed him to shut his eyes, when lo! the Hindu found himself among his relations and friends on that sacred stream, in which (as he supposed) he bathed with them. On opening his eyes again, he straightway found himself beside his spiritual guide in Lahore. His tomb is guarded by Hindus, who will not resign their posts to the Muhammadans. It is also related that some carpenters, having proceeded to cut down a tree which grew near his tomb, split it into many pieces for use. Suddenly a dreadful voice was heard; the earth shook, and the trunk of the tree arose of itself; the workmen fled terrified, and the tree did not fail to resume its flourishing condition.

Kutub Sahib, or Kutub-ud-Din, lies buried at Kutub, a town near Dehli, named after him, in which the late Shah Alam and many members of the royal family of Dehli are buried. His tomb is much frequented by pilgrims, he being one of the most renowned and venerated of the Muhammadan saints.

Shaikh Baha-ud-Din, Zakaria, born at Cotcaror in Multan. He was a great traveller, having, it is said, overrun Persia and Turkey, and a disciple for some time of Shahab-ud-Din, Sohumurdi, at Baghdad. He died on the 7th Sufur, A.H. 665 (A.D. 7th September 1266), and was buried at Multan.

Furrid-ud-Din, born at Ghan-awal, near Multan. He was so holy, that by his look clods of earth were converted into lumps of sugar. He was therefore surnamed *Shakargunj*, the treasury of sugar.

Shaikh Sharif bu Ali Qalandar, born at Paniput, a town 30 cos north-west of Dehli, to which capital he came at forty years of age, and became a disciple of Kutub-ud-Din. He devoted himself for twenty years to external sciences; after which he threw all his books in the *Junna*, and began to travel for religious instruction. In Asia Minor he profited greatly by the society of Shams Tabriz and Mulvi Rumi. He then returned home, lived retired and worked miracles, and is said to have died A.H. 724 (A.D. 1323-24?).

Shah Nizam-ud-Din Aulia, by some supposed to have been born at Gazna, A.H. 630 (A.D. 1222-23), and by others in A.H. 634 (A.D. 1236), at Badaun, a town in the province of Dehli, where he lived. He died A.H. 725 (A.D. 1325), and was buried near Dehli, hard by the tomb of Kutub-ud-Din. Through his great piety he was considered one of the most eminent saints of Hindustan.

Kabir, a celebrated Hindu unitarian, equally revered by Hindus and Muhammadans, founder of the sect called Kabir Panthi or Nanak Panthi, from which Nanak, founder of the Sikhs, borrowed the religious notions which he propagated with the greatest success.

Baba Lal, a darvesh (and likewise a Hindu), who dwelt at Dhanpur, in the province of Lahore, the founder of a sect called Baba Lali. He held frequent conversations on the subject of religion with Dara Shikoh, eldest son of Shah Jahan, and brother of Aurangzeb, which have been published in a Persian work by Chandarbhan Shah Jahani.

Shah Dola died in the seventeenth year of the reign of Alamgir, was at first a slave of Humay-andar Sialkoti, in Lahore. But he seems afterwards to have attained great affluence, as well as fame; for, having settled at Ch'hotee Goojrat (Little Gujerat), he built tanks, dug wells, founded mosques and bridges, and wondrously embellished the city, for though his contemporaries came to visit him from far and near, and made him presents of gold, money, and other objects, he returned to each three or four fold more than he received. His generosity was such, that had he been contemporary with Hatim Tai, no one would have mentioned the name of that hero.

Syed Shah Zuhur, distinguished by his wisdom, piety, and austerity of life. He built a small monastery of earth at Allahabad, which still remains. He was celebrated for his miracles; and by his prayers the most frightful chronic complaints were immediately removed, of which an instance is given in respect to the case of the governor of Allahabad, Nawab Umdat-ul-Mulk

Amir Khan. Zuhur boasted of having lived 300 years.

Shaikh Muhammad Ali Hasin Jilani. His tomb is at Buxar, where he died in A.H. 1180 (A.D. 1766-67), distinguished for his science, learning, and literary talents. He wrote in both prose and verse with equal skill.

There may be mentioned also Abdul-Kadar, Gilani, styled Pir-i-Piran and Pir-i-Dastagir, and Badi-ud-Din, a Syrian saint.

They recognise about 156 sects. As a broad distinction, they are generally classed as Shiah and as Sunni, but the six bodies of sectarians who oppose the Sunni are classed by them as Rafziah, Kharjiah, Jabriah, Kadriah, Jahmiah, and Marjiah, each of whom are broken up into smaller bodies. Before the end of the 1st century, from the ascetic turn and the theosophy inseparable therefrom, a combination, styled among the Arabs Sufi, had arisen. This made rapid strides, and in the end of the 3d century of the Hijira was already itself the subject of learned works, and the Muhammadan world has carried the system to the utmost extreme. Their Sufi outstrip in every point of view both the Hindu Jogi and the Christian monks. The asceticism of the Sufi is more systematic, their pantheistic teaching deeper and more consistent, and their vices more enormous, than those of any other people. Spinoza and Schelling are left far behind by Ibn Arabi.

Great portions of the earth have been brought under the sway of the races professing Islam, and this has moulded the heroic character of the Muhammadan world. The pride of belonging to the dominant creed makes every man a hero, and, even in the domain of mind, produces under such circumstances the elements of greatness.

Muhammadan law comprises things lawful and things unlawful. The lawful are arranged into five classes, viz. :—

Farz, enjoined in the Koran.

Wajib, there are some doubts as to its divine injunction.

Sunnat, the example of Mahomed.

Mustahab, that which he sometimes did, and sometimes omitted.

Mubah, that which may be left unperformed, without any fear of divine punishment.

The unlawful things are—

Haram, distinctly forbidden in the Koran and Hadis.

Makruh, that which is by common consent considered to be unclean or unlawful.

Mufsid, that which is corrupting and pernicious.—*Sale's Koran; Malcolm's Persia; Malcolm's Central India; Hue, Chinese Empire; P. Arminius Vambery of Bokhara; Richard F. Burton, Scinde; Bunsen, God in History; Ferrier's Journey; Araish-i-Mahfil; Price's Muhammadan History; The Bhilsa Topes; Cunningham; Dr. Sprenger; Herklotz, Qanoon-i-Islam.*

MAHOMED - bin - KASIM, a general of the Khalif Walid; about A.D. 718, overran Gujerat, and was advancing on Chitore when he was met by Bappa and entirely defeated.

MAHOMED GORI, in Hindustan, overthrew and slew Prithi, raja of Dehli and Ajmir, took Kanouj and Benares, plundering all their Hindu temples. In A.D. 1206 he was assassinated in his tent on the banks of the Indus. He was succeeded by Kutub, one of his slaves.

MAHOMED HAIDAR, commonly called Mirza Haidar, author of the Tarikh-i-Rashidi. He was a cousin of Baber. He was killed in a night attack, A.H. 958.

MAHOMED HUSAIN KHAN, author of the Makhzan-ul-Adwiah, or Storehouse of Medicine. It was written A.D. 1769, and printed at Hoogly 1824. Another work, Qarabidin, is also by this author.

MAHOMED KASIM was nephew of Hejaj, governor of Basra. During the khalifat of Walid, Hejaj sent his nephew from Shiraz with an army 6000 strong, to attack Dewal (A.D. 711, A.H. 92), a seaport connected with Sind, belonging to Raja Dahir. It had numerous Brahman inhabitants, but was garrisoned by Rajputs. A shot from a catapult carried away the flagstaff displayed on the tower of the temple; the garrison, dispirited by the event, yielded, and the town was occupied. At first he contented himself with circumcising the Brahmans, but they still refused Muhammadanism, on which he ordered all above seventeen years of age to be put to death, and all under it, with the women, to be reduced to slavery. The rich booty obtained was equally divided, after reserving one-fifth for Hejaj. A son of Dahir was in the garrison, and retreated to Brahmanabad, where he was followed by Kasim, and surrendered on terms. Kasim then advanced on Neirun (Hyderabad), and thence to Sehwan, which the garrison evacuated after a seven days' siege. Kasim then waited till reinforced by 2000 horse from Persia, and, after several indecisive combats, reached the neighbourhood of Alor, where he was opposed by Dahir, who fell fighting in the midst of the Arabian cavalry. His son fled to Brahmanabad, but Dahir's widow defended the city against the attacks of the enemy until the failure of provisions rendered it impossible to hold out longer. Then the whole garrison resolved to die. The women and children were first sacrificed in flames of their own kindling; the men bathed, and, with other ceremonies, took leave of each other and the world, threw open the gates, rushed out sword in hand, and, throwing themselves on the weapons of their enemies, perished to a man.

One more stand was made at Ashcandra, after which Multan and the other parts of the dominions of Dahir seem to have been occupied without resistance, and tribute enforced from the Hindus who refused to be converted.

Kasim sent to the court of Walid two daughters of Dahir, but when the eldest was brought into his presence she burst into tears, and said she had been dishonoured by Kasim, on which Walid gave orders to sew Kasim into a raw hide, and send him to Danascus. This was done, and the khalif showed the body to the princess, who now exultingly declared that Kasim had been innocent, and that she had thus revenged the death of her father and the ruin of her family. About 86 years after the death of Kasim, the Muhammadans were expelled by the Rajput tribe of Sumera, A.D. 750, A.H. 132.—*Elphin*, pp. 264-65; *Ayin-i-Akbari*, ii. p. 119; *Tod's Rajasthan*, i. p. 243; *Tarikh-i-Hind-wa-Sind*.

MAHOMED MUMIN-IBN-MUHAMMAD DILIMI, a celebrated physician, author of the Persian book on medicine, Tuhfat-ul-Muminiin. He was an inhabitant of Tinkaboon, in the pro-

vince of Mazanderan, on the S.W. coast of the Caspian Sea.

MAHOMED SHAH, emperor of India, was the son of Shah Jahan. He ascended the throne in September A.D. 1719 (A.H. Zi Kaidah 1181), and died April A.D. 1748 (26 Rabi-us-Sani 1161). His name was Roushan Akhtar, and he was selected for the throne by Abdallah and Husain Ali, two brothers, Syuds of Barrh, after the deaths of Rafi-ud-Darjat and Rafi-ud-Dowla. In October 1720 he accompanied Husain Ali in his march against Asaf Jah, but the Syud was assassinated, and Abdullah Khan, his brother, revolted, and put another king on the throne; but in November Mahomed Shah's army defeated and made him prisoner. Mahomed Shah was indolent, irresolute, and ruled timorously. During his long reign he witnessed the breaking up of the Moghul empire by the Mahrattas, chiefly while Nizam-ul-Mulk, one of his officers, founded the sovereignty of Hyderabad in the Dekhan. The Mahratta Peshwa, Baji Rao, obtained Malwa as a jaghir, with a large portion of country south of the river Chambal. In 1739 Nadir Shah defeated Mahomed Shah in battle, and plundered Delhi, massacring its inhabitants, of whom about 50,000 perished, and carrying off treasure valued at 10 or 12 millions sterling. Nadir Shah reinstated him on his throne, receiving the cession of all the provinces west of the Indus river. Mahomed Shah, in 1748, sent his son Ahmad Shah and his minister Kamr-ud-Din against the Aodali; but his minister was slain, and Mahomed Shah, on hearing of the death, died in convulsions.—*Ormc.*

MAHOMED TAGHALAQ, emperor of India, reigned from (A.H. 725) A.D. 1325 to (A.H. 752) A.D. 20th March 1351. His name was Juna Khan, but he took the title of Mahomed Taghalaq. He succeeded to the throne as a pariaid. He erected a wooden structure, and after his father the king, Ghaias-ud-Din, had alighted and was resting in the pavilion with his favourite son Mahmud, Mahomed proposed that the whole of the elephants should pass in review before the building. When they came over the fatal spot, the structure came down on the heads of Ghaias-ud-Din, Taghalaq Shah, and his young son. After intentional delay, the ruins were removed, and the king's body was found bending over that of his boy as if to shield him. It was carried to Taghalaqabad, and laid in the tomb which the king had built for himself. This still stands one of the simplest and grandest monuments of Muhammadan antiquity, rising from the middle of what is now a swamp, but was then a lake. Mahomed Taghalaq was the most eloquent and accomplished prince of his age, with an extraordinary memory, devout, abstinent, and moral, of distinguished gallantry and personal activity; but his whole life was occupied with visionary schemes, pursued in an irrational manner, with a total disregard of the sufferings of his subjects. He completed the reduction of the Dekhan. He sent an army 100,000 strong across the Himalaya to conquer China, but they had to retreat, and scarcely a man returned. It is difficult to guess by what point this host entered the Himalaya, nor has the town of Jiddiah, at the base of the mountains, mentioned by Ibn Batuta, been identified, which would indicate the position. He maintained an enormous royal establishment analogous to the

Gobelins, or weavers in silk and gold brocade, to provide stuffs for his presents, and for the ladies of the palace. He repeatedly massacred his subjects, whom he drove into revolt in Malwa and Bengal, and Karnata and Telingana threw off their allegiance. He twice made Deogiri, the modern Dowlatabad, his capital, removing the inhabitants of Delhi to it. His court was visited by Ibn Batuta about A.D. 1341.—*Yule, Cathay*, ii. p. 405; *Elphinstone's Hist. of India*.

MAHOMED YAKUB-bin-YUSUF, physician to the emperor Shah Jahan. He compiled the *Alfaz-ul-Adwiah*, a catalogue work on medicine, which was translated into English in A.D. 1793 by Mr. Gladwin.

MAHOMEDZAI or Mamanzai, a mixed population of 25,000 souls in the Hashtnagar division of the Peshawur district. They have about 5000 matchlock men.—*H. A. N. W. F.* p. 302.

MAHR. ARAB. A Muhammadan bride's dower, settled on her before marriage, and due to her or her heirs. Divorces cannot be completed until the dower is paid, and in India the dower is fixed so high that divorces is almost unknown.

MAHR or Mohur, from Muhr, HIND., a seal, is a gold coin of value 15 or 16 rupees.

MAHRATTA, a country, called Maharashtra, first mentioned in Indian history in the Mahawanso. Maharashtra was one of the nine kingdoms of Southern India in the time of Hiwen Thsang, the Chinese Pilgrim (640 A.D.). The Mahratta race inhabit the country lying between the range of mountains which stretches along the south of the Nerbadda, parallel to the Vindhya chain, and a line drawn from Goa, on the sea-coast through Beder to Chanda, on the Wardha river. That river is its boundary on the east, as the sea is on the west. At the census of 1881 the number speaking the Mahratta language was returned as 16,966,663.

The district of Poona, and the adjacent tracts of Satara and Sholapur, the home of the Mahrattas, stretch for about 150 miles along the Sahyadri ghats, between the 17th and 19th degrees of latitude, and extend at one point as far as 160 miles inland. To the west the Mahrattas possessed the narrow but strong tract of country which borders on the Konkan, and stretches parallel with the sea from near Surat to Canara. This country is well calculated for the maintenance of defensive warfare, but that the people were not of the Kshatriya military caste is proved by the names of their particular tribes, the Kunbi, the Dhangar, and the Goala, or the farmer, shepherd, and cowherd, all of them rural occupations.

It is not known under what form of government the Mahrattas anciently dwelt. Early in the Christian era, Maharashtra is said to have been ruled by the great Salivahana, whose capital was at Paitan, on the Godavery. At a later period a powerful dynasty of Chalukya Rajputs reigned over a large part of Maharashtra and the Karnatic, with their capital at Kalliani, not far from Sholapur. The founder of the line, Jai Sinh, had overthrown another Rajput tribe, the Pallava. The Chalukyas rose to their greatest power under Talapa Deva, in the 10th century, and became extinct about the end of the 12th century, when the Yadhava rajas of Deogiri became supreme, and were ruling at the time of the Muhammadan invasion in 1294. There was also a raja at



Punalla, near Kolhapur, at the end of the 12th century, whose power extended as far north as the Nira river. He was conquered by Singhan, the Rajput ruler of Deogiri, whose camp is shown at Mhasurna, near Pusesauli, in the Satara district.

The first Muhammadan invasion took place in 1294, but the Yadhava dynasty was not finally extinguished until 1312.

The Dekhan remained subject to the emperor of Dehli till A.D. 1345, when the Muhammadan nobles revolted from Muhammad Taghalaq.

The Mahrattas are mentioned by Ferishta in the transactions of the year A.D. 1485, but it was under the Bijapur kings that the Mahrattas first began to make themselves conspicuous. In the middle of the 16th century, the Adal Shahi king of Bijapur adopted the Mahratta language for his financial papers, and he enlisted a considerable number of Mahrattas in his army, and others of them were employed by Kutub Shah, king of Golconda. Later on, among the officers of Malik Amber (A.D. 1610, 1612) was Malaji Bhonsla, a Mahratta of respectable family, an active partisan, who at one time had been in the service of the Ahmagnagur dynasty. His son Shah Ji married a daughter of Lukji Jadu Rao, one of Malik Amber's officers. One of the fruits of this union was Sivaji, the founder of the Mahratta empire.

It is certainly extraordinary that a nation so numerous as the Mahrattas should have remained almost wholly unnoticed in Indian history for so long a period as from the first Muhammadan conquest until the reign of Aurangzeb; but it appears probable that prior to the time of Sivaji, the Mahratta country, like the other parts of the Dekhan, was divided into little principalities and chiefships, many of which were dependent on the neighbouring Muhammadan princes, but never completely brought under subjection. Towards the close of the 17th century they suddenly started on a career of conquest, during which they obtained the control over a great portion of India, and established governments of shorter or longer duration at Poona, Satara, Kolhapur, Gwalior, Nagpur, Indore, Gujerat, and Tanjore.

Shah Ji had taken an active part in the last events of the kingdom of Ahmagnagur, but was subsequently employed in the southern districts of the Adal Shahi of Bijapur, who gave him Sira and Bangalore in jaghir. His son Sivaji, however, born A.D. 1626, was brought up at Poona; while still a youth he engaged in predatory expeditions, in 1648 openly plundered a convoy of royal treasure, and before his death, on the 5th April 1680, by alternately aiding and attacking the Moghul and Bijapur armies, or allying himself with the Kutub Shahi kings of Golconda, while taking every opportunity of securing for himself the fortresses and their adjoining territories, he had created a nationality which, in spite of numerous internal disorders, was kept together until it had established its supremacy over the greater part of India. In A.D. October 1659, Sivaji was guilty of the treacherous assassination of Afzal Khan at a conference near the hill fort of Partabgarh; but he was a skilful general and able statesman, and though he latterly became superstitious and austere, he left a character which has never since been equalled by any of his countrymen. His eldest son Sambaji succeeded, but he was cruel

and wilful; he put to death the wife of Sivaji in a cruel manner, and he left his army in arrears. His country was overrun by Aurangzeb and Prince Azim, and he himself was captured at Sangameswar in the Konkan, and carried to Aurangzeb in the Moghul camp, where (A.D. August 1689) his eyes were destroyed with a hot iron, his tongue was torn out, and he was then beheaded along with the Brahman Calusha. This cruelty raised the indignation and religious hatred of the nation, and his infant son Saho was acknowledged by them as raja, with his uncle Raja Ram as regent, but in 1690 Saho also was captured at Raighar, and remained a prisoner till Aurangzeb's death.

On the capture of Saho, Raja Ram assumed the government, and took the field against the Moghuls with the largest army that the Mahrattas had ever raised, but with little success; and he died in the early part of 1690, to be succeeded by his son Sivaji II., under the regency of Tara Bai. Aurangzeb's efforts to conquer the Dekhan in his advanced years all failed, and he retreated to Ahmagnagur, where he died on 21st February 1707, in the 89th year of his life and 50th of his reign. His successor, Bahadur Shah, released Saho. But during his captivity other claimants had been striving for power, and it was not until A.D. 1720, through the aid of Balaji Wiswanath, that Saho became the recognised ruler of all the territories conquered by Sivaji and his successors. Balaji Wiswanath, a Brahmin, was the founder of the dynasty of the Peshwas, who from this time ruled the Mahratta counsels, and on his death he was succeeded by his son Baji Rao.

Baji Rao had been brought up in camp, and he combined the habits of a Mahratta horseman with enlarged judgment and extensive knowledge, never flinching from fatigue or danger. He established the Gackwar families in Gujerat, April A.D. 1731, and Udaji Puar, Mulhar Rao Holkar, Ranaji Sindia, and Parsoji Bhonsla were officers of high rank in his army. They invaded the Karnatic, defeated Dost Ali, took and evacuated Trichinopoly, and plundered Porto Novo and Cuddalore. In 1731, Baji Rao compelled the Azof Jahi dynasty to permit him to plunder the northern parts of the Moghul territory. He crossed the Nerbadda in 1732, plundered Malwa, obtained a third of the Jhansi territory; in 1736, obtained the cession of Malwa; in 1737, he exacted from Azof Jah an assignment of all the countries south of the Chambal, the surrender of Benares, Gya, Mattra, and Allahabad. For 20 years Baji Rao headed the Mahratta Confederacy, and elevated it to a high pitch of glory. He died 28th April 1740, on the banks of the Nerbadda, and was succeeded by his son Balaji Rao.

Raja Saho died without issue, December 1749, and Balaji Rao took possession of the government. Balaji Rao's brother Ragonath Rao, surnamed Ragoba, took Dehli in 1758, and then withdrew to the Dekhan, leaving one division of his army under Dataji Sindia, and another under Mulhar Rao Holkar. The Mahratta power was at this time at its zenith, and Sedasheo Rao Bhao, the cousin of the Peshwa, with an army which has been stated at 300,000 of all arms, advanced and took Dehli. Ahmad Shah, Abdali, also advanced, and passed the Jumna, 25th October 1760, on which the Mahrattas retreated to Paniput. Detachments



and foraging parties of the two armies harassed their respective opponents, till the Mahrattas opened the action on the 6th January 1761. The battle was well contested, but the whole Mahratta army gave way, and on the field and in the pursuit 200,000 were slain. Sedasheo Rao Bhao, also Wiswas Rao, the Peshwa's son, and most of the great Mahratta chiefs, fell. The government of the Peshwa never regained its vigour; and though most of the Mahratta conquests were subsequently recovered, this was effected by independent Mahratta chiefs, several of whom were aided by European officers, with soldiers disciplined in the European manner. From 1768 to 1799, these chiefs were operating south of the Kistna river, sometimes in alliance, sometimes at war, with Hyder Ali, Tipu Sultan, and the British.

The first war between the British and the Mahrattas lasted from 1779 to 1781. The British in the beginning of the 19th century interfered in their internal dissensions, and war again broke out in 1803. The campaign commenced on the 7th August. It was directed against Sindia and Perron and the Bhonsla raja of Berar; these two Mahratta powers had 72 regular battalions officered by Frenchmen, and 200,000 troops untrained, but from the sources whence they were drawn, such took a higher social standing than their soldiers of the line. Before the end of December there were gained by the British four battles, amongst which were Assaye, and Argaum, and Laswari. The British completed eight sieges and storms, and effected the almost total destruction of the 72 trained battalions, the dispersion of the rest of their armies, the capture of 738 pieces of cannon, the British force being about 55,000 regular troops, amongst which were 10,000 British soldiers. To effect these results, Sir Arthur Wellesley had been moving northwards, taking Ahmadnagpur, the key of the Dekhan; taking Gawilgarh in the Vindhya, also Asirgarh; and Lord Lake moved southwards, fighting the battle of Laswari. Subsequently, in 1817, war again broke out between the British and the Peshwa Baji Rao and the Bhonsla raja of Nagpur, but the Mahrattas were politically annihilated in 1817-18, under the administration of the Marquis of Hastings, by the actions at Kirki, Mahidpur, and Nagpur.

On 19th February 1818, the Peshwa's power was destroyed at the battle of Ashta, where Gokla, his general, was defeated and slain, and the Peshwa disappeared; and on the 11th April 1818, a descendant of Sivaji was replaced on the throne at Satara, from which he was again removed in 1839 for alleged intrigues, and his brother, who was put in his place, died without an heir. The Bhonsla of Nagpur died in 1855 without an heir, also the Tanjore raja without a son, and in the 19th century the Kolhapur rajahs have been continued by repeated adoptions. In 1878, the States of Holkar at Indore, of Sindia at Gwalior, of the Gaekwar at Baroda, of the Kolhapur at Sawuntwari, have continued in alliance with the British Government. There are also several chieftains of this race with almost regal powers, amongst whom may be mentioned the branches at Sundur, Gunjundurghur, and Akulkote, a few miles from Kuladgi, all of the once powerful Ghorphara family.

The British Indian Government, after the fall of

the Peshwa, provided for those who had been high officers under the rajahs of Satara and the Peshwas. Some, as the Vinchurkar in Ahmadnagpur zillah, and the nawab of Sadernur near Dharwar, had held offices under Aurangzeb and other Moghul emperors. They were, as a rule, guaranteed the enjoyment of their ancient rights and privileges, by treaties binding them to provide a contingent of troops, to make adequate police and judicial arrangements, in consultation with the political agents, for the extradition of criminals. By Regulation 29 of 1827, three classes of Sirdars were established, and an agent to the Governor, for Sirdars in the Dekhan, was appointed to try such suits against them as would ordinarily be cognisable by the judges of Poona or Ahmadnagpur. No decree of the agent against a Sirdar is executed without the order of the Governor in Council, to whom also plaintiff may appeal, a further appeal to the Queen in Council being open to either party. The personal privileges of Sirdars consist in formal courtesies, varied with each class. Their precedence in durbar is exactly settled.

The Mahratta race has family names like the people of Europe. Bhonsla, Holkar, Sindia, and Gaekwar are patronymics. Mahrattas, even of the highest rank, have not a dignified appearance. They are under the European standard, but well-proportioned, with dark skins and irregular features, and the women, as a rule, are not well favoured. They are sturdy men, rude, rough, boorish, and illiterate, but patient under labour. Their fields and gardens are kept in excellent order, and they have formed good, hardy, and active soldiers, capable of endurance, much of their tactics having resembled that of the Parthians, though even in this Lord Lake's energy overcame them. Speaking generally, the race is shorter, more robust and darker in complexion, than the races of Northern India, or even than the Teling people, and their appearance is so dissimilar to that of the Aryan families as to preclude the belief that they have come of that stock. The Mahrattas bordering on the Teling and Canarese countries in the south-east are taller and better formed men than those around Ahmadnagpur.

During their military operations, if the Mahrattas showed none of the pride and dignity of the Rajputs, they had none of the Rajput indolence or want of worldly wisdom. A Rajput warrior, so long as he did not dishonour his race, seemed almost indifferent as to the result of any contest in which he was engaged. The Mahratta thought of nothing but the result, and cared little for the means if he could attain his object. For this he would strain his wits, renounce his pleasures, and hazard his person, but had not a conception of sacrificing his life, or even his interest, for a point of honour. This difference of sentiment affects the outward appearance of the two nations: there is something noble in the carriage of an ordinary Rajput, and something vulgar in that of the most distinguished Mahratta. The Rajput proved the most worthy antagonist, the Mahratta the most formidable enemy, as they did not fail in boldness and enterprise when these were indispensable, and always supported them or supplied their place by stratagem, activity, and perseverance.

The efforts of the Mahrattas in emancipating

themselves from a foreign yoke were neither guided nor strengthened by any distinct hope or desire. They became free, but knew not how to remain independent, and they allowed a Brahman to turn their aimless aspiration to his own profit, and to found a dynasty of Peshwas on the achievements of unlettered Sudras. Ambitious soldiers took a further advantage of the spirit called up by Sivaji, but as it was not sustained by any pervading principle of action, a few generations saw the race yield to the expiring efforts of Muhammadanism, and the Mahratta owe their present position, as rulers, to the intervention of European strangers. The genuine Mahratta can scarcely be said to exist, and the 200,000 spearmen of the 18th century are once more shepherds and tillers of the ground. The attention of the Mahratta Sudra, for nearly 200 years, from the middle of the 17th up to the 19th centuries, was directed solely to foreign conquest, and nearly all India, from Cape Comorin to Delhi, yielded the fourth part of the revenues as tribute to their kingdoms. During that period of war, agriculture cannot but have been neglected, and even in the early part of the present century they were characterized as mountaineers, herdsmen, and soldiers, but essentially bad farmers. Since 1820, however, they have been settling down to their fields, and are now extremely well-to-do agriculturists, for the great bulk of them follow this pursuit, and are usually designated the Kunbi.

The races and tribes and sects and fragmentary nations dwelling in the Mahratta country are numerous, with many immigrants. The most prominent are the Kunbi cultivator, the village authorities, amongst whom are the Mhar and Mhang as predial slaves, Muhammadans, Brahmans, and Parsees. The chief races and castes daily seen are—

Brahman, Deshaasth or Mahratta, and Konkani.	Jain, shop-keepers.
Kunbi, cultivators.	Muhammadans, in every avocation.
Kulkargi, cultivators.	Sempi or tailor.
Wani, Lingaet, cultivators.	Julai or weaver.
Manwar, cultivators.	Wattan or bangle-maker.
Baghwan or Mali, gardeners.	Kumhar or potter.
Goliwar keep sheep and goats.	Sutar or carpenter.
Komti, banya merchants, generally grain merchants; they wear the sacred thread, and are in several sections.	Sonar or goldsmith.
Teli, oilmen, oil-makers, and oil-sellers; are many of the Lingaet sect; some of their sections are doomed impure, and must not enter sacred places.	Lohar or blacksmith.
	Dholi or washerman.
	Kallal, palm-wine drawers.
	Hajam or barber, unclean.
	Burud, bamboo basket-makers.
	Kaikari, palm-leaf basket-makers.
	Chamar, leather-workers.
	Dher or Mhar or Pariah.
	Mhang or tanner.
	Thakur.
	Gowai.
	Bairagi.

The Mahratta people have amongst them, outside every village, the Pariah or Dher, whom they designate as Mhar; the tanner, who is called Mhang; and inside the hamlets dwell the Dher or currier.

Though professing Brahmanism, amongst them is a more general amount of demon, spirit, fetish, totem, shaman, and hero worship than is observed amongst the other races of the Peninsula. The Mahratta Kunbi race chiefly worship the deified heroes Kandoba, Etoba, and Hanuman. The idols of Kandoba and Hanuman are to be seen in

every village south to the Tumbudra, and blood sacrifices of sheep and fowls are largely made. Hanuman is the chief of the village gods, and is invariably smeared over with red lead, which is also applied to every bit of stone or wood that has been erected into a fetish god.

The temple of Kandoba near Poona is famous. Panderpur, on the left bank of the Kistna river, is a celebrated place of pilgrimage, and there is a famous temple and image of Ganesh at Morgaum; and a tree, said to be 300 years old, is an object of great veneration, in the belief that, in the 18th century, the leaves had the virtue of turning into gold on being taken to Benares. The superstitions of the low Mahrattas are said to have a strong resemblance to those of the Bhils. Yet they have all outwardly assimilated to the Brahmanical teachings, and have amongst them a Brahmanical body, who are considered to apply Brahmanical tenets as to caste more stringently than any other Brahmans of India; the bulk of the Mahratta nation, however, are only of the Sudra caste. Their chief objects of worship are certain incarnations or images of deified mortals, known as Etoba and Kandoba at Panderpur, Jejuri, and Malligaon, but the village deities receive a large part of their attention in times of sickness or peril.

There has seemed amongst them, also, a more extensive polytheism than prevails in any other part of India, and an introduction even of the Semitic and Christian names. Between Ellichpur and Amraoti, the Pariah converts are ordinarily called Krishn,—not Krishna, but a variation of the word Christian; all along the tract southwards to Udghir, the Bawa Adam near Panderpur is largely worshipped, and the Jabral Abrah, worshipped in East Berar, is evidently the Gabriel or Jibrail of the Semitic races. Even amongst the Kunbi race, who profess Brahmanism, the Hindu deities Siva and Vishnu are little heard of, and the Editor put up for two days in the temple of the village of Assaye, to which the villagers came at the usual periods to worship Hanuman and the serpent, and the officiating priest to wash and ornament its lingam. An officer of Sindia's artillery, who had fallen in the battle of Assaye, had been buried beneath a neighbouring tree, and there the villagers continue to worship his spirit. Sickness is usually attributed by them to the influence of a malignant spirit, and all through the Mahratta-speaking districts the practice of the Bolwan prevails, viz. the ceremony of propitiating the Bhuta or spirits who have entered a village, inducing them to leave the village, and conducting them across the borders with music and a procession. The conductors often move to the next village, and thereby cause intense fear and anger, as the morbid influence is supposed to be conveyed to it. Ai, mother, equivalent to the southern Ammun, is largely worshipped in the form of a rude stone smeared with red lead, and her temples are to be seen in lone places, passes, and defiles. The Mahrattas have public recitations of histories or stories of the gods, called Katha. The Gondana or Gondala or Gondhal of the Mahrattas is a tumultuous festival held in honour of Devi.

They have the Pat, the Murat, or the Mohatar forms of marriage of widows, a custom of which it is hard to judge between the advantage of the women, who get a husband or part share in one,

## MAHRATTA.

and the misery of the men, who often get more wives than they can manage. Women are, in truth, often deliberately sold by their parents. Mahratta men are faithful, kind husbands, kind to their children and dependents. Mahratta women have the full control of the households, and are the friends as well as the helpmates of their husbands. Mahratta Sudras, being widely spread, differ greatly in appearance, in language, and in caste observances, but all intermarry and eat together. It is the custom with all the Mahratta and Canarese Brahmans to take their wives to their homes a few months before they grow up.

Owing to the powerful position so long occupied by them in India, they imposed their language and some of their customs on about twice their own number of menial and helot races, such as the Dher and Mhang, who speak Mahrati in Nagpur, but Hindi in the Nerbadda valley. Mahratta linguistic influence did not penetrate to the north much beyond the Nagpur plain, consisting of the lower valleys of the Wardha and Wainganga. The northern line of demarcation may be drawn along the southern crest of the Satpura range, for though a few Mahrattas are found on the table-land, there are probably more Hindi speakers below the ghats in the Nagpur plain, and the almost universal language of the three Satpura districts, Seoni, Chindwara, and Betul, is Hindi. The establishment of a Mahratta government at Nagpur drew many of the nation into that part of Gondwana, and made their language general for a considerable distance round the capital.

In Hindustan and Bengal the republic or village system has been greatly disturbed by the repeated invasions and conquests of foreign races and the long period of Muhammadan rule, and the village officers and servants are less complete. But even there the headman and the accountant are almost invariably retained, and some of the other officers and servants are also to be found, and in most instances the offices are hereditary, are capable of being mortgaged or sold, are paid by recognised fees and perquisites, by allotments of grain at the time of harvest, or sometimes by portions of land held rent-free or at a low quit-rent.

In the Canarese and Mahratta countries the village authorities are still ruling. They greatly vary in number and in duties, but there are office-holders who claim to be descendants of the persons who first settled, and at dates long before the oldest of the European dynasties were established. Potails are in the Mahratta country who trace their descent from persons who settled a thousand years ago and more in the villages they now hold, and the same is to be found amongst the Reddi and Gauda of the south and east. It is this that preserves the Indian villages from the changes which would otherwise have occurred from the irruptions of the Aryan, Brahui, Jat, Persian, Tartar, Rajput, Arab, Moghul, Afghan, Portuguese, French, and British. Amongst the Mahratta, office-bearers are known as Balute or Alute; amongst the Canarese, as Ayakarru, Ayagarru, or Ayangandlu. The following municipal officers may be enumerated:—

Head office, styled Potail,	Chaudari or convener of
Reddi, Gauda, and assistant do. or Ohangala.	trades.
Accountant or Kalkarni,	Money-changer, assayer,
district do. or Despandi.	gold and silversmith, or Potadar.

## MAHSIR.

Barber, Nhwai or Nai.	Shoemaker or Mhang.
Washerman, Parit, Dhoi.	Bhat or Bard.
Temple servant or Gurao.	Maulana or Mulla.
Carpenter or Sutar.	Muhammadan priest.
Potter or Kumhar.	Corn meter.
Gate-keeper or watchman,	Blacksmith.
usually a Pariah or	Notary.
Mhar, Mhang, Ramusi,	Sweeper.
or Bhil, called Eskar,	Tailor.
Veskar, Tallari.	Physician.
Waterman, do.	Musician.
Astrologer or Josi.	

The Mahratta village head, the potail, rents the lands to cultivators, collects the Government land tax, and forwards it to the tahsildar. He is also the civil magistrate, and settles petty civil matters to the extent of two maunds of grain, or four or six rupees, and sends higher claims to the tahsildar. In criminal matters he is only the police, and sends all to the Amin. In lieu of pay for the above services, the potail is allowed from 25 to 50 bighas of land rent free, the land tax being about Rs. 3 or 4 the bigha. For the cultivation of his rent free lands two to four bullocks would be needed, because from 10 to 16 bighas, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are, generally, two to four potails in a village, not always of the same caste; for instance, the village of Khanpur, zillah of Nandair, has four potails, two Mahratta, a Canarese-speaking Lingaet, and a Kulkargah, and there are a few Brahman and Muhammadan and Pariah potails, but a Christian potail is unknown.

Their prominent leaders were—

Shah Ji Bhonsla, 1634.  
Sivaji, son of Shah Ji Bhonsla, born 1627, died 1680.  
Sambaji, son of Sivaji, reigned 1680-1689.

Their successors, the Peshwas, were—

Balaji Viswanath.  
Balaji, 1st Peshwa, 1718.  
Baji Rao, 2d Peshwa, 1721-1740.  
Balaji Baji Rao, 3d Peshwa, 1740.  
Madhu Rao, 4th Peshwa, 1761-1772.  
Narayan Rao, 5th Peshwa, 1772, assassinated.  
Madhu Rao Narayan, 6th Peshwa, 1774-1795.  
Baji Rao II., the 7th and last Peshwa, 1795, defeated and deposed 1818, died at Bithur near Cawnpur.  
—*Prinsep's Antiquities*, p. 286; *Moor*, pp. 241, 424; *Cole. Myth.* pp. 189, 285; *Wilson's Glossary*; *Central Provinces Gazetteer*; *Elphinstone's India*.

MAHSIR or Maha-sir, literally great-head, the native name of species of Barbus (carp); B. macrocephalus, *M'Cl.*; B. mosal, *Buch. Ham.*; B. tor, *Buch. Ham.*; and B. Neilli, *Day*. They afford good sport to amateur fishermen, and they are good eating. Voracious as an English pike, many a one is taken with his own species while spinning in the heavy rapids of the Upper Brahmaputra, the Ganges, and the Tohee river in Jummo territory. They will eat every fish they can swallow, but love change of food, rising greedily at all large and gaudy flies, natural and artificial, and will also take wild fruits and sweet pastes, when the angler is trying for other fish. The mahsir pulls and rushes very violently at first, and then moves down sulkily to the bottom, where he will remain for hours together if not opposed; it swarms in all the mountain streams of India, when they retain water in the hot season; the Ganges, Jumna, and Brahmaputra hold the largest; next, the great rivers of the Panjab; but this fish is often met with running to a huge size in small streams with deep pools.

The Indian mahsir are only to be caught from dawn to eleven, or from late in the afternoon till dusk. Its favourite haunts are in the rocky fastnesses of rapid rivers flowing from the hills. Mahsir run not unfrequently to 40 lbs., and even 50 lbs., and show more sport than a salmon. When the rod is stiff, the first pull on the tackle is great. Unlike the salmon and the trout, the mahsir, except under peculiar circumstances, is only to be taken in clear water; and in clear water, under cloudless skies, the angler must make himself and his tackle as little conspicuous as possible. Like all fish that inhabit rough water, it is, of course, extremely vigorous; and, as it runs out the line over a rocky bottom, the angler is very likely to be 'broken.' The mahsir does not hold out so long as the salmon, but the fight while it lasts is more exciting, the first struggles being more violent, and the rush more impetuous. The difficulty of playing it may be conceived from the fact that the length of line which Mr. Thomas recommends is 120 yards, — some authorities, indeed, prescribe 250 yards, — and he admits that with the lesser quantity it is at least possible that an active fish may get to the end of the tackle. The strain upon the reel may be tremendous. As a specimen of the sport the mahsir give, we may refer to an article extracted from the Madras Times; it was where the Darrung, in its lower course, flows through a plain, and the presence of mahsir had not been even suspected. But, chancing to camp for the night on a sandbank, the sportsmen heard heavy fish jumping in the darkness. Next morning they tried their luck, and caught or lost monster after monster. When one of the party had his hands full, another would go by in a boat, fast to a fish that was towing him along as if he had been whaling in the Arctic Seas. There is the excitement of danger, too, when fishing from what does duty for a boat in some of the mountain rivers. The frail craft is a wickerwork basket, slighter than the Welsh coracle, although at least as buoyant.

The teeth in the throat of the mahsir seem unusually powerful. They are required to be so to crush fresh-water molluscs and large crabs, *Ampullaria glauca*, *Paludina Bengalensis*, one of Unio species, *Limnea stagnalis*, *Planorbis Indicus*, *P. Coromandelina*.

Fish also form a large portion of their food. The gall-bag is large, and is much prized by the country people as a remedy in cases of stomach-ache, cholera, and puerperal fever. When the south-west monsoon commences, the rivers are at once in flood, and continue so for four months, subsequently diminishing by slow degrees. While in flood, the mahsir abounds most at the heads of the rivers; the higher up they are, the more advanced their roe and milt generally was, and lower down there was scarcely a mahsir to be found at the same time, though they are well known to abound there later in the year.

Mahsir fishing, for which the Dün is so celebrated, is always most successful after rain. The Ganges at Hardwar is the beau-ideal of an Indian mahsir stream. This river, before it enters the plains, stands in the first rank as regards this species, five or six brace of which, weighing 60 or 70 lbs. each, may be killed by a good hand in a good day.

The most sport is had and the finest specimens are taken with a paste made of coarse flour and coarse sugar, kneaded with ghi and a little chopped cotton, also with the ripe fruit of *Ficus Indica*. It frequents sacred ghats and steps of temples, the Pind Puja, with its balls of rice, flour offerings, and *Ficus* fruits being greatly attractive. Large specimens (up to 20 lbs.) are taken about the temples at Hardwar, in Upper Assam, at Bagesur in the Sundah, and in other parts approaching the mountains. This fish, after a short time, with all the cunning of the carp species, evades the hook, flattening the paste gradually with his nose, and it is then sucked off in fragments.

MAHSUD, a section of the Waziri inhabiting the hills on the Tank and the south Banu borders. Their clans are the Alizai, Shahman Khel, and Batozai. They number about 15,000. They have always been highly predatory, especially the Alizai, and are at enmity with all around them. After British occupation they continued their habits, and in 1860 the tribe was coerced by a force under General Chamberlain, but they have continued to give trouble. — *H. N. W. F. I. ii.*

MAHSUL. ARAB. Revenue, a tax or toll.

MAHTABI. HIND. Cloth on which is pasted devices of the heavenly bodies in gold or silver.

MAHTAR. HIND. Scavengers, and, like the Dher or Mhar, and Mhang and Totti, generally village servants.

MAHTO, the title of the headman amongst the Kurmi, Koeri, and Goalla in Behar, Gorakhpur, Hurrpur, and the neighbouring parts.

MAH-ul-AHM. HIND. Essence of meat, used in medicine. The flesh of a young, lamb being cleared of bones, fat, sinews, etc., is boiled in a moderate quantity of water, until only one-third of the water remains. This is strained and condiments added, and portions dissolved when needed. — *Powell*.

MAHWA. MAHR. *Bassia latifolia*. A fatty substance, obtained from the kernels of the fruit, is of common consumption in India, and may often be met with under the names of Mowha or Yallah oil in the London market. The tree grows wild, but is also planted in groves in most parts of Oudh, near villages, etc. Its cultivation can be extended almost indefinitely, and it thrives without any trouble. Its flowers have a thickened and enlarged tube, in which is contained a considerable amount of sugar. They are dried and eaten by the natives, and also fermented for the manufacture of mahwa spirit. The cost of the oil extracted is 3 rupees per maund. The proportion of oil yielded by native process is about half the weight of the seed. It is used only for burning. In Oudh, four gallons of a mahwa spirit, between 25° and 30°, can be made for Rs. 1.13, and from gur for Rs. 5½, the different prices of the raw material causing the difference.

MAH YUH GAH. BURM. A tree of maximum length, 18 feet. Abundant all over the Tenasserim and Martaban provinces. It is used for elephant bells, but is not a durable wood. — *Captain Dance*.

MAI-BEE, lit. lady mother, the priestesses of the Munipore people, deemed oracles. The Baiga tribe worship most of the Gond deities, but have a special reverence for Mai Dharitri, mother earth.





